













**THE  
HYMNS OF THE RGVEDA  
TRANSLATED WITH A POPULAR COMMENTARY**

**BY**

**RALPH T.H. GRIFFITH, M.A., C.I.E.**

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# THE HYMNS OF THE RIGVEDA.

## BOOK THE SEVENTH.

### HYMN I.

Agni.

- THE men from fire-sticks, with their hands' swift movement,  
have, in deep thought engendered glorious Agni,  
Far-seen, with pointed flame, Lord of the homestead.
- 2 The Vasus set that Agni in the dwelling, fair to behold, for  
help from every quarter :  
Who, in the home for ever, must be honoured.
- 3 Shine thou before us, Agni, well-enkindled, with flame, Most  
Youthful God, that never fadeth.  
To thee come all our sacrificial viands.
- 4 Among all fires these fires have shone most brightly, splendid  
with light, begirt by noble heroes,  
Where men of lofty birth sit down together.
- 5 Victorious Agni, grant us wealth with wisdom, wealth with  
brave sons, famous and independent,  
Which not a foe who deals in magic conquers
- 6 To whom, the Strong, at morn and eve comes, maid-like, the  
ladle dropping oil, with its oblation :  
Wealth-seeking comes to him his own devotion.
- 7 Burn up all malice with those flames, O Agni, wherewith of  
old thou burnest up Jarātha,  
And drive away in silence pain and sickness.
- 8 With him who lighteth up thy splendour, Agni, excellent,  
pure, refulgent, Purifier,  
Be present, and with us through these our praises.
- 9 Agni, the patriarchal men, the mortals who have in many  
places spread thy lustre,—  
Be gracious to us here for their sake also.

---

All the hymns of this Book are ascribed to the Rishi Vasishtha, with whom his sons are associated as the seers of parts of two hymns. 1 *In deep thought* : 'with their fingers,' according to Sāyana, this meaning have been attributed without any philological grounds to the word *śikhā* from its use in this and similar passages. 6 *His own devotion* : the worship which belongs especially to him. 7 *Jarātha* : a Rākshasa or demon with a loud harsh voice.—Sāyana.



- 10 Let these men, heroes in the fight with foemen, prevail against  
all godless arts of magic. —  
These who approve the noble song I sing thee.
- 11 Let us not sit in want of men, O Agni, without descendants,  
heroless, about thee :  
But, O House-Friend, in houses full of children.
- 12 By sacrifice which the Steeds' Lord ever visits, there make  
our dwelling rich in seed and offspring,  
Increasing still with lineal successors.
- 13 Guard us, O Agni, from the hated demon, guard us from  
malice of the churlish sinner :  
Allied with thee may I subdue assailants.
- 14 May this same fire of mine surpass all others, this fire where  
offspring, vigorous and firm-handed,  
Wins, on a thousand paths, what ne'er shall perish.
- 15 This is that Agni, saviour from the foe-man, who guards the  
kindler of the flame from sorrow :  
Heroes of noble lineage serve and tend him.
- 16 This is that Agni, served in many places, whom the rich lord  
who brings oblation kindles,  
And round him goes the priest at sacrifices.
- 17 Agni, may we with riches in possession bring thee continual  
offerings in abundance,  
Using both means to draw thee to our worship.
- 18 Agni, bear thou, Eternal, these most welcome oblations to  
the Deities' assembly :  
Let them enjoy our very fragrant presents.
- 19 Give us not up, Agni, to want of heroes, to wretched clothes  
to need, to destitution  
Yield us not, Holy One, to fiend or hunger ; injure us not at  
home or in the forest.
- 20 Give strength and power to these my prayers, O Agni ; O  
God, pour blessings on our chiefs and nobles,  
Grant that both we and they may share thy bounty. Ye Gods,  
protect us evermore with blessings.
- 21 Thou Agni, swift to hear, art fair of aspect : beam forth, O  
Son of strength, in full effulgence.  
Let me not want, with thee, a son for ever : let not a manly  
hero ever fail us.

---

12 *The Steeds' Lord* : Agni, whose swift flames are called horses.  
17 *Both means* : prayer and praise. 21 *For ever : nitya* ; perpe-  
tual ; who shall live for ever in his posterity.

- 22 Condemn us not to indigence, O Agni, beside these flaming fires which Gods have kindled;  
Nor, even after fault, let thy displeasure, thine as a God, O Son of strength, o'ertake us.
- 23 O Agni, fair of face, the wealthy mortal who to the Immortal offers his oblation.  
Hath him who wins him treasure by his Godhead, to whom the prince, in need, goes supplicating.
- 24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,  
Wherewith we may enjoy ourselves, O Victor, with undiminished life and hero children.
- 25 Give strength and power to these my prayers, O Agni; O God, pour blessings on our chiefs and nobles.  
Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

## HYMN II.

Apris.

- GLADLY accept, this day, our fuel, Agni : send up thy sacred smoke and shine sublimely.  
Touch the celestial summits with thy columns, and overspread thee with the rays of Sūrya.
- 2 With sacrifice to these we men will honour the majesty of holy Narasansa—  
To these the pure, most wise, the thought-inspirers, Gods who enjoy both sorts of our oblations.
- 3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,  
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.
- 4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.  
Calling him to the spotted grass, oil-sprinkled, adorn him, ye Adhvaryus, with oblation.

---

22 *Which Gods have kindled* : lighted by the ministering priests.

23 *Hath him* : possesses, or enjoys the favour of Agni. 'That deity (Agni) favours the presenter of (sacrificial) wealth.'—Wilson.

24 *Knowing our chief felicity* : understanding what we want to make us happy, that is, riches.

The Apris are the divine or deified beings and objects to which the propitiatory verses are addressed. For other Apri hymns see I. 13 ; 188 ; II. 3 ; III. 4 ; V. 5 ; X. 70 ; 110. 1 *Narasansa* : 'the Praise of Men' ; Agni. *Both sorts of our oblations* : offerings of *ghrita*, *ghṛt*, or clarified butter, and libations of Soma juice.

- 5 With holy thoughts the pious have thrown open Doors fain for chariots in the Gods' assembly.  
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.
- 6 And let the two exalted Heavenly Ladies, Morning and Night, like a cow good at milking,  
Come, much invoked, and on our grass be seated, wealthy, deserving worship, for our welfare.
- 7 You, Bards and Singers at men's sacrifices, both filled with wisdom, I incline to worship.  
Send up our offerings when we call upon you and so among the Gods obtain us treasures.
- 8 May Bharati with all her Sisters, Ilâ accordant with the Gods, with mortals Agni,  
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
- 9 Well pleased with us do thou, O God, O Tvashtar, give ready issue to our procreant vigour,  
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press-stones.
- 10 Send to the Gods the oblation, Lord of Forests, and let the Immolator, Agni, dress it.  
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.
- 11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra  
On this our grass sit Aditi, happy Mother, and let our Hail ! delight the Gods Immortal

## HYMN III

Agni.

ASSOCIATE with fires, make your God Agni envoy at sacrifice,  
best skilled in worship,  
Established firm among mankind, the Holy, flame-crowned  
and fed with oil, Purifier.

5 *Doors* : the deified doors of the hall of sacrifice—where the Gods assemble. *Fain for chariots* : welcoming the approach of the cars in which the priests come to the ceremony. The latter half of the stanza is obscure : (the ladies) placed to the east are plying the fire with ghi at sacrifices, as the mother cows lick the calf, or as rivers (water the fields) :—Wilson      6 *Like a cow* : the dual *dhenū*, two cows, instead of *dhenuh*, would, as Ludwig suggests, seem to us to be preferable.

7 *Bards and Singers* : the *hotara*, or 'two Invokers' of 1. 13. 8 ; perhaps Agni and Varuna and Aditya.      8 Stanzas 8—11 are identical with stanzas 8—11 of Book III. 4

1 *Associate* : *sajoshah* being a shortened form of *sajoshasah*, the nominative plural. Sayana explains it as an accusative singular, qualifying Agni.

- 2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure :  
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.
- 3 From thee a Bull but newly born, O Agni, the kindled everlasting flames rise upward.  
Aloft to heaven thy ruddy smoke ascendeth : Agni, thou speedest to the Gods as envoy.
- 4 Thou whose fresh lustre o'er the earth advanceth when greedily with thy jaws thy food thou eatest  
Like a host hurried onward comes thy lasso : fierce, with thy tongue thou piercest, as 'twere barley
- 5 The men have decked him both at eve and morning, Most Youthful Agni, as they tend a courser.  
They kindle him a guest within his dwelling : bright shines the splendour of the worshipped Hero.
- 6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest.  
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.
- 7 That we may worship, with your Hail to Agni ! with sacrificial cakes and fat oblations,  
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.
- 8 Thine are resistless songs for him who offers, and hero-giving hymns wherewith thou savest ;  
With these, O Son of Strength, O Jatavedas, guard us, preserve these princes and the singers.
- 9 When forth he cometh, like an axe new-sharpened, pure in his form, resplendent in his body,  
Sprung, sought with eager longing, from his Parents, for the Gods' worship, Sage and Purifier :
- 10 Shine this felicity on us, O Agni : may we attain to perfect understanding.  
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

2 *From the great enclosure* : 'from the vast enclosing (forest).' — Wilson. Others understand it as the enclosure in which the horse is confined.

4 *Thou piercest as 'twere barley* : the comparison is somewhat compressed : the meaning is, thou penetratest and fellest the trees of the forest with thy tongue as men cut down barley with a reaping-hook.

9 *From his Parents* : the two fire-sticks.

## HYMN IV.

Agni.

Bring forth your gifts to his refulgent splendour, your hymn  
as purest offering to Agni,

To him who goes as messenger with knowledge between all  
sons of men and Gods in heaven.

- 2 Wise must this Agni be, though young and tender, since he  
was born, Most Youthful, of his Mother ;

He who with bright teeth seizeth fast the forests, and eats  
his food, though plenteous, in a moment.

- 3 Before his presence must we all assemble, this God's whom  
men have seized in his white splendour.

This Agni who hath brooked that men should seize him hath  
shone for man with glow insufferable.

- 4 For-seeing hath this Agni been established, deathless mid  
mortals, wise among the foolish.

Here. O victorious God, forbear to harm us : may we for ever  
share thy gracious favour.

- 5 He who hath occupied his God-made dwelling, Agni, in wisdom  
hath surpassed Immortals.

A Babe, unborn, the plants and trees support him, and the  
earth beareth him the All-sustainer.

- 6 Agni is Lord of Amrit in abundance, Lord of the gift of wealth  
and hero valour.

Victorious God, let us not sit about thee like men devoid of  
strength, beauty, and worship.

- 7 The foeman's treasure may be won with labour : may we be  
masters of our own possessions.

Agni, no son is he who springs from others : lengthen not out  
the pathways of the foolish.

- 8 Unwelcome for adoption is the stranger, one to be thought of  
as another's offspring.

Though grown familiar by continual presence. May our strong  
hero come, freshly triumphant.

3 *Must we all assemble* : I follow Ludwig in his interpretation of *samsadi* : as we are forsaken, and our protector is far away (st. 6, 7, 8), we must crowd to the God of fire for defence. 6 In the second

line I have borrowed from Prof. Max Muller, *Vedic Hymns*, I P. 80.

7 Let us remain in undisturbed possession of our own property, and let us have sons of our own begetting and not the adopted children of others.

8 Men do not look with pleasure and affection on adopted sons ; but we are longing to see our absent protector return to us — Ludwig. Others explain the last half verse differently : 'therefore let there come to us a (son) new-born, possessed of food, victorious over foes.' — Wilson.

9 Guard us from him who would assail us, Agni ; preserve us  
O thou Victor, from dishonour.

Here let the place of darkening come upon thee : may wealth  
be curs, desirable, in thousands.

10 Shine this felicity on us, O Agni : may we attain to perfect  
understanding

All happiness be theirs who sing and praise thee. Ye Gods,  
preserve us evermore with blessing.

## HYMN V.

Agni.

BRING forth your song of praise to mighty Agni, the speedy  
messenger of earth and heaven,

Vaisvanara who, with those who wake, hath waxen great in  
the lap of all the Gods Immortal.

2 Sought in the heaven, on earth is Agni stablished, leader of  
rivers, Bull of standing waters.

Vaisvânara, when he hath grown in glory, shines on the tribes  
of men with light and treasure.

3 For fear of thee forth fled the dark-hued races, scattered  
abroad, deserting their possessions,

When, glowing, O Vaisvânara, for Pûru, thou, Agni, didst  
light up and rend their castles.

4 Agni Vaisvânara, both Earth and Heaven submit them to  
thy threefold jurisdiction.

Refulgent in thine undecaying lustre thou hast invested both  
the worlds with splendour.

5 Agni, the tawny horses, loudly neighing, our resonant hymns  
that drop with oil, attend thee ;

Lord of the tribes, our Charioteer of riches, Ensign of days,  
Vaisvânara of mornings.

9 This stanza is a repetition of VI. 15, 12, where see note.

10 Repeated from stanza 10 of the preceding hymn.

The hymn is addressed to Agni as Vaisvanara, the God who is  
present with, and benefits, all Aryan men. Is *With those who wake :*

tended by the priests According to Sayana 'associated with the awakened  
Gods'

2 *Bull of standing waters :* the meaning of *stipinam* is  
uncertain. Perhaps, as Ludwig suggests, plants and bushes are intended  
which Agni like a bull levels with the ground

3 *The dark-hued  
races :* according to von Roth, the spirits of darkness. *For Ruru :* or,  
for man.

4 *Threefold jurisdiction :* in heaven, mid air, and earth.  
5 *The tawny horses :* the hymns that hasten to Agni like eager horses.  
Ludwig translates the *haritah* of the text by 'gold-yellow,' qualifying  
'hymns; that is, hymns with libations of yellow Soma juice.

- 6 In thee, O bright as Mitra, Vasus seated the might of Asuras,  
for they loved thy spirit.  
Thou dravest Dasyus from their home, O Agni, and brought-  
est forth broad light to light the Ârya.
- 7 Born in the loftiest heaven thou in a moment reachest, like  
wind, the place where Gods inhabit.  
Thou, favouring thine offspring, roaredst loudly when giving  
life to creatures, Jatavedas.
- 8 Send us that strength, Vaisvânara, send it, Agni, that  
strength, O Jatavedas, full of spendour,  
Wherewith, all-bounteous God, thou pourest riches, as fame  
wide-spreading, on the man who offers.
- 9 Agni, bestow upon our chiefs and nobles that famous power,  
that wealth which feedeth many.  
Accordant with the Vasus and the Rudras, Agni, Vaisvanars,  
give us sure protection.

## HYMN VI.

Agni.

PRAISE of the Asura, high imperial Ruler, the Manly One in  
whom the folk shall triumph—

I laud his deeds who is as strong as Indra, and lauding cele-  
brate the Fort-destroyer.

- 2 Sage, Sign, Food, Light,—they bring him from the mountain,  
the blessed Sovran of the earth and heaven.  
I decorate with songs the mighty actions which Agni, Fort-  
destroyer, did aforetime.
- 3 The foolish, faithless, rudely-speaking niggards, without belief  
or sacrifice or worship —  
Far, far away hath Agni chased those Dasyus, and, in the  
east, hath turned the godless westward.
- 4 Him who brought eastward, manliest with his prowess, the  
Maids rejoicing in the western darkness,  
That Agni I extol, the Lord of riches, unyielding tamer of  
assailing foemen.
- 5 Him who brake down the walls with deadly weapons, and  
gave the Mornings to a noble Husband,

6 *Thou dravest* : cf I 117. 21.

1 *Fort-destroyer* : demolisher of the cloud-castles of the demons of  
drought, or of the strongholds of the non-Aryan tribes.

2 *From the mountain* : from the cloud, as lightning      3 *Westward* : into  
the darkness of night.

4 *Who brought eastward* : brought back the  
vanished lights of dawn.

5 *To a noble Husband* : the sun, or Agni  
himself. *The tribes of Nahus* : or, according to von Roth, neighbouring  
people.

Young Agni, who with conquering strength subduing the tribes of Nabus made them bring their tribute.

6 In whose protection all men rest by nature, desiring to enjoy his gracious favour—

Agni Vaisvânara in his Parents' bosom hath found the choicest seat in 'earth and heaven.

7 Vaisvânara the God, at the sun's setting, hath taken to himself deep-hidden treasures :

Agni hath taken them from earth and heaven, from the sea under and the sea above us.

## HYMN VII.

Agni.

I send forth even your God, victorious Agni, like a strong courser, with mine adoration.

Herald of sacrifice be he who knoweth : he hath reached Gods, himself, with measured motion

2 By paths that are thine own come hither, Agni, joyous, delighting in the Gods' alliance.

Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.

3 The grass is strewn ; the sacrifice advances : adored as Priest, Agni is made propitious,

Invoking both All-boon-bestowing Mothers of whom, Most Youthful ! thou wast born to help us.

4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.

As Lord in homes of men is Agni established, the Holy One, the joyous, sweetly speaking.

5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the Supporter.

He whom both Heaven and Earth exalt and strengthen, whom, Giver of all boons, the Hotar worships.

6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration ;

---

7 Agni becomes the representative of the Sun, and in his absence gives light and other blessings to man. *The sea above us.* the ocean of air.

---

1 *Like a strong courser* : glorified with my praises, like a horse that has been groomed and adorned. Or, perhaps, merely, rapid as a horse. *With measured motion* : or, a speedy runner. Sâyana explains the word *mitedruh* in this place as 'consumer of trees' but in IV. 6. 5: as *parimitagatih*, 'with measured motion.'

3 *Both.....Mothers* : Heaven and Earth.



Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.

- 7 We, the Vasishtas, now implore thee, Agni, O Son of Strength, the Lord of wealth and treasure.

Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessing.

#### HYMN VIII.

THE King whose face is decked with oil is kindled with homage offered by his faithful servant.

The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking.

- 2 Yea, he hath been acknowledged as most mighty, the joyous Priest of men, the youthful Agni.

He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies.

- 3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?

When, Bounteous God, may we be lords of riches, winners of precious wealth which none may conquer?

- 4 Far famed is this the Bharata's own Agni: he shineth like the Sun with lofty splendour.

He who hath vanquished Puru in the battle, the heavenly guest hath glowed in full refulgence.

- 5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.

Thou art already famed as praised and lauded, yet still, O nobly born, increase thy body.

- 6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni.

That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.

- 7 We, the Vasishtas, now implore thee, Agni, O Son of Strength, the Lord of wealth and riches.

Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessing.

6 *Who set their thoughts on this my holy statute: that is, apparently who duly observe the law which requires us to worship Agni. 'Who are glorifiers of this truthful (deity).'*—Wilson.

2 *With blackened fellies: 'leaving black tracks behind him: 'dark-pathed.'*—Wilson.

4 *The Bharata: Vasishtas, the purohita of the Bharatas. Puru: the Purus, (one of the Five Aryan Tribes) who opposed the Bharatas.*

6 *Countless treasure: literally, hundreds, thousands. Our friends: the institutor of the sacrifice.*

## HYMN IX.

ROUSED from their bosom is the Dawns' beloved, the joyous Priest, most sapient, Purifier.

He gives a signal both to Gods and mortals, to Gods oblations, riches to the pious.

- 2 Most wise is he who, forcing doors of Panis, brought the bright Sun to us who feedeth many.

The cheerful Priest, men's Friend and home-companion, through still night's darkness he is made apparent.

- 3 Wise, ne'er deceived, uncircumscribed, refulgent, our gracious guest, a Friend with good attendants.

Shines forth with wondrous light before the Mornings : the young plants hath he entered, Child of Waters.

- 4 Seeking our gathering, he, your Jâtavedas, hath shone adorable through human ages,

Who gleams refulgent with his lovely lustre : the kine have waked to meet him when enkindled.

- 5 Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship.

Bring all the Gods that they may give us riches, Sarasvati, the Maruts, Asvins, Waters.

- 6 Vasishtha, when enkindling thee, O Agni, hath slain Jarûtha. Give us health in plenty.

Sing praise in choral song, O Jâtavedas. Ye Gods, preserve us evermore with blessings.

## HYMN X.

Agni.

He hath sent forth, bright, radiant, and refulgent, like the Dawn's Lover, his far-spreading lustre

Pure in his splendour shines the golden Hero : our longing thoughts hath he aroused and awakened.

- 2 He, like the Sun, hath shone while Morn is breaking, and priests who weave the sacrifice sing praises,

Agni, the God, who knows their generations and visits Gods, most bounteous, rapid envoy.

---

*The Dawns' beloved* : Vgni, as lighted up at day-break. *A signal* : of sacrifice, which men are to offer and Gods are to receive.

6 *Jarutha* : see VII. 1. 7. where the destruction of Jarutha is ascribed to Agni himself Jarutha, said by Sayana to have been a Rakshasa or demon, was probably an enemy who was slain in a battle at which Vasishtha was present as *purohita* —Ludwig.

---

1 *Like the Dawn's Lover* : the Sun. See I. 69. 1.

2 *And priests* : I adopt Sayana's interpretation of this half-line.

- 3 Our songs and holy hymns go forth to Agni, seek in the God  
and asking him for riches,  
Him fair to see, of goodly aspect, mighty, men's messenger  
who carries their oblations.
- 4 Joined with the Vasus, Agni, bring thou Indra, bring hither  
mighty Rudra with the Rudras,  
Aditi good to all men with Âdityas, Brihaspati All-bounteous,  
with the Singers.
- 5 Men eagerly implore at sacrifices Agni, Most Youthful God,  
the joyous Herald.  
For he is Lord and Ruler over riches, and for Gods' worship  
an unwearied envoy.

## HYMN XI.

Agni.

- GREAT art thou, Agni, sacrifice's Herald : not without thee are  
deathless Gods made joyful.  
Come hither with all Deities about thee : here take thy seat,  
the first, as Priest, O Agni.
- 2 Men with oblations evermore entreat thee, the swift, to under-  
take an envoy's duty.  
He on whose sacred grass with Gods thou sittest, to him,  
O Agni, are the days propitious.
- 3 Three times a day in thee are shown the treasures sent for  
the mortal who presents oblation.  
Bring the Gods hither like a man, O Agni : be thou our envoy,  
guarding us from curses.
- 4 Lord of the lofty sacrifice is Âgni, Agni is Lord of every gift  
presented.  
The Vasus were contented with his wisdom, so the Gods made  
him their oblation-bearer.
- 5 O Agni, bring the Gods to taste our presents : with Indra  
leading, here let them be joyful.  
Convey this sacrifice to Gods in heaven. Ye Gods, preserve  
us evermore with blessings.

4 *Singers* : or *Rikvans*, deities who attend and sing the praises of  
some God : ' the adorable (*Vogirasa*) '—Wilson.

3 *Three times a day* : at the morning, the noon, and the evening  
libation. Or the meaning may be, in the three fire-receptacles. *Like a  
man* : acting like a human priest. The Commentators explain *manushvat*  
by ' as (at the sacrifice) of Manu.'

## HYMN XII.

WE with great reverence have approached The Youngest who hath shone forth well kindled in his dwelling.

With wondrous light between wide earth and heaven, well-worshipped looking forth in all directions.

- 2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jâtavedas.

May he protect us from disgrace and trouble, both us who land him and our noble patrons.

- 3 O Agni, thou art Varuna and Mitra : Vasishthas with their holy hymns exalt thee.

With thee be most abundant gain of treasure. Ye Gods, preserve us evermore with blessings.

## HYMN XIII.

Agni.

BRING song and hymn to Agni, Asura-slayer, enlightener of all and thought-bestower.

Like an oblation on the grass, to please him, I bring this to Vaisvânara, hymn-inspirer.

- 2 Thou with thy flame, O Agni, brightly glowing, hast at thy birth filled full the earth and heaven.

Thou with thy might, Vaisvanara Jâtavedas, settest the Gods free from the curse that bound them.

- 3 Agni, when born, thou lookedst on all creatures, like a brisk herdsman moving round his cattle.

The path to prayer, Vaisvânara, thou foundest. Ye Gods, preserve us evermore with blessings.

## HYMN XIV.

Agni.

WITH reverence and with offered gifts serve we the God whose flame is bright :

Let us bring Jâtavedas fuel, and adore Agni when we invoke the Gods.

- 2 Agni, may we perform thy rites with fuel, and honour thee, O Holy One, with praises :

Honour thee, Priest of sacrifice ! with butter, thee, God of blessed light ! with our oblation.

1 *The Youngest* : Agni, most youthful of the Gods, as being continually reproduced. 2 *The curse that bound them* : the Gods seem to have been subject to the infirmities of old age until Indra, or, as is here said, Agni, freed them. See IV. 19. 2.

- 3 Come, Agni, with the Gods to our invoking, come, pleased, to offerings sanctified with Vashat.  
May we be his who pays thee, God, due honour. Ye Gods, preserve us evermore with blessings.

## HYMN XV.

Agni.

- OFFER oblations in his mouth, the bounteous God's whom we must serve,  
His who is nearest kin to us :
- 2 Who for the Fivefold People's sake hath seated him in every home,  
Wise, Youthful, Master of the house.
- 3 On all sides may that Agni guard our household folk and property;  
May he deliver us from woe.
- 4 I have begotten this new hymn for Agni, Falcon of the sky :  
Will he not give us of his wealth ?
- 5 Whose glories when he glows in front of sacrifice are fair to see.  
Like wealth of one with hero sons.
- 6 May he enjoy this hallowed gift, Agni accept our songs, who bears,  
Oblation, best of worshippers.
- 7 Lord of the house, whom men must seek, we set thee down,  
O Worshipped One !  
Bright, rich in heroes, Agni ! God !
- 8 Shine forth at night and morn : through thee with fires are we provided well.  
Thou, rich in heroes, art our Friend.
- 9 The men come near thee for their gain, the singers with their songs of praise :  
Speech, thousandfold, comes near to thee.
- 10 Bright, Purifier, meet for praise. Immortal with refulgent glow.  
Agni drives Rākshasas away.
- 11 As such, bring us abundant wealth, young Child of Strength,  
for this thou canst :  
May Bhaga give us what is choice.

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3 Sanctified with Vashat : Vashat (may he bear it to the Gods) is the exclamation used at the moment of pouring the sacrificial oil or clarified butter on the fire.

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9 Speech : *akshara*, the imperishable, here speech in the shape of praise and prayer.

- 12 Thou, Agni, givest hero fame : Bhaga and Savitar the God,  
And Diti give us what is good.
- 13 Agni, preserve us from distress : consume our enemies, O God,  
Eternal, with thy hottest flames
- 14 And, irresistible, be thou a mighty iron fort to us,  
With hundred walls for man's defence.
- 15 Do thou preserve us. eve and morn, from sorrow, from the  
wicked men  
Infallible ! by day and night.

## HYMN XVI.

Agni.

- WITH this my reverent hymn I call Agni for you, the Son of  
Strength,  
Dear, wisest envoy, served with noble sacrifice, immortal  
messenger of all.
- 2 His two red horses, all-supporting, let him yoke : lem him,  
well worshipped, urge them fast.  
Then hath the sacrifice good prayers and happy end, and  
heavenly gift of wealth to men.
- 3 The flame of him the Bountful, the Much-invoked, hath  
mounted up,  
And his red-coloured smoke-clouds reach and touch the sky :  
the men are kindling Agni well.
- 4 Thee, thee Most Glorious One we make our messenger. Bring  
the Gods hither to the feast.  
Give us, O Son of Strength, all food that feedeth man : give  
that for which we pray to thee.
- 5 Thou, Agni, art the homestead's Lord, our Herald at the  
sacrifice.  
Lord of all boons, thou art the Cleanser and a Sage. Pay  
worship, and enjoy the good.
- 6 Give riches to the sacrificer, O Most Wise, for thou art he  
who granteth wealth.  
Inspire with zeal each priest at this our solemn rite, all who  
are skilled in singing praise.
- 7 O Agni who art worshipped well, dear let our princes be to thee,  
Our wealthy patrons who are governors of men, who part, as  
gifts, their stalls of kine.

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12 *Diti* : generally regarded as the opposite of *A diti*, which may have been the word used by the poet, changed by later reciters, who considered the metre irregular, into *Diti*. See *Vedic Hymns*, I. p. 256.

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5 *Herald* : *Hotar*, or invoking priest. *Cleanser* : *Potar*, or purifier, another of the officiating priests. Agni performs the duties of all human priests.

- 8 They in whose home, her hand bearing the sacred oil, *Itā* sits down well-satisfied —  
Guard them, Victorious God, from slander and from harm :  
give us a refuge famed afar.
- 9 Do thou, a Priest with pleasant tongue, most wise, and very near to us,  
Agni, bring riches hither to our liberal chiefs, and speed the offering to our gifts.
- 10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown —  
Do thou with saving help preserve them from distress, Most Youthful ! with a hundred forts.
- 11 The God who gives your wealth demands a full libation poured to him.  
Pour ye it forth, then fill the vessel full again : then doth the God pay heed to you.
- 12 Him have the Gods appointed Priest of sacrifice, oblation-bearer, passing wise.  
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

## HYMN XVII.

Agni.

- AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.
- 2 Let the impatient Portals be thrown open : bring thou the Gods impatient to come hither.
- 3 Taste, Agni : serve the Gods with our oblation. Offer good sacrifices, *Jâtavedas* !
- 4 Let *Jâtavedas* pay fair sacrifices, worship and gratify the Gods Immortal.
- 5 Wise God, win for us things that are all-goodly, and let the prayers we pray to-day be fruitful.
- 6 Thee, even thee, the Son of Strength, O Agni, those Gods have made the bearer of oblations.
- 7 To thee the God may we perform our worship : do thou, besought, grant us abundant riches.

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8 *Itā* : the Goddess who is regarded as the sacrificial food or oblation personified : *annarup haviralakshana devi*. — *Sâyana*.

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2 *The impatient Portals* : the doors of the sacrificial chamber which long to bear their part in the holy ceremony.      6 *Those Gods* : the famous Gods.

## HYMN XVIII.

Indra.

ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.

With thee are milch-kine good to milk, and horses : best winner thou of riches for the pious.

2 For like a King among his wives thou dwellest : with glories, as a Sage, surround and help us.

Make us, thy servants, strong for wealth, and honour our songs with kine and steeds and decoration.

3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.

Hitherward come thy path that leads to riches : may we find shelter in thy favour, Indra.

4 Vasishṭha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.

All these my people call thee Lord of cattle : may Indra come unto the prayer we offer.

5 What though the floods spread widely, Indra made them shallow and easy for Sudās to traverse.

He, worthy of our praises, caused the Śimyu, foe of our hymn, to curse the rivers' fury.

6 Eager for spoil was Turvaṣa Puroḍās, fain to win wealth, like fishes urged by hunger.

The Bhrigus and the Druhyus quickly listened : friend rescued friend mid the two distant peoples.

The hymn glorifies Indra as the protector of Sudās, the King of the Tritsus, and praises the liberality of that prince. See *Vedic India* (Story of the Nations Series), pp. 319—332.

4 *Vasishṭha*: the Rishi of the hymn, and the chief priest who had accompanied the warlike expedition of Sudās. *To milk thee*: to obtain riches through thy favour by means of my hymn, as men milk the cow at sacrifice for the milk which is required for libations.

5 The poet begins to recount the events of Sudās's victorious expedition. These are not always intelligible partly on account of the obscure phraseology employed, and partly on account of our ignorance of details which are vaguely alluded to. In this stanza Sudās, king or chief of the Tritsu tribe, has, with the aid of Indra, crossed a deep river (the Parushpi which is now called the Ravi), and put the Śimyus to flight, some of the fugitives being drowned in its waters. The Śimyus are mentioned together with the Dasyus, in I. 120, 18, as hostile barbarians slain by Indra. The second half of the stanza is difficult, the meaning of two of the words being uncertain.

6 *Turvaṣa Puroḍās*: Turvaṣa appears here as one of the enemies of Sudās. I follow, with much hesitation, Ludwig in taking Puroḍās as an appellation of Turvaṣa: 'Turvaṣa, who was preceding (at solemn rites).'—Wilson. *The Bhrigus and the Druhyus*: here, apparently, allies of Turvaṣa. *Fishes*: according to others, Matsyas, a people.



7 Together came the Pakthas, the Bhalânas, the Alinas, the Sivas, the Vishâpîns.

Yet to the Tritsus came the Ârya's Comrade, through love of spoil and heroes' war, to lead them.

8 Fools, in their folly fain to waste her waters, they parted in-exhaustible Parushnî.

Lord of the Earth, he with his might repressed them : still lay the herd and the affrighted herdsman.

9 As to their goal they sped to their destruction : they sought Parushnî ; e'en the swift returned not.

Indra abandoned, to Sudâs the manly, the swiftly flying foes, unmanly babblers.

10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.

They who drive spotted steeds, sent down by Pṛiṣni, gave ear, the Warriors and the harnessed horses.

11 The King who scattered one-and-twenty people of both Vaikarṇa tribes through lust of glory —

As the skilled priest clips grass within the chamber, so hath the Hero Indra wrought their downfall.

7 *The Pakthas*, and the rest mentioned in the first line of the stanza appear to have been non-Âryan tribes opposed to the Tritsus. According to the Scholiast these names are the denominations of various ministers at religious rites, and following this interpretation Wilson translates the stanza as follows : 'Those who dress the oblation, those who pronounce auspicious words, those who abstain from ponance, those who bear horns (in their hands), those who bestow happiness (on the world by sacrifice), glorify that Indra who recovered the cattle of the Ârya from the plunderers, who slew the enemies in battle.' *The Ârya's Comrade* : Indra, the ally of Tritsau against the non-Âryan confederacy.

8 The confederates, who were on the right or farther bank of the Parushnî, intending to attack Sudâs and the Tritsus, appear to have attempted to make the river fordable by digging channels and so diverting the water, which, it seems, rushed back into its natural bed and drowned the men who were crossing the stream. The second line of the stanza is obscure and the translation is conjectural. Wilson translates : 'but he by his greatness pervades the earth. Kavi, the son of Chayamâna, like a falling victim, sleeps (in death).' *The herd and the herdsman* are, of course, the hostile band and its leader.

10 *They went* : the fugitives who escaped drowning. *They who drive spotted steeds* : the Maruta, sent down by their mother Pṛiṣni to aid Sudâs.

11 *People* : or, houses, i. e. families. *Both Vaikarṇa tribes* : perhaps some allies of the Druhyus ; but the meaning of *vaikarṇadyoḥ* is uncertain. See Zimmer, *Altindisches Leben*, p. 103. Ludwig thinks that the reference is to a mythic battle at some place called Vaikarṇau between Indra (the King) and the Maruta (the one-and-twenty people). *Clips grass* : with one clean cut.

- 12 Thou, thunder-armed, o'erwhelmedst in the waters famed ancient Kavasha and then the Druhyu.  
Others here claiming friendship to their friendship, devoted unto thee, in thee were joyful.
- 13 Indra at once with conquering might demolished all their strong places and their seven castles.  
The goods of Anu's son he gave to Tritsu. May we in sacrifice conquer scornful Pûru.
- 14 The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand,  
And six-and-sixty heroes. For the pious were all these mighty exploits done by Indra.
- 15 These Tritsus under Indra's careful guidance came speeding like loosed waters rushing downward.  
The foemen, measuring exceeding closely, abandoned to Sudâs all their provisions.
- 16 The hero's side who drank the dressed oblation, Indra's denier, far o'er earth he scattered.  
Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.
- 17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.  
He pared the pillar's angles with a needle. Thus to Sudâs Indra gave all provisions.

12 *Kavasha*: perhaps the priest of one of the two Vaikarna tribes which Zimmer is inclined to identify with the Kuru-Krivis. See *Altindisches Leben*, p. 127. *Others here*: 'for they, Indra, who are devoted to thee and glorify thee, preferring thy friendship, enjoy it.'—Wilson. The exact meaning is uncertain.

13 *To Tritsu*: to Sudâs, the King of the Tritsus.

14 *The Anavas*: men of the Anu tribe. *The sixty hundred*: 'The enumeration is very obscurely expressed, *shashtih şat şat sahasr shashtir aulh şat*, literally, sixty hundreds, six thousands, sixty, with six more: Sâyana understands by *şatîni*, thousands, *śahasraṇṭīyarthah*.'—Wilson. 'Sixty-six thousand six hundred and six.' Ludwig suggests that *dupl* should be read instead of *şat*, which would make the number 6666. See Benfey, *Vedica und Linguistica*, pp. 139—162.

15 *Measuring exceeding closely*: though taking great care of their goods and reluctantly giving them up.

16 *The hero's side*: the party of the hostile leader, the non-Āryans who denied Indra, and themselves devoured the oblations that should have been presented to him. *He gave them various roads*: made them fly in all directions.

17 *E'en with a goat*: impossible deeds mentioned as illustrations of Indra's miraculous power.

- 18 To thee have all thine enemies submitted: e'en the fierce  
Bheda hast thou made thy subject.  
Cast down thy sharpened thunderbolt, O Indra, on him who  
harms the men who sing thy praises.
- 19 Yamunâ and the Tritsus aided Indra. There he stripped  
Bheda bare of all his treasures.  
The Ajas and the Sigrus and the Yakshus brought in to him  
as tribute heads of horses.
- 20 Not to be scorned, but like Dawns past and recent, O Indra,  
are thy favours and thy riches.  
Devaka, Manyamâna's son, thou slewest, and smotest Śambara  
from the lofty mountain.
- 21 They who, from home, have gladdened thee, thy servants  
Parāśara, Vasishṭha, Satayātu,  
Will not forget thy friendship, liberal Giver. So shall the  
days dawn prosperous for the princes.
- 22 Priest-like, with praise, I move around the altar, earning  
Paijavana's reward, O Agni,  
Two hundred cows from Devavân's descendant, two chariots  
from Sudâs with mares to draw them.
- 23 Gift of Paijavana, four horses bear me in foremost place,  
trained steeds with pearl to deck them.  
Sudâs's brown steeds, firmly-stepping, carry me and my son  
for progeny and glory.
- 24 Him whose fame spreads between wide earth and heaven, who,  
as dispenser, gives each chief his portion,  
Seven flowing Rivers glorify like Indra. He slew Yudhyâ-  
madhi in close encounter.

18 *Bheda*: an enemy of Sudâs, or an unbeliever, says Sâyana.

19 *Yamunâ*: the Jumna. But it is not easy to see how the expedition reached so far. The Ajas, Sigrus, and Yakshus were perhaps subject to Bheda, but nothing is known regarding them. *Heads of horses*: which had been killed in battle.

20 *Like Dawns*: renewed every day. *Devaka*: not mentioned elsewhere. According to Grassmann *dēvakum manyamānam* refers to Śambara, 'thinking himself a God.'

21 *Parāśara* is said by one authority to have been the son, and by another the grandson of the Rishi Vasishṭha. *Satayātu* is said to be Śakti, Vasishṭha's son.

22 Here begins the *dānastuti* or praise of the prince's liberality. *Paijavana*: Sudâs' descendant of Pijavana. *Devavân's descendant*: Sudâs, Devavân being either the same as Divodâsa, the father of Sudâs or one of his forefathers.

24 *Seven flowing Rivers glorify*: the seven chief rivers of the Panjâb glorify him as they glorify Indra. Or, they (men) praise him as the seven rivers praise Indra. 'The seven rivers bear his glory far and wide' (l. 102-2). *Yudhyâmadhi*: not mentioned elsewhere.

25 Attend on him O ye heroic Maruts as on Sudâs's father Divodâsa.

Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

## HYMN XIX.

Indra.

He like a bull with sharpened horns, terrific, singly excites and agitates all the people :

Thou givest him who largely pours libations his goods who pours not, for his own possession.

2 Thou, verily, Indra, gavest help to Kutsa, willingly giving ear to him in battle,

When, aiding Ârjuneya, thou subduedst to him both Kuyava and the Dâsa Śushna.

3 O Bold One, thou with all thine aids hast boldly holpen Sudâs whose offerings were accepted,

Pûru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.

4 At the Gods' banquet, hero-souled ! with Heroes, Lord of Bay Steeds, thou slewest many foemen.

Thou sentest in swift death to sleep the Dasyu, both Chumuri and Dhuni, for Dabhiti.

5 These were thy mighty powers that, Thunder-wielder, thou swiftly crushedst nine-and-ninety castles :

Thou capturedst the hundredth in thine onslaught ; thou slewest Namuchi, thou slewest Vṛitra.

6 Old are the blessings, Indra, which thou gavest Sudâs the worshipper who brought oblations.

For thee, the Strong, I yoke thy strong Bay Horses : may our prayers reach thee and win strength, Most Mighty !

7 Give us not up, Lord of Bay Horses, Victor, in this thine own assembly, to the wicked.

Deliver us with true and faithful succours : dear may we be to thee among the princes.

25 *Maruts* : here, perhaps, the Maghavans or wealthy nobles are intended who stand in the same relation to Sudâs as the Maruts to Indra.

1 *Excites and agitates* : as God of battles. *Thou* : Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2 *Ârjuneya* : Kutsa, descendant of Arjuna. See I. 112. 23. *Kuyava* : see I. 108. 8.

4 *For Chumuri, Dhuni, and Dabhiti*, see Vol. I. Index.

5 *Namuchi* : another demon of drought. See I. 53. 7. *In thine onslaught* ; according to Śaṅkara, for thy dwelling : ' thou hast occupied the hundredth as a place of abode.'—Wilson.

6 *Sudâs* : the King of the Trîtasus, celebrated in the preceding hymn.

- 8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.  
Fain to fulfil the wish of Atithigva humble the pride of Turvaṣa and Yādva.
- 9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises.  
Elect us also into their assembly who by their calls on thee despoiled the niggards.
- 10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.  
Favour these, Indra, when they fight with foemen, as Friend and Hero and the heroes' Helper.
- 11 Now, lauded for thine aid, Heroic Indra, sped by our prayer, wax mighty in thy body.  
Apportion to us strength and habitations. Ye Gods, protect us evermore with blessings.

## HYMN XX.

Indra.

- Strong, Godly-natured, born for hero exploit, man's Friend, he doth whatever deed he willeth.  
Saving us e'en from great transgression, Indra, the Youthful, visiteth man's home with favour.
- 2 Waxing in greatness Indra slayeth Vṛitra : the Hero with his aid hath helped the singer.  
He gave Sudās wide room and space, and often hath granted wealth to him who brought oblations.
- 3 Soldier unchecked, war-rousing, battling Hero, unconquered from of old, victorious ever,  
Indra the very strong hath scattered armies ; yea, he hath slain each foe who fought against him.
- 4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou Most Mighty.  
Lord of Bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.
- 5 A Bull begat the Bull for joy of battle, and a strong Mother brought forth him the manly.

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8 *Atithigva* : probably a descendant of Sudās who must have lived long before the composition of this hymn, as the favour bestowed upon him by Indra is spoken of as old in stanza 6. *Yādva* : or Yādu's son.

9 *Elect us also* : that is, let us share the blessings which thou withholdest from the illiberal churls who offer no oblations and givest to those who call upon thee and worship thee.

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5 *A Bull begat the Bull* : 'A vigorous (god) begot a vigorous (son).'  
The father of Indra is Kaśyapa, according to Śāyana ; but probably Dyaus is intended. *A strong Mother* : Aditi.

- He who is Chief of men, their armies' Leader, is a strong Hero,  
bold, and fain for booty.
- 6 The people falter not, nor suffer sorrow, who win themselves  
this God's terrific spirit.  
He who with sacrifices worships Indra is lord of wealth, law-  
born and law's protector.
- 7 Whene'er the elder fain would help the younger, the greater  
cometh to the lesser's present.  
Shall the Immortal sit aloof inactive? O Wondrous Indra,  
bring us wondrous riches.
- 8 Thy dear folk, Indra, who present oblations, are, in chief  
place, thy friends, O Thunder-wielder.  
May we be best content in this thy favour, sheltered by One  
who slays not, but preserves us.
- 9 To thee the mighty hymn hath clamoured loudly, and,  
Maghavan, the eloquent hath besought thee.  
Desire of wealth hath come upon thy singer: help us then,  
Sakra, to our share of riches.
- 10 Place us by food which thou hast given, O Indra, us and the  
wealthy patrons who command us.  
Let thy great power bring good to him who lauds thee. Ye  
Gods, preserve us evermore with blessings.

## HYMN XXI.

Indra.

- PRESSED is the juice divine with milk commingled: thereto  
hath Indra ever been accustomed.  
We wake thee, Lord of Bays, with sacrifices: mark this our  
laud in the wild joy of Soma.
- 2 On to the rite they move, the grass they scatter, these Soma-  
drinkers eloquent in synod.  
Hither, for men to grasp, are brought the press-stones, far-thun-  
dering, famous, strong, that wait on heroes.

6 *Law-born*: born in accordance with the law.

7 The relations between Gods and men resemble those between elders and juniors, superiors and inferiors among men. The inferior comes to his superior with some offering in his hand and is assisted by him in return. So Indra should accept our oblations, and reward us with wealth.

9 *The eloquent*: *stāmāḥ*; according to Ludwig. the Greek *στωμύλος* (from *στόμα*, mouth), mouthy, talkative, and, in a good sense, fluent, eloquent. The Commentators explain the word as 'praiser.'

1 *We wake thee*: or, we think of thee, serve thee.

- 3 Indra, thou settest free the many waters that were encompassed,  
Hero, by the Dragon.  
Down rolled, as if on chariots borne, the rivers: through fear  
of thee all things created tremble.
- 4 Skilled in all manly deeds the God terrific hath with his  
weapons mastered these opponents.  
Indra in rapturous joy shook down their castles: he slew  
them in his might, the Thunder-wielder.
- 5 No evil spirits have impelled us, Indra, nor fiends, O Mightiest  
God with their devices.  
Let our true God subdue the hostile rabble: let not the lewd  
approach our holy worship.
- 6 Thou in thy strength surpasses Earth and Heaven: the  
regions comprehend not all thy greatness.  
With thine own power and might thou slewest Vṛitra: no foe  
hath found the end of thee in battle
- 7 Even the earlier Deities submitted their powers to thy supreme  
divine dominion.  
Indra wins wealth and deals it out to others: men in the strife  
for booty call on Indra.
- 8 The humble hath invoked thee for protection, thee, Lord of  
great felicity, O Indra.  
Thou with a hundred aids hast been our Helper: one who brings  
gifts like thee hath his defender.
- 9 May we, O Indra, be thy friends for ever, eagerly, Conqueror,  
yielding greater homage.  
May, through thy grace, the strength of us who battle quell  
in the shock the onset of the foeman.
- 10 Place us by food which thou hast given, O Indra, us and the  
wealthy patrons who command us.  
Let thy great power bring good to him who lauds thee. Ye  
Gods, preserve us evermore with blessings.

## HYMN XXII.

Indra.

DRINK Soma, Lord of Bays, and let it cheer thee: Indra, the  
stone, like a well guided courser,  
Directed by the presser's arms hath pressed it.

4 *These opponents*: according to Sāyaṇa, the demons of the air. The text has no noun for 'these.'

5 *The lewd*: those who do not follow Vedic observances, according to Yāska. For a full discussion of the meaning of *ṣignādevaḥ* see Muir, *O. S. Texts*, IV. 406—411.

8 *One who brings gifts like thee*: Sāyaṇa interprets differently: 'be our defender against every overpowering (assailant) like to thee.'—Wilson.

- 2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen, Delight thee, Indra, Lord of princely treasures.
- 3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasishtha:  
Accept the prayers I offer at thy banquet.
- 4 Hear thou the call of the juice-drinking press-stone: hear thou the Brahman's hymn who sings and lauds thee.  
Take to thine inmost self these adorations.
- 5 I know and ne'er forget the hymns and praises of thee, the Conqueror, and thy strength immortal.  
Thy name I ever utter, Self-Refulgent!
- 6 Among mankind many are thy libations, and many a time the pious sage invokes thee.  
O Maghavan, be not long distant from us.
- 7 All these libations are for thee, O Hero: to thee I offer these my prayers that strengthen.  
Ever, in every place, must men invoke thee.
- 8 Never do men attain, O Wonder-Worker, thy greatness, Mighty One, who must be lauded,  
Nor, Indra, thine heroic power and bounty.
- 9 Among all Rishis, Indra, old and recent, who have engendered hymns as sacred singers,  
Even with us be thine auspicious friendships. Ye Gods, preserve us evermore with blessings.

## HYMN XXIII.

Indra.

PRAYERS have been offered up through love of glory: Vasishtha, honour Indra in the battle.

He who with might extends through all existence hears words which I, his faithful servant, utter.

- 2 A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.  
None among men knows his own life's duration: bear us in safety over these our troubles.
- 3 The Bays, the booty-seeking car I harness: my prayers have reached him who accepts them gladly.

4 *Juice-drinking*: that presses out the juice of the plant. and so may be said to drink it. The Scholiast inserts *mamv.* of me: 'Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the Soma).'-Wilson.

2 *A cry was raised*: I follow Pischel's interpretation of this very difficult stanza. See *Vedische Studien*, I. pp. 34-36.



Indra, when he had slain resistless foemen, forced with his might the two world-halves asunder.

- 4 Like barren cows, moreover, swelled the waters : the singers sought thy holy rite, O Indra.

Come unto us as with his team comes Vâyu : thou, through our solemn hymns bestowest booty.

- 5 So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.

Alone among the Gods thou pitiest mortals : O Hero, make thee glad at this libation.

- 6 Thus the Vasishthas glorify with praises Indra the Powerful whose arm wields thunder.

Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.

#### HYNM XXIV.

Indra.

A HOME is made for thee to dwell in, Indra : O Much-invoked, go thither with the heroes.

That thou, to prosper us, mayst be our Helper, vouchsafe us wealth, rejoice with draughts of Soma.

- 2 Indra, thy wish, twice-strong, is comprehended : pressed is the Soma, poured are pleasant juices.

This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking.

- 3 Come, thou Impetuous God, from earth or heaven come to our holy grass to drink the Soma.

Hither to me let thy Bay Horses bring thee to listen to our hymns and make thee joyful.

- 4 Come unto us with all thine aids, accordant, Lord of Bay Steeds, accepting our devotions,

Fair-helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra.

- 5 As to the chariot pole a vigorous courser, this laud is brought to the great strong Upholder.

This hymn solicits wealth of thee : in heaven, as 'twere above the sky, set thou our glory.

- 6 With precious things. O Indra, thus content us : may we attain to thine exalted favour.

Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings

4 *Barren cows* : which are fatter than others.

1 *A home* : in the sacrificial chamber. *Heroes* : or. men ; the priests.

4 *Fair-helmeted* : or fair-checked, or handsome-chinned.

## HYMN XXV.

Indra.

WHEN with thy mighty help, O potent Indra, the armies rush together in their fury,  
When from the strong man's arm the lightning flieth, let not thy mind go forth to side with others.

- 2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us.

Keep far from us the curse of the reviler : bring us accumulated store of treasures.

- 3 God of the fair helm. give Sudâs a hundred succours, a thousand blessings, and thy bounty.

Strike down the weapon of our mortal foeman : bestow upon us splendid fame and riches.

- 4 I wait the power of one like thee, O Indra, gifts of a Helper such as thou art, Hero.

Strong, Mighty God, dwell with me now and ever : Lord of Bay Horses, do not thou desert us.

- 5 Here are the Kutsas supplicating Indra for might, the Lord of Bays for God-sent conquest.

Make our foes ever easy to be vanquished : may we, victorious, win the spoil, O Hero.

- 6 With precious things, O Indra, thus content us : may we attain to thine exalted favour.

Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

## HYMN XXVI.

Indra.

SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him

I generate a laud that shall delight him, new and heroic, so that he may hear us.

- 2 At every laud the Soma gladdens Indra : pressed juices please him as each psalm is chanted,

What time the priests with one united effort call him to aid, as sons invoke their father.

- 3 These deeds he did ; let him achieve new exploits, such as the priests declare at their libations.

The battle has begun, and the singer prays to Indra the old.

1 *The lightning* : the swift and flashing arrow. *the enemy.*

3 *Sudds* : according to Sâyana, 'the liberal donor (contributions)'.—Wilson.

*The Kutsas* : apparently the priests of the hostile party.

1 *Soma unpressed* : cp. VI. 41. 4, Soma when (properly) pressed excels the unpressed (or ill-pressed) Soma. Not only must the juice be duly expressed, but it must be expressed and offered with prayer.

Indra hath taken and possessed all castles, like as one common husband doth his spouses.

- 4 Even thus have they declared him. Famed is Indra as Conqueror, sole distributer of treasures ;

Whose many succours come in close succession. May dear delightful benefits attend us.

- 5 Thus, to bring help to men, Vasishtha laudeth Indra, the peoples' Hero, at libation.

Bestow upon us strength and wealth in thousands. Preserve us evermore, ye Gods, with blessings.

### HYMN XXVII.

Indra.

MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.

Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle.

- 2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.

Thou, Maghavan, hast rent strong places open : uncloset for us, Wise God, thy hidden bounty.

- 3 King of the living world, of men, is Indra, of all in varied form that earth containeth.

Thence to the worshipper he giveth riches : may he enrich us also when we laud him.

- 4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us :

Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.

- 5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,

That we may win us cars and steeds and cattle. Preserve us evermore, ye Gods, with blessings.

### HYMN XXVIII.

Indra.

COME to our prayers, O Indra, thou who knowest : let thy Bay Steeds be yoked and guided hither.

Though mortal men on every side invoke thee, still give thine ear to us, O All-impeller.

3 *All castles* : all the strongholds of the demons of drought, the cloud-castles in which the rain is imprisoned.

1 *Give us a portion, etc.* : aid us to capture and carry off the cattle of the enemy.

- 2 Thy greatness reacheth to our invocation, the sages' prayer which, Potent God, thou guardest.  
What time thy hand, O Mighty, holds the thunder, awful in strength thou hast become resistless.
- 3 What time thou drewest both world halves together, like heroes led by thee who call each other—  
For thou wast born for strength and high dominion—then e'en the active overthrew the sluggish.
- 4 Honour us in these present days, O Indra, for hostile men are making expiation.  
Our sin that sinless Varuṇa discovered, the Wondrous-Wise hath long ago forgiven.
- 5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,  
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

## HYMN XXIX.

Indra.

- THIS Soma hath been pressed for thee, O Indra : come hither, Lord of Bays, for this thou lovest.  
Drink of this fair, this well effused libation : Maghavan, give us wealth when we implore thee.
- 2 Come to us quickly with thy Bay Steeds, Hero, come to our prayer, accepting our devotion.  
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.
- 3 What satisfaction do our hymns afford thee ? When, Maghavan ? Now let us do thee service.  
Hymns, only hymns, with love for thee, I weave thee : then hear, O Indra, these mine invocations.

2 *Thy greatness reacheth to our invocation* : thou hast the power to come to our call if thou wilt.

3 *Drewest both world-halves together* : settest heaven and earth opposite to each other, like armies arrayed for battle. *E'en the active* : the meaning of the half-line is doubtful; and *chit*, even, seems to be out of place. Wilson translates, after Sâyana : 'whence the presenter of offerings overcomes him who offers them not.' According to Professor Grassmann, 'the active' is Indra, and 'the inactive' is the sluggish demon. Ludwig suggests an alteration of the text.

4 *Are making expiation* : or, possibly, set themselves in order. that is, equip and prepare themselves for battle. *The Wondrous-Wise* : *mayā*; Varuṇa.

3 *Now let us do thee service* : *nānām* ; 'no time like the present.'—Ludwig.

- 4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.  
Hence I, O Indra Maghavan, invoke thee : thou art our Providence, even as a Father.
- 5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,  
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

## HYMN XXX.

Indra.

- WITH power and strength, O Mighty God, approach us : be the augments, Indra, of these riches ;  
Strong Thunderer, Lord of men, for potent valour, for manly exploit and for high dominion.
- 2 Thee, worth invoking, in the din of battle, heroes invoke in fray for life and sunlight.  
Among all people thou art foremost fighter : give up our enemies to easy slaughter.
- 3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,  
Agni the Asura shall sit as Herald, calling Gods hither for our great good fortune.
- 4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O God and Hero.  
Grant to our princes excellent protection : may they wax old and still be strong and happy.
- 5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,  
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

## HYMN XXXI.

Indra.

- SING ye a song, to make him glad, to Indra, Lord of Tawny Steeds,  
The Soma-drinker, O my friends.
- 2 To him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.
- 3 O Indra, Lord of boundless might, for us thou winnest strength and kine,  
Thou winnest gold for us, Good Lord.

1 *For potent valour* : that is, to give us potent valour.

2 *Foremost fighter* : caster of the spear, warrior, according to von Roth ; but the meaning of *sénayah* is somewhat uncertain.

- 4 Faithful to thee we loudly sing, heroic Indra, songs to thee :  
Mark, O Good Lord, this act of ours.
- 5 Give us not up to man's reproach, to foeman's hateful calumny :  
In thee alone is all my strength.
- 6 Thou art mine ample coat of mail, my Champion, Vritra-slayer,  
thou :  
With thee for Friend I brave the foe.
- 7 Yea, great art thou whose conquering might two independent  
Powers confess,  
The Heaven, O Indra, and the Earth.
- 8 So let the voice surround thee, which attends the Maruts on  
their way,  
Reaching thee with the rays of light.
- 9 Let the ascending drops attain to thee, the Wondrous God, in  
heaven :  
Let all the folk bow down to thee.
- 10 Bring to the Wise, the Great, who waxeth mighty, your offer-  
ings, and make ready your devotion :  
To many clans he goeth, man's Controller.
- 11 For Indra, the sublime, the far-pervading, have singers gener-  
ated prayer and praises :  
The sages never violate his statutes.
- 12 The choirs have stablished Indra King for ever, for victory,  
him whose anger is resistless :  
And, for the Bays' Lord, strengthened those he loveth.

## HYMN XXXII.

Indra.

LET none, no, not thy worshippers, delay thee far away from us.  
Even from far away come thou unto our feast, or listen if al-  
ready here.

- 2 For here, like flies on honey, these who pray to thee sit by the  
juice that they have poured.

Wealth-craving singers have on Indra set their hope, as men  
set foot upon a car.

7 *Independent* : *svadhhvart* ; 'abounding in food.'—Wilson.

8 *The voice* : 'the praises of thine adorers.'—Wilson.

12 *Strengthened* : 'barhayâ : for abarhayan, as is clear from what pre-  
cedes.'—Ludwig. Sayana takes *barhayâ* as the imperative : 'urge thy kinsmen,  
(worshipper, to glorify) the lord of bay steeds'—Wilson.

- 3 Longing for wealth I call on him, the Thunderer with the strong right hand,  
As a son calleth on his sire.
- 4 These Soma juices, mixed with curd, have been expressed for Indra here.  
Come with thy Bay Steeds, Thunder-wielder, to our home, to drink them till they make thee glad.
- 5 May he whose ear is open hear us. He is asked for wealth : will he despise our prayer ?  
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.
- 6 The hero never checked by men hath gained his strength through Indra, he  
Who presses out and pours his deep libations forth, O Vritra-slayer, unto thee.
- 7 When thou dost drive the fighting men together be, thou Mighty One, the mighty's shield.  
May we divide the wealth of him whom thou hast slain : bring us, Unreachable, his goods.
- 8 For Indra, Soma-drinker, armed with thunder, press the Soma juice.  
Make ready your dressed meats : cause him to favour us. The Giver blesses him who gives.
- 9 Grudge not, ye Soma-pourers ; stir you, pay the rites, for wealth, to the great Conqueror.  
Only the active conquers, dwells in peace, and thrives : not for the niggard are the Gods.
- 10 No one hath overturned or stayed the car of him who freely gives.  
The man whom Indra and the Marut host defend comes to a stable full of kine.
- 11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.  
Be thou the gracious helper, Hero ! of our cars, be thou the helper of our men.
- 12 His portion is exceeding great like a victorious soldier's share.  
Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma-pourer strength.

3 *With the strong right hand : or, giver of good gifts*

7 *The mighty's shield : 'the shield of the mighty (Vasishthas).'*—M. M. ; a protection of the Maghavans, i. e. the institutors of the sacrifice.—Ludwig.

8 *The Giver blesses him who gives : Indra rewards the liberal worshipper.*

10 *Comes to a stable full of kine : carries off rich booty.*

- 13 Make for the Holy Gods a hymn that is not mean, but well-arranged and fair of form.

Even many snares and bonds subdue not him who dwells with Indra through his sacrifice.

- 14 Indra, what mortal will attack the man who hath his wealth in thee?

The strong will win the spoil on the decisive day through faith in thee, O Maghavan.

- 15 In battles with the foe urge on our mighty ones who give the treasures dear to thee.

And may we with our princes, Lord of Tawny Steeds! pass through all peril, led by thee.

- 16 Thine, Indra, is the lowest wealth, thou cherishest the mid-most wealth,

Thou ever rulest all the highest: in the fray for cattle none resisteth thee.

- 17 Thou art renowned as giving wealth to every one in all the battles that are fought.

Craving protection, all these people of the earth, O Much-invoked, implore thy name.

- 18 If I, O Indra, were the Lord of riches ample as thine own,

I should support the singer, God who giveth wealth! and not abandon him to woe.

- 19 Each day would I enrich the man who sang my praise, in whatsoever place he were.

No kinship is there better, Maghavan, than thine: a father even is no more.

- 20 With Plenty for his true ally the active man will gain the spoil.

Your Indra, Much-invoked, I bend with song, as bends a wright his wheel of solid wood.

- 21 A mortal wins no riches by unworthy praise: wealth comes not to the niggard churl.

Light is the task to give, O Maghavan, to one like me on the decisive day.

- 22 Like kine un milked we call aloud, Here, to thee, and sing thy praise,

Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not.

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2b *Plenty* : or, Spirit, Boldness.



23 None other like to thee, of earth or of the heavens, hath been or ever will be born.

Desiring horses, Indra Maghavan ! and kine, as men of might we call on thee.

24 Bring, Indra, the Victorious Ones; bring, elder thou, the younger host.

For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.

25 Drive thou away our enemies, O Maghavan : make riches easy to be won

Be thou our good Protector in the strife for spoil : Cherisher of our friends be thou.

26 O Indra, give us wisdom as a sire gives wisdom to his sons. Guide us, O Much-invoked, in this our way : may we still live and look upon the light

27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground.

With thine assistance, Hero, may we pass through all the waters that are rushing down.

### HYMN XXXIII.

Vasishtha.

THESE who wear hair-knots on the right, the movers of holy thought, white-robed, have won me over.

I warned the men, when from the grass I raised me, Not from afar can my Vasishthas help you.

2 With Soma they brought Indra from a distance, over Vaisanta, from the strong libation.

Indra preferred Vasishthas to the Soma pressed by the son of Vayata, Pasadyumna.

24 *Bring, Indra, the Victorious Ones* : there would be the Maruts. 'Elder Indra, bring that (wealth to me) being the junior.'—Wilson. 'Bring all this to those who are good, O Indra, be they old or young.'—M. Muller.

The hymn is a glorification of Vasishtha and his family, the latter part relating his birth and the earlier verses referring to his connexion with King Sudas.

1 *Hair-knots* : *kayada* is the *chuda* or single lock of hair left on the head at tonsure, which, according to the Scholiast, it was characteristic of the *Vasishthas* to wear on the right of the crown of the head. *White-robed* : white-coloured, according to Sâyana. *Me* : Vasishtha, who is the speaker of stanzas 1—6. 'Von Roth (under the word *av*) regards Indra as the speaker. May it not be Sudas?' Muir, *O. S. Texts*, I. 319, 320, where stanzas 1—13 are translated. *From the grass* : the sacred grass laid on the floor of the sacrificial chamber. 2 *Vaisanta* : probably the name of a river. *Pasadyumna* another king who was sacrificing to Indra at the same time as Sudas.

- 3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.  
 So in the fight with the Ten Kings, Vasishthas ! did Indra help Sudās through your devotions.
- 4 I gladly, men ! with prayer prayed by our fathers have fixed your axle : ye shall not be injured :  
 Since, when ye sang aloud the Sakvari verses, Vasishthas ! ye invigorated Indra
- 5 Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounded and imploring  
 Then Indra heard Vasishthas as he praised him, and gave the Tritsus ample room and freedom.
- 6 Like sticks and staves wherewith they drive the cattle, striped bare, the Bharatas were found defenceless :  
 Vasishtha then became their chief and leader : then widely were the Tritsus' clans extended.
- 7 Three fertilize the worlds with genial moisture : three noble Creatures cast a light before them.  
 Three that give warmth to all attend the Morning. All these have they discovered, these Vasishthas
- 8 Like the sun's growing glory is their splendour, and like the sea's is their unfathomed greatness.  
 Their course is like the wind's. Your laud, Vasishthas, can never be attained by any other.
- 9 They with perceptions of the heart in secret resort to that which spreads a thousand branches  
 The Apsaras brought hither the Vasishthas wearing the vesture spun for them by Yama.

3 *The river*: Yamunā. See VII. 18. 19. *Ten Kings*: of the confederate tribes who opposed Sudās. See VII. 18. 4 *Sakvari verses*: hymns of praise in the Sakvari metre (14×4). 6 *Tritsus*: the tribe of which Sudās was King. *Bharatas*: apparently the same as the Tritsus. 7 Indra is the speaker of the rest of the hymn. 'In explanation of this, Śāyana quotes a passage from the Śātyāyana Brāhmaṇa: (1) Agni produces a fertilizing fluid on the earth, Vāyu in the air, the Sun in the sky. (2) The 'three noble creatures' are the Vāsu, Rudras, and Adityas. The Sun is their light. (3) Agni, Vāyu, and the Sun each attend the Dawn.—Muir, *O. S. Texts*, I. 320. 9 *That which spreads a thousand branches*: according to Ludwig's Translation, the Sun-God is meant, according to his later view, the reference is to the mystic tree sustained by Varuṇa in the baseless region (I. 24. 7). *The vesture*: the body. The stanza is very obscure, and Śāyana's explanation, which overrides grammar, is not satisfactory: 'By the wisdom seated in the heart the Vasishthas traverse the hidden thousand-branched world, and the Apsaras sit down, wearing the vesture spread out by Yama, —Wilson.

- 10 A form of lustre springing from the lightning wast thou, when  
Varuna and Mitra saw thee.  
Thy one and only birth was then, Vasishtha, when from thy  
stock Agastya brought thee hither.
- 11 Born of their love for Urvasi, Vasishtha, thou, priest, art son  
of Varuna and Mitra;  
And as a fallen drop, in heavenly fervour, all the Gods laid  
thee on a lotus-blossom.
- 12 He, thinker, knower both of earth and heaven, endowed with  
many a gift, bestowing thousands,  
Destined to wear the vesture spun by Yama, sprang from the  
Apsaras to life, Vasishtha.
- 13 Born at the sacrifice, urged by adorations, both with a com-  
mon flow bedewed the pitcher.  
Then from the midst thereof there rose up Māna, and thence  
they say was born the sage Vasishtha.
- 14 He brings the bearer of the land and Sāman : first shall he  
speak bringing the stone for pressing.  
With grateful hearts in reverence approach him : to you, O  
Pratridas, Vasishtha cometh.

## HYMN XXXIV.

Visvedevas.

May our divine and brilliant hymn go forth, like a swift  
chariot wrought and fashioned well.

- 2 The waters listen as they flow along : they know the origin of  
heaven and earth.

10 Vasishtha appears here as an embodiment of lightning, light, or fire, and to have been brought down to men by Agastya who was born in the same way as Vasishtha. 11 *Urcast*: the most celebrated of the Apsaras or nymphs of heaven. *On a lotus-blossom*: or, according to others, 'in the sacred pitcher' or water-jar used in sacrifice. 'In the lake,'—Wilson. For a full account of this production of Vasishtha, the curious reader is referred to Muir, *O. S. Texts*, I 321. vide M. Müller, *Chips*, IV 108, 109, and Hillebrandt, *Varuna und Mitra*, 148, 149. 12 *The Apsaras*: *Urvasi*. 13 *Māna*: said to be another name of Agastya. 14 *The bearer of the land and Sāman*: the pressing-stone, which was worked during the recitation of sacred verses. *Pratridas*: a name used here to designate the Tritus. This difficult and obscure hymn has been translated and thoroughly discussed by Geldner (*Religionsgesch. II*, pp. 129—155, criticized by Prof. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-forschung*, pp. 163—167).

2 'An allusion, perhaps, to the subsequently received cosmogony, as in *Manu*, that water was the first of created things.—Wilson.

- 3 Yea, the broad waters swell their flood for him : of him strong heroes think amid their foes.
- 4 Set ye for him the coursers to the pole : like Indra Thunderer is the Golden-armed.
- 5 Arouse you, like the days, to sacrifice : speed gladly like a traveller on the way.
- 6 Go swift to battles, to the sacrifice : set up a flag, a hero for the folk.
- 7 Up from his strength hath risen as 'twere a light : it bears the load as earth bears living things.
- 8 Agni, no demon I invoke the Gods : by law completing it, I form a hymn.
- 9 Closely about you lay your heavenly song, and send your voice to where the Gods abide.
- 10 Varuna, Mighty, with a thousand eyes, behold the paths wherein these rivers run.
- 11 He, King of kings, the glory of the floods, o'er all that liveth hath resistless sway.
- 12 May he assist us among all the tribes, and make the envier's praise devoid of light.
- 13 May the foes' threatening arrow pass us by : may he put far from us our bodies' sin.
- 14 Agni, oblation-eater, through our prayers aid us : to him our dearest laud is brought.
- 15 Accordant with the Gods choose for our Friend the Waters' Child : may he be good to us.
- 16 With lauds I sing the Dragon born of floods : he sits beneath the streams in middle air.
- 17 Ne'er may the Dragon of the Deep harm us : ne'er fail this faithful servant's sacrifice.
- 18 To these our heroes may they grant renown : may pious men march boldly on to wealth.
- 19 Leading great hosts, with fierce attacks of these, they bane their foes as the Sun burns the earth.

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3 For him : Indra.      4 The Golden armed : Savitar.      6 A hero : a sort of personification of the sacrifice. 'An expiatory sacrifice for (the good of) mankind'—Wilson.      16 The Dragon born of floods : Ahibudbnya, or the Dragon of the Deep of the following stanza; the regent of the sea of air.      18 They : the Gods.      19 Of these : Gods, or Maruts, according to the Scholiasts.

- 20 What time our wives draw near to us, may he, deft handed  
Tvashtar, give us hero sons.
- 21 May Tvashtar find our hymn acceptable, and may Aramati,  
seeking wealth, be ours.
- 22 May they who lavish gifts bestow those treasures : may  
Rudasi and Varunāni listen.  
May he, with the Varutris, be our refuge, may bountiful  
Tvashtar give us store of riches.
- 23 So may rich Mountains and the liberal Waters, so may all  
Herbs that grow on ground, and Heaven,  
And Earth accordant with the Forest-Sovrans, and both the  
World-halves round about protect us.
- 24 To this may both the wide Worlds lend approval, and Varuna  
in heaven, whose Friend is Indra.  
May all the Maruts give consent, the Victors, that we may  
hold great wealth in firm possession.
- 25 May Indra, Varuna, Mitra, and Agni, Waters, Herbs, Trees  
accept the praise we offer.  
May we find refuge in the Maruts' bosom. Protect us ever-  
more, ye Gods, with blessings.

## HYMN XXXV.

Viavedevas.

- BEFRIEND us with their aids Indra and Agni, Indra and  
Varuna who receive oblations !  
Indra and Soma give health, strength and comfort, Indra  
and Pushan be our help in battle.
- 2 Auspicious Friends to us be Bhaga, Sansa, auspicious be  
Purandhi and all Riches;  
The blessing of the true and well conducted, and Aryaman in  
many forms apparent.
- 3 Kind unto us be Maker and Sustainer, and the far-reaching  
Pair with Godlike natures.  
Auspicious unto us be Earth and Heaven, the Mountain, and  
the Gods' fair invocations.

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21 *Aramati* : the Genius of Devotion and active piety. 23 *Varutris* : protecting Goddesses. 23 *Forest-sovrans* : tall timber trees.

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1 *Befriend us* : *sam no bhavatum*. The indeclinable word *sam*, signifying happy, auspicious, pleasant, sweet, kind, agreeable, etc., etc., is used with or without the verb *thū*, in the first thirteen stanzas. I have varied the expression here and there. 2 *Sansa* : Prayer or Wish personified. Or it may be Narasansa, Agni, *Purandhi* : Plenty, or Spirit, Boldness personified. 3 *Far-reaching Pair* : Heaven and Earth.

- 4 Favour us Agni with his face of splendour, and Varuna and Mitra and the Asvins.  
Favour us noble actions of the pious, impetuous Vâta blow on us with favour.
- 5 Early invoked, may Heaven and Earth be friendly, and Air's mid-region good for us to look on.  
To us may Herbs and forest Trees be gracious, gracious the Lord Victorious of the region.
- 6 Be the God Indra with the Vasus friendly, and, with Âdityas, Varuna who blesseth.  
Kind, with the Rudras, be the Healer Rudra, and, with the Dames, may Tvashṭar kindly listen.
- 7 Blest unto us be Soma, and devotions, blest be the Sacrifice, the Stones for pressing.  
Blest be the fixing of the sacred Pillars, blest be the tender Grass, and blest the Altar.
- 8 May the far-seeing Sun rise up to bless us : be the four Quarters Of the sky auspicious.  
Auspicious be the firmly-seated Mountains, auspicious be the Rivers and the Waters.
- 9 May Aditi through holy works be gracious, and may the Maruts, loud in song, be friendly.  
May Vishṇu give felicity, and Pūshan, the Air that cherisheth our life, and Vāyu.
- 10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.  
Auspicious to all creatures be Pārjanya, auspicious be the field's benign Protector.
- 11 May all the fellowship of Gods befriend us, Sarasvatī, with Holy Thoughts, be gracious.  
Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.
- 12 May the great Lords of Truth protect and aid us : blest to us be our horses and our cattle.  
Kind be the pious skilful-handed R̥ibhus, kind be the Fathers at our invocations.
- 13 May Aja-Ekapād, the God, be gracious, gracious the Dragon of the Deep, and Ocean.

5 *The Lord Victorious* : Indra.  
Agni, or Rudra. See IV. 57. 1.  
VI. 50. 14, and footnote.

10 *The field's benign Protector* :  
13 *Aja-Ekapād* : the Sun See  
*The Dragon of the Deep* : Abibudhnya,  
regent of the depths of the firmament.

Gracious be he, the swelling Child of Waters, gracious be  
Prisni who hath Gods to guard her.

14 So may the Rudras, Vasus, and Ādityas accept the new hymn  
which we now are making.

May all the Holy Ones of earth and heaven, and the Cow's  
offspring hear our invocation.

15 They who of Holy Gods are very holy, Immortal, knowing  
Law, whom man must worship —

May these to-day give us broad paths to travel. Preserve us  
evermore, ye Gods, with blessings.

## HYMN XXXVI.

Viṣvedevas.

Let the prayer issue from the seat of Order, for Surya with  
his beams hath loosed the cattle.

With lofty ridges earth is far extended, and Agni's flame hath  
lit the spacious surface.

2 O Asuras, O Varuṇa and Mitra, this hymn to you, like food,  
anew I offer.

One of you is a strong unerring Leader, and Mitra, speaking,  
stirreth men to labour.

3 The movements of the gliding wind come hither : like cows,  
the springs are filled to overflowing.

Born in the station e'en of lofty heaven the Bull hath loudly  
bellowed in this region.

4 May I bring hither with my song. O Indra, wise Aryaman  
who yokes thy dear Bay Horses.

14 *Cow's offspring* : the Maruts. According to von Roth those who  
are born and live in radiant heaven. *Broad paths to travel* : per-  
haps generally, an easy road to prosperity. 1 *The seat of order* :

' the hall of the sacrifices. — Wilson. *The cattle* : rays of light.

2 ' One of you (Varuṇa) is the lord and unassailable guide, and he  
who is called Mitra, (i. e. the friend) calls men to activity. Here so  
much at least is declared (and the same thing is expressed in nearly  
the same words in other places), that the light of day, which awakens  
life, and brings joy and activity into the world; is the narrower sphere  
of Mitra's power; though, however, Varuṇa is not relegated to the night  
alone, for he continues to be the lord and the first.'—Von Roth, quoted  
by Muir. *O S Texts*, V. 70. The meaning of *inak* translated by 'lord'  
in this extract, is, in the Veda, rather 'strong, 'energetic,' and is so  
given in the St. Petersburg Lexicon, the meaning 'lord' belonging to  
later literature. The second half of the second line is repeated, with  
a variation, from III. 59. 1. 3 *The springs* : the fountains of rain ;  
the clouds, *The Bull* ; Parjanya, God of the rain-cloud. *This region* :  
literally, this udder ; the firmament.

- Voracious, with thy noble car, O Hero, him who defeats the wrath of the malicious.
- 6 In their own place of sacrifice adorers worship to gain long life and win his friendship.  
He hath poured food on men when they have praised him ;  
be this, the dearest reverence, paid to Rudra.
- 6 Coming together, glorious, loudly roaring—Sarasvati, Mother of Floods, the seventh—  
With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water ;
- 7 And may the mighty Maruts, too, rejoicing, aid our devotion and protect our offspring.  
Let not swift-moving Aksharâ neglect us : they have increased our own appropriate riches.
- 8 Bring ye the great Aramati before you, and Pushan as the Hero of the synod,  
Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandhi.
- 9 May this our song of praise reach you, O Maruts, and Vishnu guardian of the future infant.  
May they vouchsafe the singer strength for offspring. Preserve us evermore, ye Gods, with blessings.

## HYMN XXXVII.

Visvedevas.

LET your best bearing car that must be lauded ne'er injured,  
bring you Vâjas and Ribhukshans.  
Fill you, fair-helmeted ! with mighty Soma, thrice-mixed, at  
our libations, to delight you.

4 *Voracious* : epithet of horses; but the meaning of *dhayu* is uncertain. According to Sâyana, it means 'holding,' 'vigorous,' according to Ludwig, 'pouring forth rains according to Grassmann, 'thirsty.'

5 *His friendship* : Rudra's.

6 *The seventh* : with the six other celebrated rivers. See I. 32 12.

7 *Akshara* : Vâk, or Voice; 'the imperishable goddess of speech'—Wilson. *Of.* VII 15. 9.

8 *Aramati* : the personification of religious worship, or active piety. See VII. 84. 31. According to Sâyana. *aramatim* here is an epithet of *mahim*, 'the never-resting Earth.' For the various meanings assigned by Sâyana to this word in the various places in which it occurs, vide Muir, *O. S. Texts*, IV. 317. 9 *Vishnu* : cf. X. 184. 1.

1 *Vâjas and Ribhukshans* : that is, Ribhukshan or Ribhu, Vibhvan, and Vaja, commonly called the Ribhus from the name of the first of the three. *Fair-helmeted* : 'handsome-ebinned.' Wilson; 'strong-jawed.' Ludwig. *Thrice-mixed* : with milk, curds, and meal.



2 Ye who behold the light of heaven, Ribhukshane, give our rich patrons unmolested riches.

Drink, heavenly-natured, at our sacrifices, and give us bounties for the hymns we sing you.

3 For thou, O Bounteous One, art used to giving, at parting treasure whether small or ample.

Filled full are both thine arms with great possessions : thy goodness keeps thee not from granting riches.

4 Indra, high-famed, as Vāja and Ribhukshan, thou goest working, singing to the dwelling.

Lord of Bay Steeds, this day may we Vasisthas offer our prayers to thee and bring oblations.

5 Thou winnest swift advancement for thy servant, through hymns, Lord of Bay Steeds, which thou hast favoured.

For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches ?

6 To us thy priests a home, as 'twere, thou givest : when, Indra, wilt thou recognize our praises ?

May thy strong Steed, through our ancestral worship, bring food and wealth with heroes to our dwelling.

7 Though Nirṛiti the Goddess reigneth round him, Autamās with food in plenty come to Indra.

With three close Friends to length of days he cometh, he whom men let not rest at home in quiet.

8 Promise us gifts, O Savitar : may riches come unto us in Parvata's full bounty.

May the Celestial Guardian still attend us. Preserve us evermore, ye Gods, with blessings.

#### HYMN XXXVIII.

Savitar.

On high hath Savitar, this God, extended the golden lustre which he spreads around him.

Now, now must Bhaga be invoked by mortals, Lord of great riches who distributes treasures.

3 *Bounteous One* : Maghavan; Indra. 4 *Working* : 'the fulfilment (of wishes)'.—Wilson. The first line is somewhat obscure. 7 *Nirṛiti* : the Goddess of Death and Destruction, who has no power over Indra. *Three close Friends* : the Ribhus, who represent the year, the annual course of Indra as the Sac. Sayana's explanation is different : 'Indra, the upholder of the three regions, whom the divine Nirṛiti acknowledges as ruler, whom abundant years pass over, whom mortals detain from his own abode, approaches to (recruit) his decaying strength.'—Wilson; who observes : 'the explanation is not very clear.' 8 *Parvata's full bounty* : the Genius of mountain and cloud.

2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered.

Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.

3 Let Savitar the God be hymned with praises, to whom the Vasus, even, all sing glory.

Sweet be our lauds to him whose due is worship : may he with all protection guard our princes.

4 Even he whom Aditi the Goddess praises, rejoicing in God Savitar's incitement :

Even he whose praise the high imperial Rulers, Varuna, Mitra, Aryaman, sing in concert.

5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven,

May they and Ahibudhnya hear our calling : guard us Varatri with the Ekadhenus.

6 This may the Lord of Life, entreated, grant us,—the wealth which Savitar the God possesses.

The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.

7 Bless us the Vājins when we call, while slowly they move, strong Singers, to the Gods' assembly.

Crushing the wolf, the serpent, and the demons, may they completely banish all affliction.

8 Deep-skilled in Law eternal, deathless, Singers, O Vājins, help us in each fray for booty.

Drink of this meath, be satisfied, be joyful : then go on paths which Gods are wont to travel

## HYMN XXXIX.

Visvedevas.

ANXI, erect, hath shown enriching favour : the flame goes forward to the Gods' assembly.

Like car-borne men the stones their path have chosen : let the priest, quickened, celebrate our worship.

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3 *The Vasus* : the Gods in general, according to Sayana. 5 *Varatri* : 'the protectress (the goddess of speech).' — Wilson. *Ekadhenus* : the waters are probably meant : 'excellent cattle.' — Wilson. 7 *Vājins* : a class of divinities so named, according to Sayana; but, according to Mahidhara, horses, i. e. the teams which draw the chariots of the Gods. *The wolf* or the robber. *The serpent* : or the assassin. *The demons* : the Rākshasas. See *Satapatha-Brahmana*, V. 1. 5. 21—24, (S. Books of the East, XLI 27) for a different version of stanzas 6 and 7.

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1 *The stones* : the pressing-stones have begun their course.

- 2 Soft to the tread, their sacred grass is scattered : these go like kings amid the band around them,  
At the folk's early call on Night and Morning,—Vāyu, and Pushan with his team, to bless us.
- 3 Here on their path the noble Gods proceeded : in the wide firmament the Beauteous decked them.  
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.
- 4 For they are holy aids at sacrifices : all Gods approach the place of congregation.  
Bring these, desirous, to our worship, Agni, swift the Nāsatyas Bhaga, and Purandhi.
- 5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuna, Indra, and Agni,  
And Aryaman, and Aditi, and Vishnu. Sarasvatī be joyful, and the Maruts.
- 6 Even as the holy wish, the gift is offered : may he, unsated, come when men desire him.  
Give never-failing ever-conquering riches : with Gods for our allies may we be victors.
- 7 Now have both Worlds been praised by the Vasishthas, and holy Mitra, Varuna, and Agni.  
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

## HYMN XL

Viṣvedevas.

- Be gathered all the audience of the synod: let us begin their praise whose course is rapid.  
Whate'er God Savitar this day produces, may we be where the Wealthy One distributes.
- 8 This, dealt from heaven, may both the Worlds vouchsafe us, and Varuna, Indra, Aryaman, and Mitra.  
May Goddess Aditi assign us riches, Vāyu and Bhaga make them ours for ever.
- 3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.

2 *These go like Kings* : according to Sayana, 'may the two lords of people (Vāyu and Pūshan) ... appear now. 3 *Our envoy* : Agni.

5 *Agni* : in his own form as a celestial God, not in that of terrestrial fire. 6 *He, unsated* : Agni.

1 *Their Praise* : praise of the Gods. 2 *Dealt from heaven* : or distributed by Dyu or Dyau.

- Him, too, Sarasvatī and Agni further and there is none to rob him of his riches.
- 4 This Varuṇa is guide of Law, he, Mitra, and Aryaman, the Kings, our work have finished  
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.
- 5 With offerings 'I propitiate the branches of this swift moving God, the bounteous Viṣṇu.  
Hence Rudra gained his Rudra-strength : O Aśvins, ye sought the house that bath celestial viands.
- 6 Be not thou angry here, O glowing Pūshan, for what Varūtri and the Bounteous gave us.  
May the swift-moving Gods protect and bless us, and Vāta send us rain, who wanders round us.
- 7 Now have both worlds been praised by the Vasishṭhas, and holy Mitra, Varuṇa, and Agni.  
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

## HYMN XLII

Bhaga.

- Agni at dawn, and Indra we invoke at dawn, and Varuṇa and Mitra, and the Aśvins twain :  
Bhaga at dawn, Pūshan, and Brahmanaspati, Soma at dawn, Rudra we will invoke at dawn.
- 2 We will invoke strong, early-conquering Bhaga, the Son of Aditi, the great supporter :  
Thinking of whom, the poor, yea, even the mighty, even the King himself says, Give me Bhaga.
- 3 Bhaga our guide, Bhaga whose gifts are faithful, favour this song, and give us wealth, O Bhaga.  
Bhaga, augment our store of kine and horses, Bhaga, may we be rich in men and heroes.

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4 *Our work* : the sacrifice. 5 *The branches* : 'vayah, branches : all other deities are, as it were, branches of Viṣṇu, anye devah, sakhaḥ bhavanāḥ : as by a text cited by the scholiast, Viṣṇu is all divinities, Viṣṇuḥ sarva devatā iti śruteḥ'—Wilson. This, Ludwig remarks, gives no satisfactory interpretation; but I am unable to offer any thing better at present. Grassmann alters *vayah vayama* : 'we with our offerings approach the banquet of this swift-moving God, the bounteous Viṣṇu; i. e. come to offer him sacrificial food.'

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The hymn is addressed chiefly to Bhaga the bountiful, whose name, slightly corrupted, survives in the Slavonic languages as a general name for God; but the Gods mentioned in stanza 1, and Usha, Dawn or morning, are also regarded as the deities of the verses in which their names occur. 3 *Give me Bhaga* . or riches.

4 So may felicity be ours at present, and when the day approaches, and at noontide ;

And may we still, O Bounteous One, at sunset be happy in the Deities' loving-kindness.

5 May Bhaga verily be bliss-bestower. and through him, Gods ! may happiness attend us.

As such, O Bhaga, all with might invoke thee : as such be thou our Champion here, O Bhaga.

6 To this our worship may all Dawns incline them, and come to the pure place like Dadhikravan.

As strong steeds draw a chariot may they bring us hitherward Bhaga who discovers treasure.

7 May blessed Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes,

Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings

#### HYMN XLII.

Viṣvedevas.

LET Brahmans and Angirases come forward, and let the roar of cloudy heaven surround us.

Loud low the Milch-kine swimming in the waters ; set be the stones that grace our holy service.

2 Fair, Agni, is thy long-known path to travel : yoke for the juice thy bay, thy ruddy horses,

Or red steeds, Hero-bearing, for the chamber. Seated, I call the Deities' generations.

3 They glorify your sacrifice with worship, yet the glad Priest near them is left unequalled.

Bring the Gods hither, thou of many aspects : turn hitherward Aramati the Holy.

.6 *The pure place* : the chamber of sacrifice. *Like Dadhikravan* : swift a Dadhikravan, the famous horse, the type and model of racers. See IV. 39. 3 40. 1—3.

1 *Angirases* : Rishis so named, according to Sayana. *The Milch-kine* : the clouds in the watery firmament, with allusion also to the milk and water mixed with the Soma juice. *The stones* : the press-stones. Sayana's explanation is different : ' may the pious couple, (the *Yajamans* and his wife) conjointly appreciate the beauty of the sacrifice '—Wilson.

2 *Thy bay, thy ruddy horses* : or the *Harita* and the *Rohita* *Red steeds* : or *Arushas*. *Hero-bearing* : carrying the Hero Agni. *For the chamber* : the sacrificial hall ; ' in thy stable.'—M. Muller. 3 *The human priests* cannot equal Agni in efficiency. *Aramati* : the Genies of Devotion. See VII 36 8.

- 4 What time the Guest hath made himself apparent, at ease  
reclining in the rich man's dwelling,  
Agni, well-pleased, well-placed within the chamber gives to a  
house like this wealth worth the choosing.
- 5 Accept this sacrifice of ours, O Agni; glorify it with Indra  
and the Maruts.  
Here on our grass let Night and Dawn be seated : bring  
longing Varuṇa and Mitra hither.
- 6 Thus hath Vasishṭha praised victorious Agni, yearning for  
wealth that giveth all subsistence.  
May he bestow on us food, strength, and riches. Preserve us  
evermore, ye Gods, with blessings.

## HYMN XLIII.

Viṣvedevas.

- Sing out the pious at your sacrifices to move with adorations  
Earth and Heaven—  
The Holy Singers, whose unmatched devotions, like a tree's  
branches, part in all directions.
- 2 Let sacrifice proceed like some fleet courser : with one accord  
lift ye on high the ladles.  
Strew sacred grass meet for the solemn service : bright  
flames that love the Gods have mounted upward.
- 3 Like babes in arms reposing on their mother, let the Gods sit  
upon the grass's summit.  
Let general fire make bright the flame of worship : scorn us  
not, Agni, in the Gods' assembly.
- 4 Gladly the Gods have let themselves be honoured, milking  
the copious streams of holy Order.  
The highest might to-day is yours, the Vasus' : come ye, as  
many as ye are, one-minded.
- 5 So, Agni, send us wealth among the people : may we be  
closely knit to thee, O Victor,  
Unharméd, and rich, and taking joy together. Preserve us  
evermore, ye Gods, with blessings.

4 *The Guest : Agni.*

3 *Let general fire* : or, according to Sayana, 'Let the full ladle  
balm the fire of worship' The exact meaning is uncertain as both  
subject and object are adjectives without substantives. 4 *Milking  
the copious streams* : enjoying the libations of law-ordained sacrifice.  
'Who are the bestowers of water, the shedders of showers.'—Wilson.

## HYMN XLIV.

Dadhikrâs.

- I CALL on Dadhikrâs, the first, to give you aid, the Aṣvins,  
 Bhaga, Dawn, and Agni kindled well,  
 Indra, and Vishnu, Pushan, Brahmanaspati, Âdityas, Heaven  
 and Earth, the Waters, and the Light.
- 2 When, rising, to the sacrifice we hasten, awaking Dadhikrâs  
 with adorations,  
 Seating on sacred grass the Goddess Ilā, let us invoke the  
 sage swift-hearing Aṣvins.
- 3 While I am thus arousing Dadhikrâvan I speak to Agni,  
 Earth, and Dawn, and Surya,  
 The red, the brown of Varuṇa ever mindful : may they ward  
 off from us all grief and trouble.
- 4 Foremost is Dadhikrâvan, vigorous courser ; in forefront of  
 the cars, his way he knoweth,  
 Closely allied with Surya and with Morning, Adityas, and  
 Angirases, and Vasus.
- 5 May Dadhikrâs prepare the way we travel that we may pass  
 along the path of Order.  
 May Agni hear us, and the Heavenly Army : hear us all  
 Mighty Ones whom none deceiveth.

## HYMN XLV.

Savitar.

- MAY the God Savitar, rich in goodly treasures, filling the  
 region, borne by steeds, come hither,  
 In his hand holding much that makes men happy, lulling to  
 slumber and arousing creatures.
- 2 Golden, sublime, and easy in their motion, his arms extend  
 unto the bounds of heaven.

1 *Dadhikrâs* : see. IV. 38. 1.      3 *Dadhikrâvan* : a lengthened form of *Dadhikrâs*. See IV. 39. 2, and 40. *The red, the brown* : apparently the horse of Varuṇa, that is, the Sun, is intended. *Ever mindful* : 'who is mindful of his adorers.'—Wilson. The meaning of the word *manśhatoḥ*, or *mānśhatoḥ*, is uncertain. Von Roth thinks that a colour, dun or yellow, is meant. Ludwig would explain it as 'knotting anares or nooses.' Grassmann translates it by, '*des Mondverseuchers*,' 'who scares away the Moon'      4 *In forefront of the cars* : according to Sāyana, the chariots of the Gods are intended. But, as Pischel observes (*Vedische Studien*, I. 124), *Dadhikrâvan*, the famous race-horse, was for 'the gentlemen of the turf in King Trasadasyu's time what the matchless English horse Eolipso was in recent days. It seems probable that *Dadhikrâvan* may have been originally only a most distinguished racer, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot-racing.

Now shall that mightiness of his be lauded: even Súra yields to him in active vigour.

3 May this God Savitar, the Strong and Mighty, the Lord of precious wealth, vouchsafe us treasures.

May he, advancing his far-spreading lustre, bestow on us the food that feedeth mortals.

4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.

High vital strength, and manifold, may he grant us. Preserve us evermore, ye Gods, with blessings.

## HYMN XLVI.

Rudra.

To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly-flying shafts,

The Wise, the Conqueror whom none may overcome, armed with sharp-pointed weapons: may he hear our call.

2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial sway.

Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra, in our families.

3 May thy bright arrow which, shot down by thee from heaven, lieth upon the earth, pass us uninjured by.

Thou very gracious God, hast thousand medicines: inflict no evil on our sons or progeny.

4 Slay us not, nor abandon us, O Rudra: let not thy noose, when thou art angry, seize us.

Give us trimmed grass and fame among the living. Preserve us evermore, ye Gods, with blessings.

*Súra*: the Sun as distinguished from, or a different form of, Savitar who is said by *Sâyana* to be the Sun before his rising.

3 *Very gracious God: svapivdta*. 'This word is not explained in the printed text of *Sâyana*, although in the "Varietas Lectionis," appended to his preface, Prof. Muller notes that in one MS., B. 4, *svapivdta* is rendered by *jitatprana*, "he by whom life (or breath) is conquered." In the *Nirukta*, X. 7. it is explained by *svapta-vachana*, "thou whose words are very suitable or authoritative."—Muir, *O. S. Texts*, IV, 314, where an exhaustive note on the word will be found. Wilson renders *svapivata* by 'wind-appeaser,' and Grassmann by 'viel-begehrter,' 'much-desired.' 4 *Give us trimmed grass*: let us share in sacrifice. *Fame among the living*: the St. Petersburg Lexicon takes *jivassame* to mean rule over the living. Others take the word as qualifying *berishi*, trimmed grass, i. e. sacrifice, and signifying 'desired by the living,' 'to be praised among men,' 'promising (long) life.' See *Vedic Hymns*, Part I p 439.



## HYMN XLVII.

Waters.

- MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.
- 2 May the Floods' Offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters, That shall make Indra and the Vasus joyful. This may we gain from you to-day, we pious.
- 3 All-purifying, joying in their nature, to paths of Gods the Goddesses move onward. They never violate the laws of Indra. Present the oil-rich offering to the Rivers.
- 4 Whom Sūrya with his bright beams hath attracted, and Indra dug the path for them to travel. May these Streams give us ample room and freedom. Preserve us evermore, ye Gods, with blessings.

## HYMN XLVIII

Ribhus.

- Ye liberal Heroes, Vājas and Ribhukshans, come and delight you with our flowing Soma. May your strength, Vibhus, as ye come to meet us, turn hitherward your ear that brings men profit.
- 2 May we as Ribhu with your Ribhus conquer strength with our strength, as Vibhus with the Vibhus. May Vāja aid us in the fight for booty, and helped by Indra may we quell the foeman.
- 3 For they rule many tribes with high dominion, and conquer all their foes in close encounter. May Indra, Vibhvan, Vāja, and Ribhukshan destroy by turns the wicked foeman's valour.
- 4 Now, Deities, give us ample room and freedom : be all of you, one-minded, our protection. So let the Vasus grant us strength and vigour. Preserve us evermore, ye Gods, with blessings.

1 *Wave of pure refreshment* : 'sweet essence of the earth ;' *urmi* is said here to imply the Soma juice produced from the earth.—Wilson.

3 *All-purifying* : *satapavitrah* : literally, with a hundred, that is, countless, means of purification. *The Goddesses* : the divine Waters.

1 *Vajas and Ribhukshans* : ye three, Ribhu, Vibhvan, and Vāja. 2 The meaning is, may we be as powerful as Ribhu, as mighty as the company of the Vibhus (another name of the Ribhus). Sāyaṇa explains *ribhu* as great, and *vibhuksh* as powerful. *In the fight for booty* : *vajasa-tau* : a play on the word and name *vaja*. 4 *The Vasus* : according to Sāyaṇa *vasava* here is an epithet of Ribhavan, understood ; 'the exalted (Ribhus)'.—Wilson.

## HYMN XLIX.

Waters.

Forth from the middle of the flood the Waters—their chief  
the Sea—flow cleansing, never sleeping.

Indra, the Bull, the Thunderer, dug their channels; here let  
those Waters, Goddesses, protect me.

- 2 Waters which come from heaven, or those that wander dug  
from the earth, or flowing free by nature,

Bright, purifying, speeding to the Ocean, here let those  
Waters, Goddesses, protect me.

- 3 Those amid whom goes Varuṇa the Sovran, he who discrimi-  
nates men's truth and falsehood—

Distilling meath, the bright, the purifying, here let those  
Waters, Goddesses, protect me.

- 4 They from whom Varuṇa the King, and Soma, and all the  
Deities drink strength and vigour,

They into whom Vaiśvānara Agni entered, here let those  
Waters, Goddesses, protect me.

## HYMN L.

Various Deities.

O MITRA VARUNA, guard and protect me here: let not that  
come to me which nests within and swells.

I drive afar the scorpion hateful to the sight: let not the  
winding worm touch me and wound my foot.

- 2 Eruption that appears upon the twofold joints, and that  
which overspreads the ankles and the knees,

May the refulgent Agni banish far away: let not the winding  
worm touch me and wound my foot.

- 3 The poison that is formed upon the Salmali, that which is  
found in streams, that which the plants produce,

All this may all the Gods banish and drive away: let not the  
winding worm touch me and wound my foot.

1. *The flood*. the ocean of air, the firmaments.

I The deities are (1) Mitra and Varuṇa, (2) Agni, (3) Visve Devāḥ, (4) Praise of the Rivers. Each stanza of the hymn is to be repeated as an antidote to the poison or disease which it specifies. 1 *That which nests within and swells*: 'the insidious and spreading (poison)'—Wilson. Śāyana supplies the substantive *visham* The scorpion: *ajakavam*: the exact meaning is uncertain. 2 *Twofold joints*: of the arms and legs. Śāyana's interpretation is different: 'the poison which is generated in the manifold knots (of trees)'—Wilson. 3 *The Salmali*: the silk-cotton tree. *All the Gods*: or, the All-Gods or Visve-devas.

- 4 The steep declivities, the valleys, and the heights, the channels full of water, and the waterless—  
 May those who swell with water, gracious Goddesses, never afflict us with the Sipada disease, may all the rivers keep us free from Simidā

## HYMN LI. Ādityas.

THROUGH the Ādityas' most auspicious shelter, through their most recent succour may we conquer.

May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless

- 2 Let Āditi rejoice and the Ādityas, Varuṇa, Mitra, Aryaman, most righteous.

May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.

- 3 All Universal Deities, the Maruts, all the Ādityas, yea, and all the R̥bhus,

Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

## HYMN LII. Ādityas.

MAY we be free from every bond, Ādityas! a castle among Gods and men, ye Vasus.

Winning, may we win Varuṇa and Mitra, and, being, may we be, O Earth and Heaven.

- 2 May Varuṇa and Mitra grant this blessing, our Guardians, shelter to our seed and offspring.

Let us not suffer for another's trespass, nor do the thing that ye, O Vasus, punish.

- 3 The ever-prompt Angirases, imploring riches from Savitar the God, obtained them.

So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

## HYMN LIII. Heaven and Earth.

As priest with solemn rites and adorations I worship Heaven and Earth, the High and Holy.

To them, great Parents of the Gods, have sages of ancient time, singing, assigned precedence.

4 *The Sipada disease*: 'perhaps the Vaidik form of *Slipada*, the Oochia leg.'—Wilson. *Simidā*: apparently a female demon, or a disease attributed to her malevolence.

3 *Universal Deities*: *vims devah*; the All-Gods. *Lauded*: the sentence is incomplete, the substantives in the nominative case having no verb.

*I Being*: really and truly being, rich, powerful, and distinguished. 3 *Our Father*: Varuṇa, the father of Vasishṭha; or Savitar, or Prajāpati may be intended.

- 2 With newest hymns set in the seat of Order those the Two Parents, born before all others,  
Come, Heaven and Earth, with the Celestial People, hither to us, for strong is your protection.
- 3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver.  
Grant us that wealth which comes in free abundance Preserve us evermore, ye Gods, with blessings.

HYMN LIV.

Vāstoshpati.

- ACKNOWLEDGE us, O Guardian of the Homestead : bring no disease, and give us happy entrance.  
Whate'er we ask of thee, be pleased to grant it, and prosper thou our quadrupeds and bipeds.
- 2 Protector of the Home, be our promoter : increase our wealth in kine and steeds, O Indu.  
May we be ever-youthful in thy friendship : be pleased in us as in his sons a father.
- 3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling !  
Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

HYMN LV.

Vāstoshpati.

- VASTOSHPATI, who killest all disease and wearest every form,  
Be an auspicious Friend to us.
- 2 When, O bright Son of Saramā, thou showest, tawny-hued ! thy teeth,  
They gleam like lances' points within thy mouth when thou wouldst bite : go thou to sleep.
- 3 Saramā's Son, retrace thy way : bark at the robber and the thief.  
At Indra's singers barkest thou ? Why dost thou seek to terrify us ? Go to sleep.

3 For the liberal giver : or, for Sudā.

Vāstoshpati is the Genius or tutelary God of the house. In this hymn he is addressed also as Indu, another name of Soma the Moon-God

Vāstoshpati is the deity of the first stanza, and Indra of the rest. The metre is Gāvatri in stanza 1, Uparishṭādbṛhāti (8 × 3 + 12) in 2-4, and Anuṣṭup in 5-8, and the hymn appears to be made up of three corresponding pieces unconnected by their subjects. 2 Son of Saramā : Saramā, the hound of Indra, is mother of the two Saramayas, the brindled watch-dogs of Yama, God of the Dead. This stanza and the two following appear to be addressed by the spirits of Indra's worshippers to one of the dogs who would prevent their entering the home of the pious.

4 Be on thy guard against the boar, and let the boar beware of thee.

At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep. [house.

5 Sleep mother, let the father sleep, sleep dog and master of the Let all the kinsmen sleep, sleep all the people who are round about. [on us.

6 The man who sits, the man who walks, and whosoever looks Of these we closely shut the eyes, even as we closely shut this house.

7 The Bull who hath a thousand horns, who rises up from out the sea,—

By him the Strong and Mighty One we lull and make the people sleep. [on beds,

8 The women sleeping in the court, lying without, or stretched The matrons with their odorous sweets—these, one and all, we lull to sleep

## HYMN LVI

Maruts.

Who are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?

2 Verily no one knoweth whence they sprang : they, and they only, know each other's birth.

3 They strew each other with their blasts, these Hawks : they strove together, roaring like the wind.

5 This and the three following stanzas form a lullaby or sleep-song, probably sung as a charm by a lover on a secret visit to his love.

7 *The Bull who hath a thousand horns* : the Sun, whose setting brings the time of rest and sleep, or perhaps the starry heaven is intended.

8 *With their odorous sweets* : wearing garlands of fragrant flowers on festive occasions, according to Sāyaṇa : 'decorated with holiday perfumes.'—Wilson.

According to a legend mentioned by Sāyaṇa, Vasishṭha having fasted for three days was entering the house of Varuṇa in hope of food, when the watch-dog set upon him and was put to sleep by the repetition of the last four verses, which are so recited on similar occasions by thieves and house-breakers. Vide Wilson's note. The hymn has been discussed by Aufrecht, *Indische Studien*, IV. 337f, and by Lanman, *Sanskrit Reader*, p. 370.

3 *They strew each other with their blasts* : the meaning of *vespubhik* is uncertain. 'They go together by their own pure paths,'—Wilson. 'They plucked each other with their beaks (1)'—M. Müller. 'They bestrew each other with light.'—Grassmann. 'They scatter dust over each other with booms.'—Roth. I follow Professor Ludwig. The meaning appears to be that the Hawks or rapid Maruts are so crowded in their onward sweep that those in front feel the quick breath of those who follow. Similarly (VIII. 20. 21), the crowded Maruts are likened to cattle who lick each other's heads or humps.

- 4 A sage was he who knew these mysteries, what in her udder mighty *Prīṇi* bore.
- 5 Ever victorious, through the Maruts, be this band of Heroes, nursing manly strength,
- 6 Most bright in splendour, fleetest on their way, close-knit to glory, strong with varied power.
- 7 Yea, mighty is your power and firm your strength: so, potent, with the Maruts, be the band.
- 8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.
- 9 Ever avert your blazing shaft from us, and let not your displeasure reach us here.
- 10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.
- 11 Well-armed, impetuous in their haste, they deck themselves, their forms, with ornaments of gold.
- 12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.  
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.
- 13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.  
Gleaming with drops of rain, like lightning flashes, after your wont ye whirl about your weapons.
- 14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.  
Maruts, accept this thousandfold allotment of household sacrifice and household treasure.
- 15 If, Maruts, ye regard the praise recited here at this mighty singer's invocation,  
Vouchsafe us quickly wealth with noble heroes, wealth which no man who hateth us may injure.

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4 *What in her udder*: according to Sāyaṇa, what beings (Maruts, etc.) mighty *Prīṇi* bore at her udder or in the firmament. 8 *Your bold troop's minstrel*: the leader of the Maruts' thunder-psalm. *Like one inspired*: *muniriva*, like a Muni or inspired saint 'The sounds produced by the shaking of the trees are like the varied intonations of a reciter of praises, is Sāyaṇa's explanation'—Wilson. Lanman translates differently: Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' 14 *Ye bear your titles*: you make yourselves known. 'You send down (the waters) that beat down (the dust).—Wilson. *Nāmdni*, names, according to Sāyaṇa, means waters, because they bend down the dust, *pānuṣa namaganti*.

- 16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,  
Linger, like beauteous colts about the dwelling, like frisking calves, these who pour down the water.
- 17 So may the Maruts help us and be gracious, bringing free room to lovely Earth and Heaven.  
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.
- 18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.  
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.
- 19 These Maruts bring the swift: man to a stand-still, and strength with mightier strength they break and humble.  
These guard the singer from the man who hates him and lay their sore displeasure on the wicked.
- 20 These Maruts rouse even the poor and needy: the Vasus love him as an active champion.  
Drive to a distance O ye Bulls, the darkness: give us full store of children and descendants.
- 21 Never, O Maruts, may we lose your bounty, nor, car-borne, Lords! be hindmost when ye deal it.  
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.
- 22 What time the men in fury rush together for running streams, for pastures, and for houses,  
Then, O ye Maruts, ye who spring from Rudra, be our protectors in the strife with foemen.
- 23 Full many a deed ye did for our forefathers worthy of lauds which, even of old, they sang you  
The strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.
- 24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine of men, the strong Sustainer,  
With whom to fair lands we may cross the waters, and dwell in our own home with you beside us.
- 25 May Indra, Mitra, Varuna and Agni, Waters, and Plants, and Trees accept our praises.  
May we find shelter in the Maruts' bosom. Preserve us evermore, ye Gods, with blessings.

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24 *The Lord Divine*: literally, the Asura. *We may cross the waters*: the Maruts are besought to favour an expedition for the acquisition of new settlements on the farther side of a river.

## HYMN LVII.

Maruts.

YEA, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.

They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.

- 2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.

Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.

- 3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.

With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.

- 4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.

Let us not be exposed to that, ye Holy! May your most loving favour still attend us.

- 5 May even what we have done delight the Maruts the blameless Ones, the bright, the purifying.

Further us. O ye Holy, with your kindress: advance us mightily that we may prosper.

- 6 And may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.

Give us of Amrit for the sake of offspring: awake the excellent fair stores of riches.

- 7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes.

Who, of themselves, a hundredfold increase us. Preserve us evermore, ye Gods, with blessings.

## HYMN LVIII.

Maruts.

Sing to the troop that pours down rain in common, the Mighty Company of celestial nature.

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1 Ye Holy: according to Sāyana, the Maruts are addressed. *The Marut host: náma Marutam*: the Marut name, i. e. those who are called Maruts.

This hymn, and all the hymns to the Maruts have been translated and explained in Max Muller's *Vedic Hymns*, I. (Sacred Books of the East, Vol. XXXII.)

6 Give us of Amrit: the secret essence which pervades the world and nourishes and sustains all must naturally also be the element that promotes reproduction.—

Ludwig. Von Both explains the passage differently: 'Add us to (the number of) the people of eternity, i. e. to the blessed.' 'Vouchsafe our children long life.'—Grassmann. 'Bestow water upon our progeny,'—Wilson.



- They make the world-halves tremble with their greatness :  
from depths of earth and sky they reach to heaven.
- 2 Yea, your birth, Maruts, was with wild commotion, ye who  
move swiftly, fierce in wrath, terrific,  
Ye all-surpassing in your might and vigour, each looker on the  
light fears at your coming.
- 3 Give ample vital power unto our princes : let our fair praises  
gratify the Maruts.  
As the way travelled helpeth people onward, so further us  
with your delightful succours.
- 4 Your favoured singer counts his wealth by hundreds : the  
strong steed whom ye favour wins a thousand.  
The Sovran whom ye aid destroys the foe-man. May this  
your gift, ye Shakers, be distinguished.
- 5 I call, as such, the Sons of bounteous Rudra : will not the  
Maruts turn again to us-ward ?  
What secret sin or open stirs their anger, that we implore the  
Swift Ones to forgive us.
- 6 This eulogy of the Bounteous hath been spoken : accept, ye  
Maruts, this our hymn of praises.  
Ye Bulls, keep those who hate us at a distance. Preserve us  
evermore, ye Gods, with blessings.

## HYMN LIX.

Maruts.

- Whomso ye rescue here and there, whomso ye guide, O Deities,  
To him give shelter, Agai, Mitra, Varuṇa, ye Maruts, and  
thou Aryaman.
- 2 Through your kind favour, Gods, on some auspicious day, the  
worshipper subdues his foes  
That man increases home and strengthening ample food who  
brings you offerings as ye list.
- 3 Vasishṭha will not overlook the lowliest one among you all.  
O Maruts, of our Soma juice effused to-day drink all of you  
with eager haste.
- 4 Your succour in the battle injures not the man to whom ye,  
Heroes, grant your gifts.

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1 *From depths of earth and sky* : *nirriti* here is said to be synonymous with *bhūmi*, earth, and *acāśa*, the unsupported, with *antarikṣa*, firmament. But *nirriti*, Death, Destruction, as identified with *bhūmi*, may be the *Prithivi* of the atmosphere (see V. 84.), which must originally have been considered to be the place of departed spirits. 2 *Each looker on the light* : *visvaḥ swardrik* : according to Śāyana, every tree.

May your most recent favour turn to us again. Come quickly,  
ye who fain would drink.

5 Come hitherward to drink the juice, O ye whose bounties give  
you joy.

These offerings are for you, these, Maruts, I present. Go not  
to any place but this.

6 Sit on our sacred grasses, be graciously inclined to give the  
wealth for which we long,

To take delight, ye Maruts, Friends of all, with Svâhâ, in  
sweet Soma juices.

7 Decking the beauty of their forms in secret the Swans with  
purple backs have flown down hither.

Around me all the Company hath settled, like joyous Heroes  
glad in our libation.

8 Maruts, the man whose wrath is hard to master, he who would  
slay us ere we think, O Vasus,

May he be tangled in the toils of mischief; smite ye him  
down with your most flaming weapon.

9 O Maruts, ye consuming Gods, enjoy this offering brought for  
you,

To help us, ye who slay the foe.

10 Sharers of household sacrifice, come, Maruts, stay not far away,  
That ye may help us, Bounteous Ones.

11 Here, Self strong Maruts, yea, even here, ye Sages with your  
sunbright skins!

I dedicate your sacrifice.

12 Tryambaka we worship, sweet augments of prosperity.

As from its stem the cucumber, so may I be released from  
death, not rest of immortality.

5 *Whose bounties give you joy*: or follow each other closely, and are  
ever fresh and ready. 6 *Svâhâ*: an exclamation, like Ave! or Hail!  
used in making oblations to the Gods. 7 *With purple backs*: *atla-*  
*prishthâh*: cf. Horace's 'purpurei colores.'

8 *Mischief*: or one of  
the malicious spirits called *Druks*. 12 *Tryambaka*: a name of Ru-  
dra. *Sweet*: according to Sâyana, *sugandhim*, sweet-smelling, means  
here, 'whose fame is fragrant.' 'The verse occurs in the *Yajur-Veda*,

6. 30, and is, in some instances, differently interpreted; *Tryambaka* is  
termed *netratrayopetam Rudram*, the tricoeular Rudra: *sugandhim*,  
*diuysugandhopetam*, of celestial fragrances: the *urooruka* is said to mean  
the *karkandhu* [fruit of the jujube-tree], which, when ripe, falls of itself  
from its stalk.'—Wilson.

## HYMN LX.

Mitra-Varuṇa.

WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuṇa and Mitra,

O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.

2 Looking on man, O Varuṇa and Mitra, this Sun ascendeth up by both the pathways,

Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.

3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Sûrya.

Yours, Varuṇa and Mitra, he surveyeth the worlds and living creatures like a herdsman.

4 Your coursers rich in store of sweets have mounted : to the bright ocean Sûrya hath ascended,

For whom the Ādityas make his pathway ready, Aryaman, Mitra, Varuṇa, accordant.

5 For these, even Aryaman, Varuṇa, and Mitra, are the chastisers of all guile and falsehood.

These, Aditi's Sons, infallible and mighty, have waxen in the home of Law Eternal.

6 These, Mitra, Varuṇa, whom none deceiveth, with great power quicken even the fool to wisdom.

And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.

7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.

Even in the river's bed there is a shallow : across this broad expanse may they conduct us.

8 When Aditi and Varuṇa and Mitra, like guardians, give Sudâs their friendly shelter,

Granting him sons and lineal succession, let us not, bold ones! move the Gods to anger.

The hymn is addressed chiefly to Mitra and Varuṇa, but Sûrya or the Sun is the deity of the first stanza. 1 *Sinless* : Sâyana makes

*anagaḥ-anagasaḥ* : 'declare the truth.....that we are void of sin'—Wilson. But this seems forced, and the implied meaning of the poet is clear enough if the word is taken in its usual signification. 2 *Both the pathways* : near the earth and high in the firmament. 6 *Mitra*,

*Varuṇa* : and Aryaman, understood : the verbs are in the plural. 8 *Bold ones* : the warning is addressed to the people of Sudâs, who has

been frequently mentioned in preceding hymns.

9 May he with offerings purify the altar from any stains of Varuṇa's reviler.

Aryaman save us from all those who hate us : give room and freedom to Sudās, ye Mighty.

10 Hid from our eyes is their resplendent meeting : by their mysterious might they hold dominion.

Heroes ! we cry trembling in fear before you, even in the greatness of your power have mercy.

11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,

That good man's mind the Mighty Ones will follow : they have brought comfort to his spacious dwelling.

12 This priestly task, Gods ! Varuṇa and Mitra ! hath been performed for you at sacrifices.

Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

## HYMN LXI.

Mitra-Varuṇa.

9 VARUṆA and Mitra, Sūrya spreading the beauteous light of you Twain Gods ariseth.

He who beholdeth all existing creatures observeth well the zeal that is in mortals.

2 The holy sage, renowned afar, directeth his hymns to you, O Varuṇa and Mitra,—

He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.

3 From the wide earth, O Varuṇa and Mitra, from the great lofty heaven, ye, Bounteous Givers,

Have in the fields and houses set your warders who visit every spot and watch unceasing.

4 I praise the strength of Varuṇa and Mitra : that strength, by mightiness, keeps both worlds asunder.

Heroless pass the months of the ungodly : he who loves sacrifice makes his home enduring.

9 *May he*: Agni may be intended. *Varuṇa's reviler*: those who speak evil of. princes like Sudās, Varuṇa being the king's prototype—Ludwig.

10 *Their resplendent meeting*: that of Mitra, Varuṇa, and Aryaman

11 *Have brought comfort to his spacious dwelling*: 'bestow a spacious mansion for a dwelling upon him.'—Wilson.

2 *Autumns*: years of his life.

5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.

Guile follows close the men who are untruthful : no secrets may be hidden from your knowledge.

6 I will exalt your sacrifice with homage : as priest, I, Mitra-Varuna, invoke you.

May these new hymns and prayers that I have fashioned delight you to the profit of the singer.

7 This priestly task, Gods ! Varuna and Mitra ! hath been performed for you at sacrifices.

Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

## HYMN LXII.

Mitra-Varuna.

SŪRYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.

Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.

2 So hast thou mounted up before us, Sūrya, through these our praises, with fleet dappled horses.

Declare us free from all offence to Mitra, and Varuna, and Aryaman, and Agni.

3 May holy Agni, Varuna, and Mitra send down their riches upon us in thousands.

May they, the Bright Ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.

4 O undivided Heaven and Earth, preserve us, us, Lofty Ones ! your nobly born descendants.

Let us not anger Varuna, nor Vāyu, nor him, the dearest Friend of mortals, Mitra.

5 Stretch forth your arms and let our lives be lengthened : with fairness dew the pastures of our cattle.

Ye Youthful, make us famed among the people : hear, Mitra-Varuna, these mine invocations.

5 This stanza is difficult. Sāyana's interpretation as given by Wilson is : ' Unperplexed, all-pervading showerers (of benefits), these praises are for you, in which nothing surprising, no adoration (worthy of you), is beheld : the insincere commendations of men serve as offences : eulogies of you, although offered in secret are not unappreciated.' The version of the *Seventy Hymns* is somewhat as follows : ' All your venging spirits, O ye Mighty, follow unerringly the sinner's traces. They have no sign that men may mark, no figure. Naught is so secret hat ye fail to know it.' This latter involves a slight alteration of the ext. I prefer Ludwig's interpretation, although it is not absolutely onvincing. 6 *To the profit of the singer* : vide *Vedische Studien*, I 43.

6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room,  
for us and for our children.

May we find paths all fair and good to travel. Preserve us  
evermore, ye Gods, with blessings.

## HYMN LXIII.

Mitra-Varuna.

Common to all mankind, auspicious Sūrya, he who beholdeth  
all, is mounting upward ;

The God, the eye of Varuna and Mitra, who rolled up dark-  
ness like a piece of leather.

2 Sūrya's great ensign, restless as the billow, that urgeth men  
to action, is advancing ;

Onward he still would roll the wheel well-rounded, which  
Etasa, harnessed to the car-pole, moveth.

3 Refulgent from the bosom of the Mornings, he in whom singers  
take delight ascendeth.

This Savitar, God, is my chief joy and pleasure, who breaketh  
not the universal statute.

4 Golden, far-seeing, from the heaven he riseth : far is his goal  
he hasteth on resplendent.

Men, verily, inspirited by Surya speed to their aims and do  
the work assigned them.

5 Where the Immortals have prepared his pathway he flieth  
through the region like a falcon.

With homage and oblations will we serve you, O Mitra-Varu-  
na, when the Sun hath risen.

6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room,  
for us and for our children.

May we find paths all fair and good to travel. Preserve us  
evermore, ye Gods, with blessings.

## HYMN LXIV.

Mitra-Varuna

Ye Twain who rule, in heaven and earth, the region, clothed  
be your clouds in robes of oil and fatness.

May the imperial Varuna, and Mitra, and high-born Aryaman  
accept our presents.

2 Kings, guards of mighty everlasting Order, come hitherward,  
ye Princes, Lords of Rivers.

Send us from heaven, O Varuna and Mitra, rain and sweet  
food, ye who pour down your bounties.

2 *Etasa* : or, the bright or dappled steed ; one of the horses of the  
Sun. 3 *Breaketh not* : faithfully observes and supports.

1 *Clothed be your clouds* : ' A covering cloud of sacred oil attends  
you (V. 62. 4). ' Impelled by you, (the clouds) assume the form of  
rain.'—Wilson.

- 3 May the dear God, and Varuṇa, and Mitra conduct us by the most effective pathways,  
That foes may say unto Sudās our chieftain, May we, too, joy in food with Gods to guard us.
- 4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,  
Bedew with fatness, Varuṇa and Mitra: ye Kings, make glad the pleasant dwelling-places.
- 5 To you this laud, O Varuṇa and Mitra, is offered like bright Soma juice to Vāyu.  
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

## HYMN LXV.

Mitra-Varuṇa.

- WITH hymns I call you, when the Sun hath risen, Mitra, and Varuṇa whose thoughts are holy,  
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.
- 2 For they are Asuras of Gods, the friendly: make, both of you, our lands exceeding fruitful.  
May we obtain you, Varuṇa and Mitra, wherever Heaven and Earth and days may bless us.
- 3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.  
Varuṇa-Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.
- 4 Come, taste our offering, Varuṇa and Mitra: bedew our pasture with sweet food and fatness.  
Pour down in plenty here upon the people the choicest of your fair celestial water.

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3 The second half of the stanza is obscure. The meaning appears to be that even our foes, the godless who offer no sacrifices, shall envy the prosperity which we enjoy through the liberality of Sudās, and shall wish to follow our example, to sacrifice to the Gods and to enjoy their protection and the blessings which they send. 4 *This car*: this carefully-formed hymn which goes, like a chariot, to the Gods. 5 *To Vāyu*: who receives the first draught of Soma juice at the morning libation.

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The hymn appears to be composed of fragments of other hymns with a few original additions. Cf. VII. 63. 5; 66. 7. 13; VI. 68. 8; VII. 62. 5; III. 62. 16 Vide von Bradke, *Dyaus Asura*, 3-5. 1 *Power Divine*: *asurayam*: Asurahood. *Whose*: refers to Mitra and Varuṇa. 2 *Asuras of Gods*: the high or ruling Gods of all the deities. 3 *Bonds binders*. *Many nooses*: 'Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Ādityas' (II. 27. 16).

5 To you this laud, O Varuna and Mitra, is offered, like bright Soma juice to Vāyu.

Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

## HYMN LXVI.

Mitra-Varuna.

LET our strong hymn of praise go forth, the laud of Mitra-Varuna,

With homage to that high-born Pair ;

2 The two exceeding wise, the Sons of Daksha, whom the Gods ordained

For lordship, excellently great.

3 Such, Guardians of our homes and us, O Mitra-Varuna, fulfil The thoughts of those who sing your praise.

4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman,

Bhaga, and Savitar send us forth.

5 May this our home be guarded well : forward, ye Bounteous, on the way,

Who bear us safely o'er distress.

6 And those Self-reigning, Aditi, whose statute is inviolate, The Kings who rule a vast domain.

7 Soon as the Sun hath risen, to you, to Mitra-Varuna, I sing, And Aryaman who slays the foe.

8 With wealth of gold may this my song bring unmolested power and might,

And, Brahmans, gain the sacrifice.

9 May we be thine, God Varuna, and with our princes, Mitra, thine :

Food and Heaven's light will we obtain.

10 Many are they who strengthen Law, Sun-eyed, with Agni for their tongue,

2 *Sons of Daksha*: see VI. 50. 2. *For lordship*: literally for Asurabood.

4 *Sinless*: Sayana here, as in VII 60. 1, takes *dnapak* as *-andagesah*, so that, according to his interpretation, the translation would be: may Savitar, Mitra, Aryaman, and Bhaga send us sinless forth.

6 *Aditi* is out of place here, as there is no copulative in the text: whose mother is Aditi, seems to be intended.

8 *And, Brahmans, gain the sacrifice*: the exact meaning is uncertain: 'May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'

—Wilson.



They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.

- 11 They who have stablished year and month and then the day, night, sacrifice and holy verse,

Varuṇa, Mitra, Aryaman, the Kings, have won dominion which none else may gain.

- 12 So at the rising of the Sun we think of you with hymns to day,

Even as Varuṇa, Mitra, Aryaman deserve : ye are the chariot-eers of Law.

- 13 True to Law, born in Law, the strengtheners of Law, terrible, haters of the false,

In their felicity which gives the best defence may we men and our princes dwell.

- 14 Uprises, on the slope of heaven, that marvel that attracts the sight,

As swift celestial Etasā bears it away, prepared for every eye to see.

- 15 Lord of each single head; of fixt and moving things, equally through the whole expanse,

The Seven sister Bays bear Sūrya on his ear, to bring us wealth and happiness.

- 16 A hundred autumns may we see that bright Eye, God-ordained, arise :

A hundred autumns may we live.

- 17 Infallible through your wisdom, come hither, resplendent Varuṇa,

And Mitra, to the Soma draught.

- 18 Come as the laws of Heaven ordain, Varuṇa, Mitra, void of guile :

Press near and drink the Soma juice.

- 19 Come, Mitra, Varuṇa, accept, Heroes, our sacrificial gift :

Drink Soma, ye who strengthen Law.

---

10 *The three great gatherings* : or three assemblies. The meaning is not clear. Ludwig is of opinion that the three castes are intended. The meaning of stanzas 10 and 11 is that although there be many deities Varuṇa, Mitra, and Aryaman are supreme. 15 *Sister Bays* : the Harits. See IV. 6. 9 ; 13. 3. 18 *Come as the laws of Heaven ordain* : 'Come with your glories from the sky.'—Sāyaṇa. 'Come hither with the hosts of heaven.'—Grassman.

## HYMN LXVII.

Aṣvins.

I with a holy heart that brings oblation will sing forth praise  
to meet your car, ye Princes,

Which, Much-desired ! hath awakened as your envoy. I call  
you hither as a son his parents.

- 2 Brightly hath Agni shone by us enkindled ; the limits even  
of darkness were apparent.

Eastward is seen the Banner of the Morning, the Banner born  
to give Heaven's Daughter glory.

- 3 With hymns the deſt priest is about you, Aṣvins, the eloquent  
priest attends you now, Nāratyas.

Come by the paths that ye are wont to travel, on car that  
finds the light, laden with treasure.

- 4 When, ſuppliant for your help, Lovers of Sweetneſs ! I ſeek-  
ing wealth call you to our libation,

Hitherward let your vigorous horses bear you : drink ye with  
us the well-pressed Soma juices.

- 5 Bring forward, Aṣvins, Gods, to its fulfilment my never-weari-  
ed prayer that asks for riches.

Vouchsafe us all high spirit in the combat, and with your  
powers, O Lords of Power, aſſiſt us.

- 6 Favour us in theſe prayers of ours, O Aṣvins. May we have  
genial vigour, ne'er to fail us.

So may we, ſtrong in children and deſcendants, go, wealthy,  
to the banquet that awaits you.

- 7 Lovers of Sweetneſs, we have brought this treasure to you as  
'twere an envoy ſent for friendſhip.

Come unto us with ſpirits free from anger, in homes of men  
enjoying our oblation.

- 8 With one, the ſame, intention, ye ſwift movers, o'er the Seven  
Rivers hath your chariot travelled.

Yoked by the Gods, your ſtrong ſteeds never weary while  
ſpeeding forward at the pole they bear you.

- 9 Exhaustleſs be your bounty to our princes who with their  
wealth incite the gift of riches,

Who further friendſhip with their noble natures, combining  
wealth in kine with wealth in horses.

1 *Much-desired* : ' adorable ' — Wilſon.  
move the Gods to give riches in return.  
man, meaning, apparently, the prieſt.

9 *Incite the gift of riches*.  
*Friendſhip* : or, a kinſ

- 10 Now hear, O Youthful Twain, mine invocation: come, Aṣvins,  
to the home where food aboundeth.  
Vouchsafe us wealth, do honour to our nobles. Preserve us  
evermore, ye Gods, with blessing.

## HYMN LXVIII.

Aṣvins.

- Come, radiant Aṣvins, with your noble horses: accept your  
servant's hymns, ye Wonder-Workers:  
Enjoy oblations which we bring to greet you.
- 2 The gladdening juices stand prepared before you: come quickly  
and partake of mine oblation.  
Pass by the calling of our foe and hear us.
- 3 Your chariot with a hundred aids, O Aṣvins, beareth you swift  
as thought across the regions.  
Speeding to us, O ye whose wealth is Suryā.
- 4 What time this stone of yours, the Gods' adorer, upraised,  
sounds forth for you as Soma-presser,  
Let the priest bring you, Fair Ones, through oblations.
- 5 The nourishment ye have is, truly, wondrous: ye gave there-  
of a quickening store to Atri,  
Who, being dear to you, receives your favour.
- 6 That gift, which all may gain, ye gave Chyavāna, when he  
grew old, who offered you oblations,  
When ye bestowed on him enduring beauty.
- 7 What time his wicked friends abandoned Bhujyu, O Aṣvins,  
in the middle of the ocean,  
Your horse delivered him, your faithful servant.

3 *Whose wealth is Suryā*: having Suryā for your possession or treasure. Suryā, the daughter of the Sun, is the consort of the Aṣvins. See I 116. 17. 4 *The Gods' adorer: devayīh*: literally, turning or going to the Gods, inasmuch as it is employed in preparing the Soma juice. *The priest*: here, perhaps, the pressing-stone. 5 *A quickening store*: the meaning of *mahisvantam*, which does not occur elsewhere, is uncertain. According to Śāyana it means a pit or cavern: ye liberated Atri from the cavern, or, literally, ye separated the cavern from Atri. For the legend, see I. 116. 12. 6 *Which all may gain*: which you Aṣvins are ready to grant to every worshipper who needs it. For the story of Chyavāna, see I 116. 10; 117. 13; 118. 6. 7 *Bhujyu*: see Vol I., Index. *Your horse*: this meaning is suggested by von Roth for the uncertain word *arava*, which generally appears to mean hostile or illiberal but may perhaps stand in this passage for *arava*, a common word signifying horse. See I 117. 14:—'With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.' See also VII. 69. 7.

- 8 Ye lent your aid to Vṛika when exhausted, and listened when invoked to Sayu's calling.  
 Ye made the cow pour forth her milk like water, and, Asvins, strengthened with your strength the barren.
- 9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.  
 May the cow nourish him with milk to feed him. Preserve us evermore, ye Gods, with blessings.

## HYMN LXIX.

Asvins.

- May your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven,  
 Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.
- 2 Let it approach, yoked by the will, three-seated, extending far and wide o'er fivefold beings.  
 Whereon ye visit God-adoring races, bending your course whither ye will, O Asvins.
- 3 Renowned, with noble horses, come ye hither : drink, Wondrous Pair, the cup that holds sweet juices.  
 Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.
- 4 When night was turning to the grey of morning the Maiden, Surya's Daughter, chose your splendour.  
 When with your power and might ye aid the pious he comes through heat to life by your assistance.
- 5 O Chariot-borne, this car of yours invested with rays of light comes harnessed to our dwelling.  
 Herewith, O Asvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.
- 6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.  
 Men call on you with hymns in many places, but let not other worshippers detain you.

8 *Vrika* : literally wolf, or robber. Some man so named seems to be meant. *Sayu* : see I. 118. 8 ; VI. 13. 5.      9 *This singer* : the Rishi Vasishtha. *The cow* : that is brought to supply the milk required for libations.

2 *Fivefold beings* : 'sarvapranināḥ,' all living beings, says Śāraṇa.  
 3 *Your Spouse* : Surya, daughter of the Sun.      4 *Chose your splendour* : see I. 116. 17.      6 *Thirsty for the lightning* : which immediately precedes, or accompanies, the rain they long for.

- 7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,  
Uninjured, winged, flagging not, undaunted, with deeds of wonder saving him, O Asvins.
- 8 'Now hear, O Youthful Twain, mine invocation : come, Asvins, to the home where food aboundeth.  
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

## HYMN LXX.

Asvins.

- RICH in all blessings, Asvins, come ye hither : this place on earth is called your own possession,  
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.
- 2 This most delightful eulogy awaits you : in the man's house drink off'ring hath been heated,  
Which bringeth you over the seas and rivers, yoking as 'twere two well matched shining horses.
- 3 Whatever dwellings ye possess, O Asvins, in fields of men or in the streams of heaven,  
Resting upon the summit of the mountain, or bringing food to him who gives oblation,
- 4 Delight yourselves, ye Gods, in plants and waters when Rishis give them and ye find they suit you.  
Enriching us with treasures in abundance ye have looked back to former generations.
- 5 Asvins, though ye have heard them oft aforetime, regard the many prayers which Rishis offer.  
Come to the man even as his heart desireth : may we enjoy your most delightful favour.
- 6 Come to the sacrifice offered you. Nāsatyas, with men, oblations, and prayer duly uttered.  
Come to Vasistha as his heart desireth, for unto you these holy hymns are chanted.

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7 *Horses*: not in the text, but supplied by Sâyana and obviously understood. See preceding hymn, 7, note.

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1 *This place*: the altar.      2 *Drink-offering*: *gharma*: the libation of hot milk, or, the caldron in which it is prepared.      4 *Ye have looked back to former generations*: Sâyana explains *yugani* differently: '(favour us) as you have favoured former couples [i. e. sacrificers and their wives]'.—Wilson.      5 *The man*: the institutor of the sacrifice.

- 7 This is the thought, this is the song, O Asvins : accept this hymn of ours, ye Steers, with favour.  
 May these our prayers addressed to you come nigh you.  
 Preserve us evermore, ye Gods, with blessings.

## HYMN LXXI.

Asvins.

- THE Night retireth from the Dawn her Sister : the Dark one yieldeth to the Red her pathway.  
 Let us invoke you rich in steeds and cattle : by day and night keep far from us the arrow.
- 2 Bearing rich treasure in your car, O Asvins, come to the mortal who presents oblation.  
 Keep at a distance penury and sickness ; Lovers of Sweetness, day and night preserve us.
- 3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.  
 With coursers yoked by Law drive hither, Asvins, your car whose reins are light, laden with treasure.
- 4 The chariot, Princes, that conveys you, moving at daylight, triple seated, fraught with riches,  
 Even with this come unto us, Nāsatyas, that laden with all food it may approach us.
- 5 Ye freed Chyavāna from old age and weakness : ye brought the courser fleet of foot to Pedu.  
 Ye rescued Atri from distress and darkness, and loosed for Jābusha the bonds that bound him.
- 6 This is the thought, this is the song, O Asvins : accept this hymn of ours, ye Steers, with favour.  
 May these our prayers addressed to you come nigh you.  
 Preserve us evermore, ye Gods, with blessings.

## HYMN LXXII.

Asvins.

- COME, O Nāsatyas, on your car resplendent, rich in abundant wealth of kine and horses.  
 As harnessed steeds, all our laudations follow you whose forms shine with most delightful beauty.
- 2 Come with the Gods associate, come ye hither to us. Nāsatyas, with your car accordant.  
 'Twixt you and us there is ancestral friendship and common kin : remember and regard it.

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1 The Red : the Sun. The arrow: of disease and death. 3 Seeking bliss: for men. 5 For Chyavāna, Pedu, Atri, and Jābusha, see Vol. I. Index. The re-appearance, heralded by the Asvins or Gods of Twilight, of the departed Sun appears to be symbolized in all these legends.

- 3 Awakened are the songs that praise the Asvins, the kindred prayers and the Celestial Mornings.  
 Inviting those we long for, Earth and Heaven, the singer calleth these Násatyas hither.
- 4 What time the Dawns break forth in light, O Asvins, to you the poets offer their devotions.  
 God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.
- 5 Come from the west, come from the east, Násatyas, come, Asvins, from below and from above us.  
 Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXIII.

Asvins.

- WE have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.  
 The song invoketh both Immortal Asvins, far-reaching, born of old, great Wonder-Workers.
- 2 And, O Násatyas, man's dear Priest is seated, who brings to sacrifice and offers worship.  
 Be near and taste the pleasant juice, O Asvins : with food, I call you to the sacrifices.
- 3 We choosing you, have let our worship follow its course : ye Steers, accept this hymn with favour  
 Obeying you as your appointed servant, Vasishṭha singing hath with lauds aroused you.
- 4 And these Two Priests come nigh unto our people, united, demon-slayers, mighty-handed.  
 The juices that exhilarate are mingled. Injure us not, but come with happy fortune.
- 5 Come from the west, come from the east, Násatyas, come, Asvins, from below and from above us.  
 Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXIV.

Asvins.

THESE morning sacrifices call you, Asvins, at the break of day.  
 For help have I invoked you rich in power and might : for, house by house, ye visit all.

5 *The Fivefold People*: the five Áryan tribes. See I. 7. 9.

1 The first half-line has occurred before in I. 92. 6, and 183. 6.  
 2 *Man's dear Priest*: Agni.      4 *These Two Priest*: the Asvins.  
*Demon-slayers*: slayers of Rákshasas and evil spirits of the night which disappear at the coming of the heralds of day.

- 2 O Heroes, ye bestow wonderful nourishment: send it to him whose songs are sweet.  
 Accordant, both of you, drive your car down to us, and drink the savoury Soma juice.
- 3 Approach ye and be near to us: drink, O ye Asvins, of the meath.  
 Draw forth the milk, ye Mighty, rich in genuine wealth: injure us not, and come to us.
- 4 The horses that convey you in their rapid flight down to the worshipper's abode,  
 With these your speedy coursers, Heroes, Asvins, come, ye Gods, come well-inclined to us.
- 5 Yea, verily, our princes seek the Asvins in pursuit of food.  
 These shall give lasting glory to our liberal lords, and, both Nāsatyas, shelter us.
- 6 Those who have led the way, like cars, offending none, those who are guardians of the men—  
 Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

## HYMN LXXV.

Dawn.

- BORN in the heavens the Dawn hath flashed, and showing her majesty is come as Law ordaineth.  
 She hath uncovered fiends and hateful darkness; best of Angirases, hath waked the pathways.
- 2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.  
 Vouchsafe us manifold and splendid riches, famed among mortals, men-befriending Goddess!
- 3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us.  
 Filling the region of mid-air, producing the rites of holy worship, they have mounted.
- 4 She yokes her chariot far away, and swiftly visits the lands where the Five Tribes are settled,  
 Looking upon the works and ways of mortals, Daughter of Heaven, the world's Imperial Lady.

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3 *Draw forth the milk*: milk the sweet rain from the firmament.  
 6 *Who have led the way, like cars*: wealthy nobles or princes, 'the heroes' of the second line.

---

1 *Best of Angirases*: endowed with the noblest characteristics of the holy Angirases. *Waked the pathways*: lighted them for men to use.



5 She who is rich in spoil, the Spouse of Sûrya, wondrously opulent, rules all wealth and treasures.

Consumer of our youth, the seers extol her : lauded by priests rich Dawn shines out refulgent.

6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.

On her all-lovely car she comes, the Fair One, and brings rich treasure for her faithful servant.

7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,

She brake strong fences down and gave the cattle : the kine were lowing as they greeted Morning.

8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.

Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXVI.

Dawn.

SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal.

Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent

2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus.

Eastward the flag of Dawn hath been uplifted ; she hath come hither o'er the tops of houses.

3 Great is, in truth, the number of the Mornings which were aforetime at the Sun's uprising,

Since thou, O Dawn, hast been beheld repairing as to thy love, as one no more to leave him.

4 They were the Gods' companions at the banquet, the ancient sages true to Law Eternal.

The Fathers found the light that lay in darkness, and with effectual words begat the Morning.

7 *Gave the cattle :* restored the rays of light that had been imprisoned by the demons of darkness.

3 *As to thy love :* to the Sun, who is sometimes called the lover and sometimes the husband of Ushas or Dawn.

4 *The Fathers :* the ancestors of the Rishis in the spirit-world are associated with the Gods as companions, friends, and assistants, Vide M. Muller, *India, What can it Teach us?* pp. 223, 224.

- 5 Meeting together in the same enclosure, they strive not, of one mind, one with another.  
They never break the Gods' eternal statutes, and injure none, in rivalry with Vasus.
- 6 Extolling thee, Blest Goddess, the Vasishthas, awake at early morn, with lauds implore thee.  
Leader of kine and Queen of all that strengthens, shine, come as first to us, O high-born Morning.
- 7 She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasishthas,  
Giving us riches famed to distant places. Preserve us, evermore, ye Gods, with blessings.

## HYMN LXXVII.

Dawn.

- She hath shone brightly like a youthful woman, stirring to motion every living creature.  
Agni hath come to feed on mortals' fuel. She hath made light and chased away the darkness.
- 2 Turned to this All, far spreading, she hath risen and shone in brightness with white robes about her.  
She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.
- 3 Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,  
Distinguished by her beams Dawn shines apparent, come forth to all the world with wondrous treasure.
- 4 Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.  
Drive away those who hate us, bring us riches: pour bounty, opulent Lady, on the singer.
- 5 Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,  
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.
- 6 O Ushas, nobly-born, Daughter of Heaven, whom the Vasishthas with their hymns make mighty,  
Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

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5 *In the same enclosure: the vast aerial hall in which the Gods assemble.*

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1 *Agni hath come to feed on mortals' fuel: 'Agni is to be kindled for the good of men'—Wilson.* 2 *Kine: rays of light.* 3 *The Gods' own Eye, and Dawn's white Courser are the Sun.*

## HYMN LXXVIII.

Dawn.

WE have beheld her earliest lights approaching : her many glories part, on high, asunder.

On car sublime, refulgent, wending hither, O Ushas, bring the wealth that makes us happy.

- 2 The fire well-kindled sings aloud to greet her, and with their hymns the priests are chanting welcome.

Ushas approaches in her splendour, driving all evil darkness far away, the Goddess.

- 3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.

She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.

- 4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.

Her car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.

- 5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened

Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXIX.

Dawn.

REVERE the lands where men's Five Tribes are settled, Dawn hath enclosed the pathways of the people.

She hath put out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.

Why paint their bright rays on the sky's far limits : the Dawns come on like tribes arrayed for battle.

Thy cattle swiftly shutting up the darkness, as Savitar spreads his arms, give forth their lustre.

- 3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lands that shall promote our welfare.

Daughter of Heaven, a Goddess, she distributes, best of Angirases, treasures to the pious.

1 *Five Tribes*: of Aryans. *Pathways*: *pathy'd* here has apparently the same meaning as in VII. 75. 1. But according to the Pada text and Śāyana it is an adjective agreeing with *Ushas* (Dawn), and signifying beneficial. 2 *They*: the Dawns. *For battle*: supplied by Śāyana.

3 *Best of Angirases*: see VII. 75. 1.

- 4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises ;  
 Thou whom with bellowsings of a bull they quickened : thou didst unbar the firm-set mountain's portals.
- 5 Impelling every God to grant his bounty, sending to us the charm of pleasant voices,  
 Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXX.

Dawn.

- THE priests, Vasishtas, are the first awakened to welcome Ushas with their songs and praises,  
 Who makes surrounding regions part asunder, and shows apparent all existing creatures.
- 2 Giving fresh life when she hath hid the darkness, this dawn hath wakened there with new-born lustre  
 Youthful and unrestrained she cometh forward : she hath turned thoughts to Sun and fire and worship.
- 3 May blessed Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,  
 Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessing.

## HYMN LXXXI

Dawn.

- ADVANCING, sending forth her rays, the Daughter of the Sky is seen.  
 Uncovering, that we may see, the mighty gloom, the friendly Lady makes the light.
- 2 The Sun ascending, the refulgent Star, pours down his beams together with the Dawn.  
 O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.
- 2 Promptly we woke to welcome thee, O Ushas, Daughter of the Sky,  
 Thee, Bounteous One, who bringest all we long to have, and to the offerer health and wealth.

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4 The second line is translated by Prof. Wilson, 'thou whom (thy worshippers) welcomed with clamour (loud as the bellowing) of a bull.' *Portals*: the doors of the mountain or cloud in which the cows or rays of light were imprisoned. Ushas is by implication entreated to open these doors now for the singer of the hymn.

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2 *She hath turned thoughts*: or, with Sâyana, 'she hath made manifest sacrifice,' Sun, and Agni.' Cf. VII. 78. 3. 3 This stanza is repeated from VII. 41. 7.

- 4 Thou, dawning, workest fain to light the great world, yea, heaven, Goddess ! that it may be seen.

We yearn to be thine own, Dealer of wealth : may we be to this mother like her sons

- 5 Bring us that wondrous bounty Dawn, that shall be famed most far away.

What, Child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.

- 6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.

May she who prompts the wealthy, Lady of sweet strains, may Ushas dawn our foes away.

## HYMN LXXXII.

Indra-Varuna.

GRANT us your strong protection, Indra Varuna, our people, and our family, for sacrifice.

May we subdue in fight our evil hearted foes, him who attacks the man steadfast in lengthened rites.

- 2 O Indra-Varuna, mighty and very rich ! One of you is called Monarch and One Autocrat

All Gods in the most lofty region of the air have, O ye Steers, combined all power and might in you.

- 3 Ye with your strength have pierced the fountains of the floods : the Sun have ye brought forward as the Lord in heaven

Cheered by this magic draught ye, Indra-Varuna, made the dry places stream, made songs of praise flow forth.

- 4 In battles and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,

Invoke you, only you, the Lords of twofold wealth, you prompt to bear, we bards, O Indra-Varuna.

- 5 O Indra-Varuna, as ye created all these creatures of the world by your surpassing might,

In peace and quiet Mitra waits on Varuna, the Other, awful, with the Maruts seek renown.

6 *Lady of sweet strains : slenderest* : according to Sâyana, 'speaker of truth.' 'Possessing all that is excellent.'—Ludwig.

2 *One of you* : Varuna is called *samraj* or universal ruler (thoroughly resplendent, according to Sâyana), and Indra *svraj*, independent ruler, or, according to Sâyana, self-resplendent. 4 *Twofold wealth* : celestial and terrestrial. 5 *Waits on Varuna* : and so acknowledges his supremacy, *The Other* : Indra.

- 6 That Varuṇa's high worth may shine preeminent, these Twain  
have measured each his proper power and might.  
The One subdueth the destructive enemy ; the Other with a  
few furthereth many a man.
- 7 No trouble, no misfortune, Indra-Varuṇa, no woe from any  
side assails the mortal man  
Whose sacrifice, O Gods, ye visit and enjoy : ne'er doth the  
crafty guile of mortal injure him.
- 8 With your divine protection, Heroes, come to us : mine  
invocation hear, if ye be pleased therewith.  
Bestow ye upon us, O Indra-Varuṇa, your friendship and  
your kinship and your favouring grace.
- 9 In battle aft-r battle, Indra-Varuṇa, be ye our Champions,  
ye who are the peoples' strength.  
When both opposing bands invoke you for the fight, and men  
that they may gain offspring and progeny.
- 10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory  
and great shelter spreading far.  
We think of the beneficent light of Aditi, and Savitar's song  
of praise, the God who strengtbens Law.

## HYMN LXXXIII.

Indra-Varuṇa.

- LOOKING to you ad your alliance, O ye Men, armed with  
broad axes they went forward, fain for spoil.  
Ye smote and slew his Dāsa and his Aryan enemies, and  
helped Sudās with favour, Indra-Varuṇa
- 2 Where heroes come together with their banners raised, in  
the encounter where is naught for us to love,  
Where all things that behold the light are terrified, there did  
ye comfort us, O Indra-Varuṇa.
- 3 The boundaries of earth were seen all dark with dust :  
O Indra-Varuṇa the shout went up to heaven  
The enmities of the people compassed me about. Ye heard  
my calling and ye came to me with help.

6 *The One*: Varuṇa.

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Indra and Varuṇa are praised by the Vasiṣṭhas, the family priests  
of Sudās, King of the Trisena for having given him the victory over  
the ten confederate Kings. See VII 33 3      1 *O ye Men*: or  
Heroes; Indra and Varuṇa. *Armed with broad axes*: 'armed with large  
sickles.'—Wilson. Ludwig maintains that the former meaning is per-  
fectly impossible, and argues that *prithu-parśavaḥ* must mean 'the Pri-  
thus and the Parsua.'      2 *Where is naught for us to love*: Prof.  
Grassmann, whom Prof. Peterson follows, explains differently: 'where  
all that is dear is at stake.'

- 4 With your resistless weapons, Indra-Varuna, ye conquer  
 Bheda and ye gave Sudâs your aid.  
 Ye heard the prayers of these amid the cries of war : effectual  
 was the service of the Tritsu's priest.
- 5 O Indra-Varuna, the wickedness of foes and mine assailants'  
 hatred sorely trouble me.  
 Ye Twain are Lords of riches both of earth and heaven : so  
 grant to us your aid on the decisive day.
- 6 The men of both the hosts invoked you in the fight, Indra  
 and Varuna that they might win the wealth,  
 What time ye helped Sudâs, with all the Tritsu folk, when the  
 Ten Kings had pressed him down in their attack.
- 7 Ten Kings who worshipped not, O Indra-Varuna, confederate,  
 in war prevailed not o'er Sudâs.  
 True was the boast of heroes sitting at the feast : so at their  
 invocations Gods were on their side.
- 8 O Indra-Varuna, ye gave Sudâs your aid when the Ten Kings  
 in battle compassed him about,  
 There where the white robed Tritsus with their braided hair,  
 skilled in song worshipped you with homage and with hymn.
- 9 One of you Twain destroys the Vritras in the fight, the Other  
 evermore maintains his holy Laws.  
 We call on you, ye Mighty with our hymns of praise. Vouch-  
 safe us your protection, Indra-Varuna.
- 10 May Indra, Varuna itra and Aryaman vouchsafe us glory  
 and great shelter spreading far.  
 We think of the beneficent light of Aditi, and Savitar's song  
 of praise, the God who strengthens Law.

## HYMN LXXXIV.

Indra Varuna.

- KINGS. Indra-Varuna I would turn you hither to this our  
 sacrifice with gifts and homage.  
 Held in both arms the ladle dropping fatness, goes of itself  
 to you whose forms are varied.
- 2 Dyau quickens and promotes your high dominion who bind  
 with bonds not wrought of rope or cordage.  
 Far from us still be Varuna's displeasure : may Indra give us  
 spacious room to dwell in.

4 *Bheda* : see VII 18. 19.  
 perhaps, belonging to both sides.

5 *Both of earth and heaven* : or,  
 8 *With their braided hair* : see

VII. 33. 1. 10 This stanza is repeated from the preceding hymn.

3 *Dyau* : cf. VI. 62. 9. *Not wrought of rope* : moral and figura-  
 tive, not material.

- 3 Make ye our sacrifice fair amid the assemblies : make ye our prayers approved among our princes.  
 May God-sent riches come for our possession : further ye us with your delightful succours.
- 4 O Indra-Varuna, vouchsafe us riches with store of treasure, food, and every blessing ;  
 For the Âditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.
- 5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.  
 To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXXV.

Indra-Varuna.

FOR you I deck a harmless hymn, presenting the Soma juice to Varuna and Indra —

- A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.
- 2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.  
 O Indra-Varuna, smite back those our foemen, yea, smite them with your shaft to every quarter.
- 3 Self-lucid in their seats, e'en heavenly Waters endowed with Godhead Varuna and Indra.  
 One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.
- 4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and adoration  
 Brings you to aid us with your might, Âdityas: let him have viands to promote his welfare.
- 5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.  
 To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

## 4 The Âditya: Varuna.

1 On the march: the Rishi prays for aid in an expected battle.  
 3 With Godhead: libations of Soma juice, with which water is mingled, support the Gods in their several stations: *somenâpyÂyitâ hi devatâh sva sva sthânâ 'vatishthante*.—Sâyana. *Distinct and sundered*: differently treated, rewarded or punished in accordance with their deserts. 'The other sustains the separate creatures.'—Muir. 'The one protects the tribes which are scattered abroad.'—Grassmann. 4 *Wise be the priest*: or, wise must the priest be, skilled, etc. *He*: the institutor of sacrifices. *Viands*: sacrificial food to be offered to the Gods.



## HYMN LXXXVI.

Varuṇa.

Wise, verily, are creatures through his greatness who stayed  
even spacious heaven and earth asunder;

Who urged the high and mighty sky to motion, the Star of  
old, and spread the earth before him.

- 2 With mine own heart I commune on the question how Varuṇa  
and I may be united.

What gift of mine will he accept unangered? When may I  
calmly look and find him gracious?

- 3 Fain to know this my sin I question others: I seek the wise,  
O Varuṇa, and ask them.

This one same answer even the sages gave me, Surely this  
Varuṇa is angry with thee.

- 4 What, Varuṇa, hath been my chief transgression, that thou  
wouldst slay the friend who sings thy praises?

Tell me, Unconquerable Lord, and quickly sinless will I ap-  
proach thee with mine homage.

- 5 Free us from sins committed by our fathers, from those where-  
in we have ourselves offended.

O King, loose, like a thief who feeds the cattle, as from the  
cord a calf, set free Vasishṭha.

- 6 Not our own will betrayed us, but seduction, thoughtlessness,  
Varuṇa! wine, dice, or anger.

The old is near to lead astray the younger: even sleep re-  
moveth not all evil-doing.

- 7 Slavelike may I do service to the Bounteous, serve, free from  
sin, the God-inclined to anger.

This gentle Lord gives wisdom to the simple: the wiser God  
leads on the wise to riches.

- 8 O Lord, O Varuṇa, may this laudation come close to thee and  
lie within thy spirit.

May it be well with us in rest and labour. Preserve us ever-  
more, ye Gods, with blessings.

1 *The Star*: the Sun. 5 *Like a thief who feeds the cattle*: who  
has performed penance for his theft, and, at the completion of the ser-  
vice, offered fodder to the stolen animal; 'who has feasted on stolen  
cattle.'—M. Müller. But vide Pischel, *Verische Studien*, I p 106.  
6 *Seduction*: or, as Sāyana explains, 'the settled course of fate' *The*  
*gold is near*: 'The stronger perverts the weaker.'—Muir. 'There is a  
senior [God] in the proximity of the junior [man]'—Wilson.

## HYMN LXXXVII.

Varuna.

VARUNA cut a pathway out of Sûrya, and led the watery floods of rivers onward.

The Mares, as in a race, speed on in order. He made great channels for the days to follow.

- 2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.

Within these two, exalted Earth and Heaven, O Varuna, are all the forms thou lovest.

- 3 Varuna's spies, sent forth upon their errand, survey the two world-halves well formed and fashioned.

Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.

- 4 To me who understand hath Varuna spoken, the names borne by the Cow are three times seven.

The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.

- 5 On him three heavens rest and are supported, and the three earths are there in sixfold order.

The wise King Varuna hath made in heaven that Golden Swing to cover it with glory.

- 6 Like Varuna from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.

Ruling in depths and meting out the region, great saving power hath he, this world's Controller.

1 *The Mares*: the swift rivers. The half-line is difficult. 'Hastening (to his task) as a horse let loose rushes to (a flock of) mares, he divided the great nights from the days'—Wilson. 'Like a troop (of horses) let loose, following the mares, he has made great channels for the days.'—Muir. 3 *Varuna's spies*: the other Adityas, or perhaps the Fathers.

4 *The Cow*: according to Sâyana, Vāk or Speech in the form of a cow having twenty-one metres attached to her breast, throat, and head, or holding the names of twenty-one kinds of sacrifice. Aditi may be intended, or Priṣṇi with the thrice-seven Manuṣ. *The sapient God*: 'The wise god, though he knows them, has not revealed the mysteries of (her) place, which he desires to grant to a future generation'—Muir. According to Sâyana, *na* in this line is not negative.

5 *For the three heavens and three earths* see Vol. I, Index. *In sixfold order*: perhaps referring to the heavens and earths, or else the three earths arbitrarily doubled. The three earths with their six seasons.' Wilson.

*That Golden Swing*: the Sun. 6 *He*: the Sun. *Sindhu*: or the sea. *Ruling in depths*: referring to Varuna whose dominion, following the setting sun, reaches to the depths of the ocean. *Meting out the region*: or, who measured out the firmament. Sâyana's interpretation of this stanza is different: '(Radiant) as the sun, Varuna placed the ocean (in its bed), white as a drop (of water), vigorous as an antelope, object of profound praise, distributor of water, the powerful transporter beyond sin, the ruler of this existing (world)'—Wilson.

7 Before this Varuṇa may we be sinless—him who shows mercy even to the sinner—

While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXXVIII.

Varuṇa.

PRESENT to Varuṇa thine hymn, Vasishṭha, bright, most delightful to the Bounteous Giver,  
Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.

2 And now, as I am come before his presence, I take the face of Varuṇa for Agni's.

So might he bring—Lord also of the darkness—the light in heaven that I may see its beauty!

3 When Varuṇa and I embark together and urge our boat into the midst of ocean,

We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.

4 Varuṇa placed Vasishṭha in the vessel, and deftly with his might made him a Rishi.

When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.

5 What hath become of those our ancient friendships, when without enmity we walked together?

I, Varuṇa, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.

6 If he, thy true ally, hath sinned against thee, still, Varuṇa, he is the friend thou lovedst.

Let us not, Living One, as sinners, know thee: give shelter, as a Sage, to him who lauds thee

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7 *Aditi's ordinances*: according to Sāyana, Aditi here means 'the Mighty,' that is, Varuṇa.

1 *The Bull*: the Sun.  
to be flaming with anger.

2 *For Agni's*: that is, it appears to me  
3 'The kernel of the hymn lies in verses 3 to 6. The singer believes that he has been forsaken by his helper Varuṇa; with anguish he remembers his communion with the God in former times. In a vision he sees himself translated into Varuṇa's realm, he goes sailing with the God, is called to be Rishi or holy singer to the God, and is in his palace with him. Now, Varuṇa has withdrawn his favour, yet let him have mercy on his singer, and not punish him so grievously for his sin. The hymn perhaps originally closed with verse 6.'—Prof. von Roth's note in the *Siebenzig Lieder*, translated by Prof. Peterson. But vide Hillebrands, *Varuṇa und Mitra*, pp. 25, 26.

7 While we abide in these fixed habitations, and from the lap of Aditi win favour,

May Varuṇa untie the bond that binds us. Preserve us  
- evermore, ye Gods, with blessings

## HYMN LXXXIX.

Varuṇa.

LET me not yet, King Varuṇa, enter into the house of clay :  
Have mercy, spare me, Mighty Lord.

2 When, Thunderer ! I move along tremulous like a wind-blown skin,

Have mercy, spare me, Mighty Lord.

3 O Bright and Powerful God, through want of strength I erred and went astray :

Have mercy, spare me, Mighty Lord.

4 Thirst found thy worshipper though he stood in the midst of 'water-floods :

Have mercy, spare me, Mighty Lord.

5 O Varuṇa, whatever the offence may be which we as men commit against the heavenly host,

When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

## HYMN XC.

Vāyu.

To you pure juices, rich in meath, are offered by priests through longing for the Pair of Heroes.

Drive, Vāyu, bring thine harnessed horses hither : drink the pressed Soma till it make thee joyful.

7 *Aditi* : here said to mean earth.

The hymn has been translated by Dr. Muir *O. S. Texts*, V. 67, Prof. M. Müller, *Ans. Sansk. Lit.*, 540, the authors of *Siebenzig Lieder*, p. 12, and Prof. Peterson, *Hymns from the Rigveda*, p. 287. 1 *The house of clay* : the grave. Cf. Atharva-veda, V. 30. 14. 2 *Thunderer* : *adriṣṭā*, Caster of the Stone, a common epithet of Indra, but not suitable to Varuṇa. *Tremulous* : Śāyana adds *saityena*, with cold ; and Prof. Wilson observes that 'the *Varuṇa-pṛṣa*, a kind of dropsy, seems to be referred to.' Cf. Atharva-veda, IV. 16. 7. 4 *Thirst* : *avarice* in the midst of *water-floods* : when surrounded by abundant wealth. According to the Commentator, the allusion is to Vasiṣṭha's sea-voyage ; or perhaps the perpetual thirst of dropsy may be intended.

The last three stanzas are addressed to Indra and Vāyu as a dual Deity. 2 *The Pair of Heroes* : Indra and Vāyu.

- 2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure-drinking Vāyu,  
That man thou makest famous among mortals : to him strong Sons are born in quick succession.
- 3 The God whom both these worlds brought forth for riches, whom heavenly Dhishanā for our wealth appointeth,  
His team of harnessed horses waits on Vāyu, and, foremost, the radiant Treasure-bearer.
- 4 The spotless Dawns with fair bright days have broken ; they found the spacious light when they were shining.  
Eagerly they disclosed the stall of cattle : floods streamed for them as in the days aforetime.
- 5 These with their truthful spirit, shining brightly, move on provided with their natural insight.  
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vāyu.
- 6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures,  
These princes, through full life, Indra and Vāyu ! o'ercome in battle with their steeds and heroes.
- 7 Like coursers seeking fame will we Vasishṭhas, O Indra-Vāyu, with our fair laudations,  
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

## HYMN XCI.

Vāyu.

WERE not, in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration ?

For Vāyu and for man in his affliction they caused the Morning to arise with Surya.

3 *The God*: apparently, Indra. . *Dhishanā*: a Goddess of prosperity and gain. *The radiant Treasure-bearer*: perhaps Soma. 4 *They found*: the Angirases. 'They are not named in the text, but Sāyana refers the whole to them; by their praise of Vāyu the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.'—Wilson. 5 *These*: the institutors of sacrifice. 6 *These rulers, these princes*, are the wealthy nobles who defray the expenses and reward the priests.

Indra is associated with Vāyu in almost every stanza; 1 *For Vāyu*: I translate the *vādyave* of the text, but it is evident that *dyāve*, for *Ayu*, or the living one, should be read in its stead.

- 2 Guardians infallible, eager as envoys, preserve us safe through many months and autumns.

Addressed to you, our-fair praise, Indra-Vāyu, implores your favour and renewed well-being.

- 3 Wise, bright, arranger of his teams, he seeketh men with rich food whose treasures are abundant.

They have arranged them of one mind with Vāyu : the men have wrought all noble operations.

- 4 So far as native power and strength permit you, so far as men behold whose eyes have vision,

O ye pure-drinkers, drink with us pure Soma : sit on this sacred grass, Indra and Vāyu.

- 5 Driving down teams that bear the lovely Heroes, hitherward, Indra-Vāyu, come together.

To you this prime of savoury juice is offered : here loose your horses and be friendly-minded.

- 6 Your hundred and your thousand teams, O Indra and Vāyu, all-munificent, which attend you,

With these most gracious-minded come ye hither, and drink, O Heroes, of the meath we offer.

- 7 Like coursers seeking fame will we Vasishthas, O Indra-Vāyu, with our fair laudations,

Exerting all our power, call you to aid us. Preserve us evermore, ye Gods, with blessings.

## HYMN XCII.

Vāyu.

O Vāyu, drinker of the pure, be near us : a thousand teams are thine, All bounteous Giver.

To thee the rapture bringing juice is offered, whose first draught, God, thou takest as thy portion.

- 2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vāyu,

When ministering priests with strong devotion bring to you Twain the first taste of the Soma.

- 3 The teams wherewith thou seekest him who offers. within his home, O Vāyu, to direct him,

Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.

3 *He seeketh* : Vāyu. The meaning of the stanza is obscure 5 *The lovely Heroes* : Indra and Vāyu.

1 *Drinker of the pure* : or bright, Soma.

- 4 Near to the Gods and making Indra joyful, devout and offering precious gifts to Vāyu,  
Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.
- 5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.  
Come, Vāyu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

## HYMN XCIII.

Indra-Agni.

- SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation  
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.
- 2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.  
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.
- 3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,  
They are like steeds who come into the race-course, those men who call aloud on Indra-Agni.
- 4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.  
Further us with new bounties, Indra-Agni, armed with strong thunder, slayers of the foeman.
- 5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter  
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.
- 6 To this our Soma pressing, Indra-Agni, come ye prepared to show your loving-kindness,  
For not at any time have ye despised us. So may I draw you with all strengthenings hither.
- 7 So Agni, kindled mid this adoration, invite thou Mitra, Varuṇa, and Indra

4 *Allied*: the priests are the allies and moral supporters of the princes in war.      5 *In hundreds and in thousands*: cf. I. 135. 3.

3 *The strong*: the nobles who institute sacrifices.      4 *Their first possessor*: each God who is invoked.      5 *Great hosts*: 'hosts' must be supplied. The feminine dual adjectives have no substantive in the text.

Forgive whatever sin we have committed : may Aryaman and Aditi remove it.

- 8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni :

Ne'er may the Maruts, Indra, Vishnu alight us. Preserve us evermore, ye Gods, with blessings.

## HYMN XCIV.

Indra-Agni.

As rain from out the cloud, for you, Indra and Agni, from my soul

This noblest praise hath been produced.

- 2 Do ye, O Indra-Agni, hear the singer's call : accept his songs. Ye Rulers, grant his heart's desire.

- 3 Give us not up to poverty, ye Heroes, Indra-Agni, nor To slander and reproach of men.

- 4 To Indra and to Agni we bring reverence, high and holy hymn,

And, craving help, soft words with prayer.

- 5 For all these holy singers here implore these Twain to succour them,

And priests that they may win them strength.

- 6 Eager to laud you, we with songs invoke you, bearing sacred food,

Fain for success in sacrifice.

- 7 Indra and Agni, come to us with favour, ye who conquer men: Let not the wicked master us.

- 8 At no time let the injurious blow of hostile mortal fall on us : O Indra-Agni, shelter us.

- 9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,

That, Indra-Agni, let us gain ;

- 10 When heroes prompt in worship call Indra and Agni, Lords of steeds,

Beside the Soma juice effused.

- 11 Call hither with the song and lauds those who best slay the foemen, those

Who take delight in hymns of praise.

7 *Aryaman and Aditi*: Mitra and others being understood, as the verb is plural. 8 *O Agni*: that is, Indra and Agni.

1 *As rain*: the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. *From my soul*: *manmanah*: explained by the Commentator here and in the corresponding passage of the Sāmaveda by *stotuh*, praiser or worshipper. 11 *Call hither*: I follow Prof. Ludwig in reading *devāsata*, instead of *divasatah* which involves a very harsh construction.



12 Slay ye the wicked man whose thought is evil, of the demon kind.

Slay him who stays the waters, slay the Serpent with your deadly dart.

## HYMN XCV.

Sarasvati.

THIS stream Sarasvati with fostering current comes forth, our sure defence, our fort of iron.

As on a car, the flood flows on, surpassing in majesty and might all other waters.

2 Pure in her course from mountains to the ocean, alone of streams Sarasvati hath listened.

Thinking of wealth and the great world of creatures, she poured for Nāhusa her milk and fatness.

3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.

He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.

4 May this Sarasvati be pleased and listen at this our sacrifice, auspicious Lady,

When we with reverence, on our knees, implore her close-knit to wealth, most kind to those she loveth.

5 These offerings have ye made with adoration: say this, Sarasvati, and accept our praises;

And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.

6 For thee, O Blest Sarasvati, Vasistha hath here unbarred the doors of sacred Order.

Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings,

12 *Him who slays the waters: udadhim*: according to Sâyana, like an *udadhih*, water-holder or pitcher. *The Serpent: Abhogdm*, 'the coiler,' explained differently by Sâyana, as 'one who enjoys good things taken from the worshippers.'

1 *Sarasvati*: Sindhu or Indus appears to be intended under this name. vide VI 61 2, and *Vedic Hymns*, I p 60. 2 *Nāhusa*:

according to the legend, a King who prayed to Sarasvati who gave him butter and milk sufficient for the thousand-year sacrifice which he was about to perform. The Nāhusas, the people living on the banks of the river, are probably intended. 3 *He grew*: Sarasvati, the consort of Sarasvati.

5 *These offerings*: this half-line is very obscure. Prof. Ludwig thinks that these words may be supposed to be spoken by Sarasvati to her worshippers, but he is not satisfied of the correctness of his conjecture. 'Presenting to thee, S, these oblations with reverence (may we receive from thee affluence).—Wilson.

## HYMN XCVI

Sarasvati.

I sing a lofty song, for she is mightiest most divine of Streams.  
Sarasvati will I exalt with hymns and lauds, and, O Vasishtha, Heaven and Earth.

- 2 When in the fulness of their strength the Pûrus dwell, Beauteous One, on thy two grassy banks,  
Favour us thou who hast the Maruts for thy friends : stir up the bounty of our chiefs.
- 3 So may Sarasvati auspicious send good luck : she, rich in spoil, is never niggardly in thought,  
When praised in Jamadagni's way and lauded as Vasishtha lauds.
- 4 We call upon Saravân, as unmarried men who long for wives,  
As liberal men who yearn for sons.
- 5 Be thou our kind protector, O Saravân, with those waves of thine.  
Laden with sweets and dropping oil.
- 6 May we enjoy Saravân's breast, all-beautiful, that swells with streams,  
May we gain food and progeny.

## HYMN XCVII.

Brihaspati.

WHERE Heaven and earth combine in men's assembly, and those who love the Gods delight in worship,  
Where the libations are effused for Indra, may he come first to drink and make him stronger.

- 2 We crave the heavenly grace of Gods to guard us—so may Brihaspati, O friends, exalt us—  
That he, the Bounteous God, may find us sinless, who giveth from a distance like a father.

1 *Heaven and Earth*: heaven as the home of the Goddess, and earth where she flows as a river. 2 *The Pûrus*: an Âryan tribe settled on both banks of the Sarasvati or Indus. vide Vol I., Index *Grassy banks*: this, as von Roth has suggested, seems to be the meaning of *Andhast*, but the expression is difficult. vide Hillebrandt, *Vedische Mythologie*, p 254. 3 *Jamadagni*: a celebrated ancient Rishi.

Indra is the deity of stanza 1, Indra and Brahmanaspati are the deities of 3 and 9, Indra and Brihaspati of 10, and the rest of the hymn is addressed to Brihaspati. Brihaspati and Brahmanaspati are one and the same God, the Lord of Prayer. See I. 14., 3. 1 *Where Heaven and Earth combine*: where Gods and men meet at the place of sacrifice. *And make him stronger*: Sâvâna explains *udyascha* differently (may his) swift (horses approach). — Wilson. 2 *Like a father*: although he is far away he gives us what we ask like a father who is near at hand.—Ludwig.

- 3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.

May the great song of praise, divine, reach Indra who is the King of prayer the Gods' creation.

- 4 May that Bṛhaspati who brings all blessings, most dearly loved, be seated by our altar.

Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.

- 5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.

Let us invoke Bṛhaspati, the foeless, the clear-voiced God, the Holy One of households.

- 6 Him, this Bṛhaspati, his red-hued horses, drawing together, full of strength, bring hither.

Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.

- 7 For he is pure, with hundred wings, refulgent, with swords of gold, impetuous, winning sunlight.

Sublime Bṛhaspati, easy of access, granteth his friends most bountiful refreshment.

- 8 Both Heaven and Earth, divine, the Deity's Parents, have made Bṛhaspati increase in grandeur.

Glorify him, O friends, who merits glory : may he give prayer fair way and easy passage.

- 9 This Brahmanaspati, is your laudation : prayer hath been made to thunder-wielding Indra.

Favour our songs, wake up our thought and spirit : destroy the godless and our foemen's malice.

- 10 Ye Twain are Lords of wealth in earth and heaven, thou, O Bṛhaspati, and thou, O Indra.

Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

3 *The Gods' creation: devakritasya* : inspired, or, literally, made, by the Gods.

5 Our hymns of praise which are acceptable to the immortal God have been given to us by the everlasting deities themselves. Sāyana's explanation is different : 'may the first-born immortals (by his command) bestow upon us the food that is necessary for existence.'—Wilson.

6 *Whose friendship gives a dwelling* : I adopt the interpretation given by Professor Cuweli in his note on the passage in Wilson's translation.

7 *With hundred wings* : 'borne by numerous conveyances.'—Wilson.

8 *In grandeur* : or, by their might.

10 *Mean* : or, poor.

## HYMN XCVIII.

Indra.

PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.

No wild bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma.

2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime.

O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.

3 Thou, newly-born, for strength didst drink the Soma; the Mother told thee of thy future greatness

O Indra, thou hast filled mid air's wide region, and given the Gods by battle room and freedom.

4 When thou hast urged the arrogant to combat, proud in their strength of arm, we will subdue them.

Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.

5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.

When he had conquered godless wiles and magic, Soma became his own entire possession.

6 Thine is this world of flocks and herds around thee, which with the eye of Surya thou beholdest.

Thou, Indra, art alone the Lord of cattle : may we enjoy the treasure which thou givest.

7 Ye Twain are Lords of wealth in earth and heaven, thou, O Bṛ haspati, and thou, O Indra.

Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

## HYMN XCIX.

Vishnu.

MEN come not nigh thy majesty who growest beyond all bound and measure with thy body

Both thy two regions of the earth, O Vishnu, we know: thou, God, knowest the highest also.

1 *Radiant-coloured*: *aruṇām*, red, ruddy, here explained by the Commentator as *drochamānam*, shining. 3 *Thy future greatness*: see IV. 18. 4, where Aditi says:—'No peer hath he among those born already, nor among those who shall be born hereafter.

1 *Two regions of the earth*: that is, the earth and the firmament. 'The two lower regions are within the range of our perception; the third belongs to Vishnu, whither he stepped with the third of his ascending strides.'—Wallis, *Cosmology of the Rigveda*, p. 115.

- 2 None who is born or being born, God Vishṇu, hath reached the utmost limit of thy grandeur.

The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.

- 3 Rich in sweet food, be ye, and rich in milch-kine, with fertile pastures, fain to do men service.

Both these worlds, Vishṇu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.

- 4 Ye have made spacious room for sacrificing by generating Sārya, Dawn, and Agni.

O Heroes, ye have conquered in your battles even the bull-jawed Dāsa's wiles and magic.

- 5 Ye have destroyed, thou, Indra, and thou, Vishṇu, Sambara's nine-and-ninety fenced castles.

Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varchin.

- 6 This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty.

I laud you in the solemn synods, Vishṇu: pour ye food on us in our camps, O Indra.

- 7 O Vishṇu, unto thee my lips cry Vashaṭ ! Let this mine offering, Sipivishṭa, please thee

May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

## HYMN C.

Vishṇu.

Nā'sa doth the man repent, who, seeking profit, bringeth his gift to the far-striding Vishṇu.

He who adoreth him with all his spirit winneth himself so great a benefactor.

- 2 Thou, Vishṇu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth,

That thou mightest move us to abundant comfort of very splendid wealth with horses.

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3 The first line appears to be Vishṇu's blessing on heaven and earth when he parted and supported them.

4 Bull-jawed: or Vri-shasipra may be the name of the Dāsa.

5 Royal Varchin:

see II. 14. 6. 7 Vashaṭ: the exclamation used on making an oblation. Sipivishṭa: a name of Vishṇu of uncertain etymology and meaning. 'Invested with rays of light,' according to Śāyana. See Muir, O. S. Texts, IV. 87, 88, note.

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2 A hymn that lasteth: continually recurring occasion to praise thee.

- 3 Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.  
Foremost be Vishṇu, stronger than the strongest : for glorious is his name who lives for ever.
- 4 Over this earth with mighty step strode Vishṇu, ready to give it for a home to Manu.  
In him the humble people trust for safety : he, nobly born, hath made them spacious dwellings.
- 5 To-day I laud this name, O Śipivishṭa, I, skilled in rules, the name of thee the Noble.  
Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.
- 6 What was there to be blamed in thee, O Vishṇu, when thou declaredst, I am Śipivishṭa ?  
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
- 7 O Vishṇu, unto thee my lips cry Vashat ! Let this mine offering, Śipivishṭa, please thee.  
May these my songs of eulogy, exalt thee. Preserve us evermore, ye Gods, with blessing.

## HYMN CI.

Parjanya.

- SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar.  
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.
- 2 Giver of growth to plants, the God who ruleth over the waters and all moving creatures,  
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.

3 *This earth*: meaning, says the Commentator, earth, firmament, and heaven.

4 This stanza is unintelligible. The Commentator on the corresponding passage of the Sāmaveda says: 'Vishṇu formerly abandoning his own form, and assuming another artificial shape, succoured Vasishṭha in battle. Recognizing the god, the Rishi addresses him: with the verse.' *Śipivishṭa* is said to be a word of equivocal meaning, 'clothed with rays of light,' and 'denuded.' Vide Wilson's note, and *O. S. Texts*, IV. 87, 88, note. The passage looks like the germ of the later incarnations of the God which occur in the *Satapatha-Brāhmaṇa* and the *Purāṇas*.

1 *Three words*: or texts of the three Vedas. *Which light precedeth*: introduced by the sacred syllable Om. More probably Parjanya is addressed, the three words being his voice, the thunder (V. 63, 6), heard in heaven, air, and earth, and preceded by the lightning-flash. Vide Bergaigne, *Quarante Hymnes du Rig-veda*, p. 79 *Milk this udder*: draw down the sweet rain from the cloud. *The Bull*: Parjanya. *The Infant*: Agni in the form of lightning. 2 *Threefold light*: with reference to the divisions of the day and the seasons.

3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.

The Father's genial flow bedews the Mother ; therewith the Sire, therewith the son is nourished.

4 In him all living creatures have their being, and the three heavens with triply flowing waters.

Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur

5 May this my song to Sovran Lord Parjanya come near unto his heart and give him pleasure.

May we obtain the showers that bring enjoyment, and God-protected plants with goodly fruitage.

6 He is the Bull of all, and their impregner : he holds the life of all things fixed and moving.

May this rite save me till my hundredth autumn. Preserve us evermore, ye Gods, with blessings.

## HYMN CII.

Parjanya.

Sing forth and land Parjanya, Son of Heaven, who sends the gift of rain :

May he provide our pasturage.

2 Parjanya is the God who forms in kine, in mares, in plants And womankind, the germ of life. [of earth,

3 Offer and pour into his mouth oblation rich in savoury juice: May he for ever give us food.

## HYMN CIII.

Frogs.

THEY who lay quiet for a year, the Brâhmans who fulfil their vows,

The Frogs have lifted up their voice, the voice parjanya hath inspired.

3 *He is sterile* : sends no rain, like a barren cow that gives no milk.

*The Father's genial flow* : 'The father is the sky, earth the mother, who receives the rain from the former, which, producing the means of offering libations and oblations, returns again to the parent heaven, as well as supports his offspring—all living creatures'—Wilson.

4 *Three reservoirs* : according to Sayana, clouds in the east, west, and north

6 *The Bull of all* : the plants, understood.

3 *Into his mouth* : that is, Agni, who is the mouth by which the other Gods consume the offerings that are made to them.

The hymn has been translated by Dr. Muir, *O S. Texts*, V 436, and by Professor F. Max Müller in his *Ancient Sanskrit Literature*, pp. 494f, who remarks : 'The hymn.....which is called a panegyric of the frogs, is clearly a satire on the priests ; and it is curious to observe that the same animal should have been chosen by the Vedic satirist to represent the priests, which, by the earliest satirist of Greece, was selected as the representative of the Homeric heroes.' But vide Oldenberg, *Die Religion des Ysda*, p. 70. The hymn evidently belongs to a late period of Vedic poetry.

- 2 What time on these, as on a dry skin lying in the pool's bed,  
the floods of heaven descended,  
The music of the Frogs comes forth in concert like the cows'  
lowing with their calves beside them.
- 3 When at the coming of the Rains the water has poured upon  
them as they yearned and thirsted,  
One seeks another as he talks and greets him with cries of  
pleasure as a son his father.
- 4 Each of these twain receives the Other kindly, while they are  
revelling in the flow of waters,  
When the frog moistened by the rain springs forward, and  
Green and Spotty both combine their voices.
- 5 When one of these repeats the other's language, as he who  
learns the lesson of the teacher,  
Your every limb seems to be growing larger as ye converse  
with eloquence on the waters.
- 6 One is Cow-bellow and Goat-bleat the other, one Frog is Green  
and one of them is Spotty.  
They bear one common name, and yet they vary, and, talking,  
modulate the voice diversely.
- 7 As Brāhmans, sitting round the brimful vessel, talk at the  
Soma rite of Atirātra,  
So, Frogs, ye gather round the pool to honour this day of all  
the year, the first of Rain-time.
- 8 These Brāhmans with the Soma juice, performing their year-  
long rite, have lifted up their voices ;  
And these Adhvaryus, sweating with their kettles, come forth  
and show themselves, and none are hidden
- 9 They keep the twelvemonth's God-appointed order, and never  
do the men neglect the season.

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3 *With cries of pleasure* : *akkkhalikṛitva* : uttering the imitative exclamation *akkkhala*. 5 *Your every limb* : this abrupt change of person is not unfrequent in the Veda. 7 *Atirātra* : a ceremony accompanied by three nocturnal recitations. 8 *Year long rite* : 'Sāyana makes it refer to *Gauṣṭha sayanam*, a sacrificial session, which commences and ends with the *atirātra*, and lasts a whole year.'— Co-well, in Wilson's Translation *Sweating with their kettles* : 'There is a quibble on the word *gharminah*, having or bearing the vessel, or performing the rite so termed; or, suffering from *gharma*, heat, or the hot season.'— Wilson. *And none are hidden* : *guhya na ke chit* : some take as here as 'like': 'issue forth like persons who have been hidden. Muir. 'Pop out like hermits'— M. Müller. 9 *The men* : the priest-like frogs. *Those who were heated kettles* : the frogs who had been burnt and scorched by the hot weather.



Soon as the rain-time in the year returneth, these who were heated kettles gain their freedom.

10 Cow-bellow and Goat-bleat have granted riches, and Green and Spotty have vouchsafed us treasure.

The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

## HYMN CIV.

Indra-Soma.

INDRA and Soma, burn, destroy the demon foe, send downward,  
O ye Bulls, these who add gloom to gloom.

Annihilate the fools, slay them and burn them up : chase them away from us, pierce the voracious ones.

2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.

Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.

3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,

So that not one of them may ever thence return : so may your wrathful might prevail and conquer them.

4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.

Yea, forge out of the mountains your celestial dart where with ye burn to death the waxing demon race.

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10 *Have granted riches* : as the earliest proclaimers of the advent of the Rains which revive and fertilize the earth. 'It is possibly an echo of this production that we find in a description of autumn in the *Harivamśa*, V. 8893, where the poet compares the noise made by a frog, after his rest of sixteen half months, along with his wives, to the recitation of the *Rigveda* by a Brāhman surrounded by his pupils —... On this verse the late M. Langlois somewhat naively remarks as follows : Dans nos mœurs rien n'égalerait l'impertinence d'une comparaison dans laquelle une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens, à ce qu'il paraît, ne voyaient dans telle espèce de rapprochement aucune teinte d'impiété.'—Muir, *O. S. Texts*, V. 438. But vide Bergaigne, *La Religion Védique*, I. 292.

The hymn consists chiefly of imprecations directed against demons and evil spirits, Rakshasas and Yatudhanas. The deities are various.

1 *The demon foe rakshas* : the Rākshasas, fiends, demons, goblins, going about at night disturbing sacrifices and devout men, ensnaring and even devouring human beings, and generally hostile to the human race.

2 *The vile fiend : kumidinc* : explained by the Commentator as one who goes about saying, *Kimi tanim* or What now ! A quidnunc, a vile and treacherous spy and informer. The word is used as the name of a class of evil spirits.

- 5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,  
Eternal, scorching darts ; plunge the voracious ones within the depth, and let them sink without a sound.
- 6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds—  
The song of praise which I with wisdom offer you : do ye, as Lords of men, animate these my prayers.
- 7 In your impetuous manner think ye both thereon : destroy these evil beings, slay the treacherous fiends.  
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.
- 8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,  
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.
- 9 Those who destroy, as is their wont, the simple, and with their evil natures harm the righteous,  
May Soma give them over to the serpent, or to the lap of Nirriti consign them.
- 10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,  
May he, the adversary, thief, and robber, sink to destruction, both himself and offspring.
- 11 May he be swept away, himself and children : may all the three earths press him down beneath them.  
May his fair glory, O ye Gods, be blighted, who in the day or night would fain destroy us.
- 12 The prudent finds it easy to distinguish the true and false : their words oppose each other.  
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.
- 13 Never doth Soma aid and guide the wicked or him who falsely claims the Warrior's title.  
He slays the fiend and him who speaks untruly : both lie entangled in the noose of Indra.

5 *Without a sound* : so suddenly that they have not time to cry out. 9 *To the serpent* : or to death by serpents' bites. *Nirriti* : Death and Destruction. 13 *The Warrior's title* : the rank of a *Kebatriya* or prince of the military order. The first eleven stanzas are considered to be a malediction upon the *Rakshasas* by the *Rishi*. To account for the change of tone [in 12-16], *Sâyana* gives an unusual version of the legend told in the *Mahābhārata* of

- 14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.  
Why art thou angry with us, Jātavedas? Destruction fall on those who lie against thee!
- 15 So may I die this day if I have harassed any man's life or if I be a demon.  
Yea, may he lose all his ten sons together who with false tongue hath called me Yātudhāna.
- 16 May Indra slay him with a mighty weapon, and let the vilest of all creatures perish,  
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
- 17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,  
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.
- 18 Spread out, ye Maruts, search among the people: seize ye and grind the Rākshasas to pieces,  
Who fly abroad, transformed to birds, at night-time, or sully and pollute our holy worship.
- 19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.  
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.
- 20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.  
Śakra makes sharp his weapon for the wicked: not let him cast his bolt at fiendish wizards.
- 21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokers:  
Yea, Śakra, like an axe that splits the timber, attacks and smashes them like earthen vessels.

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king *Kalmāshapada* being transformed to a *Rākshasa*, and devouring the 100 sons of Vasishṭha: here it is said that a *Rākshasa*, having devoured the Rishi's sons, assumed his shape, and said to him, "I am *Vasishṭha*, thou art the *Rākshasa*;" to which Vasishṭha replied by repeating this verse [stanza 12], declaratory of his discriminating between truth and falsehood.—Wilson. 'The verses may, as Professor Max Müller supposes, have arisen out of Vasishṭha's contest with Viśvāmitra [see III, 53. 21, note], and it may have been the latter personage who brought those charges of heresy, and of murderous and demoniacal character against his rival' — Muir, *O. S. Texts*, I 327, 328.

15 *Yātudhāna*: explained by Sayana as = *Rākshasa*. The *Yātudhāna* probably was rather the goblin or sorcerer while the *Rākshasa* was the violent and voracious ogre. 17 Here the malediction on evil spirits in general is resumed and continued to the end of the hymn *She too the Rākshasi*, or she fiend.

- 22 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.  
 Destroy him shaped as eagle or as vulture : as with a stone,  
 O Indra, crush the demon.
- 23 Let not the fiend of witchcraft-workers reach us : may Dawn drive off the couples of Kimidins.  
 Earth keep us safe from earthly woe and trouble : from grief that comes from heaven mid-air preserve us.
- 24 Slay the male demon, Indra ! slay the female, joying and triumphing in arts of magic.  
 Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.
- 25 Look each one hither, look around : Indra and Soma, watch ye well.  
 Cast forth your weapon at the fiends ; against the sorcerers hurl your bolt.

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23 *Kimidins* : or vile spirits See note on stanza 2.      24 *Fools' gods* : *muradevah* : explained by Sâyana as — *maraṇakṛiddh*, 'those who make killing their sport.' According to the St. Petersburg Lexicon, *mūradevāh* = *mūladevāh*, a species of demons or goblins.



## BOOK THE EIGHTH.

### HYMN I.

Indra.

GLORIFY naught besides, O friends ; so shall no sorrow trouble you.

Praise only mighty Indra when the juice is shed, and say your lauds repeatedly :

- 2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow ;

Him who is cause of both, of enmity and peace, to both sides most munificent.

- 3 Although these men in sundry ways invoke thee to obtain thine aid,

Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.

- 4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.

Come hither, bring us strength in many a varied form most near that it may succour us.

- 5 O Caster of the Stone, I would not sell thee for a mighty price, Not for a thousand, Thunderer ! nor ten thousand, nor a hundred, Lord of countless wealth !

- 6 O Indra, thou art more to me than sire or niggard brother is. Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.

- 7 Where art thou ? Whither art thou gone ? For many a place attracts thy mind.

Haste, Warrior, Fort-destroyer, Lord of battle's din, haste, holy songs have sounded forth.

- 8 Sing out the psalm to him who breaks down castles for his faithful friend,

Verses to bring the Thunderer to destroy the forts and sit on Kāṇva's sacred grass.

2 *Bounteous like a cow* : the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedic Studies*, I, 103. To both sides : to the singers and the institutors of sacrifice.

5 *A hundred* : meaning 'infinite,' according to the Commentator.

8 *For his faithful friend* : Ludwig takes Vāvatā to be the name of a king who has been deserted by Indra and consequently defeated in battle. *Kāṇva's sacred grass* : trimmed and prepared by Medhagithi and Medhyāṭithi, each of whom is a son of Kāṇva.

- 9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,  
Even those vigorous Steeds, fleet-footed in the course, with those come quickly near to us.
- 10 This day I call Sabardughâ who animates the holy song,  
Indra the richly-yielding Milch-cow who provides unfailing food in ample stream.
- 11 When Sûra wounded Etasa, with Vâta's rolling winged car  
Indra bore Kutsa Ârjuneya off, and mocked Gandharva the unconquered One.
- 12 He without ligature, before making incision in the neck,  
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.
- 13 May we be never cast aside, and strangers, as it were, to thee.  
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.
- 14 O Vṛitra-slayer, we were thought slow and unready for the fray.  
Yet once in thy great bounty may we have delight, O Hero, after praising thee.
- 15 If he will listen to my laud, then may our Soma-drops that flow  
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengtheners.
- 16 Come now unto the common land of thee and of thy faithful friend,  
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.
- 17 Press out the Soma with the stones, and in the waters wash it clean.

10 *Sabardughâ* : the general name of cows which supply the milk required for sacrificial purposes. See VI 48 11, note Here Indra himself is intended, as is shown in the following line. 11 *Sûra* : Sûrya, the Sun God. *Wounded* : 'harassed' — Wilson *Etasa* : a protégé of Indra See Vol I, Index *Vâta* : the Wind God *Kutsa* : see Vol. I, Index *Gandharva* : the Sun The meaning of the stanza is somewhat obscure. 12 *Closed up the wound again* : healed Etasa who had been wounded by Sûrya 13 *Count ourselves as trees* : or, 'count us not as trees,' the meaning of *nd* 'not' and 'like' being ambiguous. 15 *Due to the Tugryas' Strengtheners* : that belong to Indra the protector of the chiefs of the race of Tugra, who appear to have been the patrons of the Rishis of Kanva's family. 16 *Faithful friend* : see Stanza 8.

The men investing it with raiment made of milk shall milk it forth from out the stems.

18 Whether thou come from earth or from the lustre of the lofty heaven,

Wax stronger in thy body through my song of praise : fill full all creatures, O Most Wise.

19 For Indra press the Soma out, most gladdening and most excellent.

May Sakra make it swell sent forth with every prayer and asking, as it were, for strength.

20 Let me not, still beseeching thee with earnest song at Soma rites,

Anger thee like some wild beast. Who would not beseech him who hath power to grant his prayer ?

21 The draught made swift with rapturous joy, effectual with its mighty strength,

All-conquering, distilling transport, let him drink : for he in ecstasy gives us gifts.

22 Where bliss is not, may he, All-praised, God whom the pious glorify,

Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.

23 Come Indra, and rejoice thyself, O God, in manifold's affluence.

Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.

24 A thousand and a hundred Steeds are harnessed to thy golden car.

So may the long-maned Bays, yoked by devotion, bring Indra to drink the Soma juice.

25 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,

Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.

17 *From out the stems* : vide *Vedische Studien*, I. 133, 178. Sâyana explains the second line differently : ' (for by so doing) the leaders (of the rain, the *Maruts*) clothing (the sky with clouds) as with a vesture of the hide of the cow, milk forth (the water) for the rivers.'—Wilson.

21 *Let him drink* : *pibatu* : supplied by the Scholiast ; there being no verb in the text. 22 *Where bliss is not* : that is, in defeat and trouble. But the meaning of *sêdre* is uncertain. ' At the sacrifice,' is Sâyana's explanation. Von Roth suggests ' in the treasure-chamber.' I adopt Ludwig's interpretation. 23 *With draughts besides* : with thy fellow-topers (the *Maruts*).—Wilson.



26 So drink, thou Lover of the Song, as the first drinker, of this juice.

This the outpouring of the savoury sap prepared is good and meet to gladden thee.

27 He who alone by wondrous deed is Mighty, Strong by holy works,

May he come, fair of cheek ; may he not stay afar, but come and turn not from our call.

28 Śuśhna's quick moving castle thou hast crushed to pieces with thy bolts.

Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.

29 My praises when the Sun hath risen, my praises at the time of noon,

My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.

30 Praise, yea, praise him. Of princes these are the most liberal of their gifts,

These, Paramajyā, Ninditāśva, Prapathī, most bounteous, O Medhyātithi.

31 When to the car, by faith, I yoked the horses longing for the way—

For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.

32 May he who gave me two brown steeds together with their cloths of gold,

May he, Āsanga's son Svanadratha, obtain all joy and high felicities.

26 *As the first drinker* : ' According to the scholiast, *pūrvapādā* means *Vayu* who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *grāha* libation, called *Āindravayava*, which *Indra* and *Vayu* share together.' — Wilson. 28 *Castle* : of cloud. *Followed after light* : to find and bring it back. 30 *Praise him* : *Indra*, *Paramajyā*, *Ninditāśva*, and *Prapathī* appear to be the names of the chiefs who are praised for their liberality. Śāyana makes *Āsanga* the speaker : ' Praise me, for we are the most liberal givers : (praise me as one) who bears the best arms (*paramajyā*) follows the right path (*prapathī*), and outstrips a horse in speed (*ninditāśva*). ' 31 *The horses* : presented by the princes. The sentence is incomplete. The Scholiast supplies at the end of the line *śāntam evamam stutā*, then praise me thus. *Yadu's son* : *Āsanga*, descendant of the ancient eponymous hero *Yadu*. See Vol. I, Index. *Rich in herds of kine* : *paśuś* which appears to be in apposition with *yaduh*, is hardly intelligible here. Śāyana explains it as *pśumana*, having beasts or cattle, or as a derivative of *pas*, to see and meaning one who sees what is subtle *śukshmanyā*, *drakṣṭā*. Neither of these explanations has anything but Śāyana's name to recommend it, but I adopt the former as a makeshift.

36 Playoga's son Āsanga, by ten thousand, O Agni, hath surpassed the rest in giving.

For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.

34 What time her husband's perfect restoration to his lost strength and manhood was apparent,

His consort Śasvatī with joy addressed him, Now art thou well, my lord, and shalt be happy.

## HYMN II

Indra.

Here is the Soma juice expressed ; O Vasu, drink till thou art full ;

Undaunted God, we give it thee.

2 Washed by the men, pressed out with stones, strained through the filter made of wool,

'Tis like a courser bathed in streams.

3 This juice have we made sweet for thee like barley, blending it with milk.

Indra, I call thee to our feast.

4 Beloved of all, Indra alone drinks up the flowing Soma juice Among the Gods and mortal men.

5 The Friend, whom not the brilliant hue, the badly-mixt or bitter draught

Repels, the far-extending God ;

6 While other men than we with milk chase him as hunters chase a deer,

And with their kine inveigle him.

33 *Ten bright-hued oxen* : meaning ten thousand, according to Śāyana. 34 Āsanga, the King whose liberality, with that of his son (32), and perhaps his grandsons (30), has been eulogized in the four preceding stanzas, had, the legend says, been changed to a woman by the imprecation of the Gods and afterwards restored to his manhood in consequence of his repentance and the intercession of Medhātithi and Medhyātithi whom he richly rewarded. In this stanza Śasvatī congratulates him on his restoration. Professors Ludwig and Grassmann have translated the stanza more literally.

1 *O Vasu* : or, Good Lord. 'Giver of dwellings,' according to Śāyana. 2 *Strained through the filter made of wool* : more literally, 'cleansed by the tail wool of the sheep, 'the material of which the sieve, strainer, or filter used for clearing and purifying the Soma juice was made. 3 *like barley* : or, like the sacrificial cake made of barley-meal. 4 *Alone drinks up* : he alone is to receive the entire libation, which other Gods only share among them. 5 *Brilliant-hued* : without sufficient mixture with milk to thicken it and change its colour. The meaning of this and the following stanza is : Indra prefers our libations, imperfectly prepared as they may be, to the milk offerings with which other men endeavour to attract him.

- 7 For him, for Indra, for the God, be pressed three draughts  
of Soma juice  
In the Juice-drinker's own abode.
- 8 Three reservoirs exude their drops, filled are three beakers  
to the brim,  
All for one offering to the God.
- 9 Pure art thou, set in many a place, and blended in the  
midst with milk  
And curd, to cheer the Hero best.
- 10 Here, Indra, are thy Soma-draughts pressed out by us, the  
strong, the pure :  
They crave admixture of the milk.
- 11 O Indra, pour in milk, prepare the cake, and mix the Soma-  
draught :  
I hear them say that thou art rich.
- 12 Quaffed juices fight within the breast. The drunken praise  
not by their wine,  
The naked praise not when it rains.
- 13 Rich be the praiser of one rich, munificent and famed like  
thee : High rank be his, O Lord of Bays.
- 14 Foe of the man who adds no milk, he heeds not any  
chanterd hymn  
Or holy psalm that may be sung.
- 15 Give us not, Indra, as a prey unto the scornful or the  
proud : Help, Mighty One, with power and might.
- 16 This, even this, O Indra, we implore : as thy devoted  
friends, The Kṛṇvas praise thee with their hymns.

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8 *Three reservoirs* : or troughs used in the preparation of the Soma-libations. They are called severally, *dronakolasa*, *pātabhṛt*, and *adharavāṇya*. 9 *In the midst* : 'in the middle (of the day?)'—Hillebrandt. 12 This stanza breaks the connexion between stanzas 11 and 13, and is in itself almost unintelligible. Wilson paraphrases, after Śaṅkara : 'The potations (of Soma) contend in thy interior (for thine exhilaration) like the ebriety caused by wine : thy worshippers praise thee (filled full of Soma) like the udder (of a cow with milk).' Śaṅkara's explanation of *nagnak*, naked men, as worshippers, *stotārah*, 'who do not desert the verses of the Veda,' is obviously impossible. *Udhak*, udder, frequently means the rainy sky, and it may have this meaning here ; so that the sense of the passage may possibly be, as Ludwig suggests, that neither great wealth nor abject poverty tends to make a man devout. The rich man when he drinks his wine at home and the ill clad wretch exposed to the drenching rain are equally regardless of the Gods. 13 *Rich be the praiser of the rich* this appears to be the continuation of 'thou art rich' of stanza 11. 14 Indra will not accept worship without oblation.

17 Naught else, O Thunderer, have I praised in the skilled singer's eulogy :

On thy laud only have I thought.

18 The Gods seek him who presses out the Soma ; they desire not sleep

They punish sloth unweariedly.

19 Come hither swift with gifts of wealth—be not thou angry with us—like

A great man with a youthful bride.

20 Lat him not, wrathful with us, spend the evening far from us to-day,

Like some unpleasant son-in-law.

21 For well we know this Hero's love, most liberal of the boons he gives,

His plans whom the three worlds display.

22 Pour forth the gift which Kapvas bring, for none more glorious do we know

Than the Strong Lord with countless aids.

23 O presser, offer Soma first to Indra, Hero, Sakra, him

The Friend of man, that he may drink ;

24 Who, in untroubled ways, is best provider, for his worshippers, Of strength in horses and in kine.

25 Pressers, for him blend Soma juices, each draught most excellent, for him

The Brave, the Hero, for his joy.

26 The Vṛitra-slayer drinks the juices. May he who gives a hundred aids

Approach, nor stay afar from us.

27 May the strong Bay Steeds, yoked by prayer, bring hither unto us our Friend,

Lover of Song, renowned by songs.

28 Sweet are the Soma juices, come ! Blent are the Soma juices, come !

Rishi-like, mighty, fair of cheek, come hither quickly to the feast.

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19 *A great man* : the exact meaning of *mahān*, great, is not certain. Sāyaṇa explains it by *gnyairadhikāḥ*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride.'—Wilson. 'Like a rich man, newly married.'—Grassmann. 20 *Like some unpleasant son-in-law* : who sees that his company is unwelcome and consequently stays at home. 23 *First to Indra* : see VIII. 1. 26 *Sakra* : Indra, the Mighty One.

29 And lands which strengthen thee for great bounty and valour, and exalt

Indra who doeth glorious deeds,

30 And songs to thee who lovest song, and all those hymns addressed to thee—

These evermore confirm thy might.

31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,

He who hath never been subdued.

32 Vṛitra he slays with his right hand, even Indra, great with mighty power,

And much-invoked in many a place

33 He upon whom all men depend, all regions, all achievements, he

Takes pleasure in our wealthy chiefs.

34 All this hath he accomplished, yea, Indra, most gloriously renowned,

Who gives our wealthy princes strength.

35 Who drives his chariot seeking spoil, even from afar, to him he loves :

For swift is he to bring men wealth.

36 The Sage who, winning spoil with steeds, slays Vṛitra, Hero with the men,

His servant's faithful succourer.

37 O Priyamedhas, worship with collected mind this Indra whom The Soma hath full well inspired.

38 Ye Kanvas, sing the Mighty One, Lord of the Brave, who loves renown,

All-present glorified by song.

39 Strong Friend, who, with no trace of feet, restores the cattle to the men

Who rest their wish and hops on him.

40 Shaped as a Ram, Stone hurler ! once thou camest hither to the son

Of Kanva, wise Medhyātithi.

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34 All this hath he accomplished : the slaughter of Vṛitra and other great deeds ; or, he made all these creatures. 36 The Sage :

Indra. With the men : accompanied by the Maruts 37 Priyamedhas : members of the family of one of the Rishis. 39 With

no trace of feet : without tracking the lost cattle ( the rays of light ) by their footsteps. 40 Shaped as a Ram : see I. 51. 1. The legend

is told in the *Shadvinsa Brāhmaṇa*, I 1.

- 41 Vibhindu, thou hast helped this man, giving him thousands  
four times ten,  
And afterward eight thousand more.
- 42 And these twain pouring streams of milk, creative, daughters  
of delight,  
For wedlock sake I glorify.

## HYMN III.

Indra.

- DRINK, Indra, of the savoury juice, and cheer thee with our  
milky draught.  
Be, for our weal, our Friend and sharer of the feast, and let  
thy wisdom guard us well.
- 2 In thy kind grace and favour may we still be strong: expose  
us not to foe's attack.  
With manifold assistance guard and succour us, and bring us  
to felicity.
- 3 May these my songs of praise exalt thee, Lord, who hast  
abundant wealth.  
Men skilled in holy hymns, pure, with the hues of fire, have  
sung them with their lauds to thee.
- 4 He, with his might enhanced by Rishis thousandfold, hath  
like an ocean spread himself.  
His majesty is praised as true at solemn rites, his power  
where holy singers rule.
- 5 Indra for worship of the Gods, Indra while sacrifice proceeds,  
Indra, as worshippers in battle-shock, we call, Indra that we  
may win the spoil.
- 6 With might hath Indra spread out heaven and earth, with  
power hath Indra lighted up the Sun.  
In Indra are all creatures closely held; in him meet the  
distilling Soma drops.
- 7 Men with their lauds are urging thee, Indra, to drink the  
Soma first.  
The Ribhus in accord have lifted up their voice, and Rudras  
sung thee as the first.

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41 *Vibhindu* : the prince, the institutor of the sacrifices. 42 The stanza is obscure, the meaning of *mdhāt*, a feminine dual which Sâyana explains by *nirmatryau*, makers or creators, i. e. heaven and earth, being uncertain. Sâyana's paraphrase of the stanza is : 'I glorify these two ( heaven and earth ), the augmenters of water, the originators ( of beings ) the benefactors of the worshipper, on account of their generation ( of the wealth so given to me ).'—Wilson.

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3 *With the hues of fire* : or, radiant as Agni. 7 *The Ribhus* : as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine.

8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.

And living men to day, even as of old, sing forth their praises to his majesty.

9 I crave of thee that hero strength, that thou mayst first regard this prayer,

Wherewith thou holpest Bhṛigu and the Yatis and Praskanva when the prize was staked.

10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.

For ever unattainable is this power of him to whom the worlds have cried aloud.

11 Help us, O Indra, when we pray to thee for wealth and hero might.

First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.

12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.

Help as thou gavest Ruzama and Śyāvaka and Svarṇara and Kṛipa aid.

13 What newest of imploring prayers shall, then the zealous mortal sing?

For have not they who land his might, and Indra-power won for themselves the light of heaven?

14 When shall they keep the Law and praise thee mid the Gods? Who counts as Rishi and as sage?

When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?

15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,

Like ever-conquering chariots that display their strength, gain wealth, and give unfailing aid.

16 The Bhṛigus are like Suns, like Kanvas, and have gained all that their thoughts were bent upon.

The living men of Priyamedha's race have sung exalting Indra with their lauds.

9 Bhṛigu : see Vol I., Index. Yatis : an ancient race of ascetics connected with the Bhṛigus, and, according to one legend, said to have taken part in the creation of the world. Praskanva : a Rishi, son of Kanva, the seer of some hymns of Book I. 10 *The worlds* : all men, or all living creatures. 12 Paura : the son of King Pura. Ruzama, Śyāvaka, Svarṇara, and Kṛipa appear to have been princes especially favoured by Indra. Cf. stanza 2 of the following hymn.

17 Best slayer of the Vṛitras, yoke thy Bay steeds, Indra, from afar.

Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.

18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.

As such, O Maghavan, Indra, who lovest song, even as a lover hear my call

19 Thou from the lofty plains above, O Indra, hurledst Vṛitra down.

Thou dravest forth the kine of guileful Mṛigaya and Arbada from the mountain's hold.

20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.

Indra, thou blewest the great Dragon from the air : men must regard that valorous deed.

21 The fairest courser of them-all, who runneth on as 'twere to heaven.

Which Indra and the Maruts gave; and Pākasthāman Kaurayān.

22 To me hath Pākasthāman given, a ruddy horse, good at the pole,

Filling his girth and rousing wealth;

23 Compared with whom no other ten strong coursers, harnessed to the pole,

Bear Tugrya to his dwelling place.

24 Raiment is body, food is life, and healing ointment giveth strength.

As the free-handed giver of the ruddy steed, I have named Pākasthāman fourth.

## HYMN IV.

Indra.

THOU, Indra, thou art called by men eastward and westward, north and south.

Thou chiefly art with Anava and Turvaṣa, brave Champion ! urged by men to come.

17 *High Ones* : the Maruts. 18 *To gain the sacrifice* : to ensure its proper performance and the blessings which flow from it. 19

*Mṛigaya* : see IV. 16. 13. *Arbada* : see Vol. I., Index. 20 *The*

*great Dragon* : or Serpent, Ahi. 21 *Kaurayān* : Kaurayāna, the son of Kuryāṇa. Pākasthāman, whose liberality is praised in stanzas 21—24, is not mentioned elsewhere. 22 *Tugrya* : Bhujyu, son of

Tugra. See Vol. I., Index.

1 *Anava* : descendant of the eponymous Anu-Turvaṣa : see Vol. I., Index.



- 2 Or, Indra, when with Ruma, Rusama, Syāvaka, and Kṛipa thou rejoicest thee,  
Still do the Kanvas, bringing praises, with their prayers,  
O Indra, draw thee hither : come.
- 3 Even as the wild-bull, when he thirsts, goes to the desert's watery pool.  
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill.
- 4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.  
Soma pressed in the mortar didst thou take and drink, and hence hast won surpassing might.
- 5 With mightier strength he conquered strength, with energy he crushed their wrath.  
O Indra, Strong in youth, all those who sought the fray bent and bowed down to thee like trees.
- 6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.  
He makes his son preeminent in hero might : he serves with reverential prayer.
- 7 With thee, the Mighty, for our Friend, we will not fear or feel fatigue.  
May we see Turvasa and Yadu : thy great deed, O Hero, must be glorified.
- 8 On his left hip the Hero hath reclined himself : the proffered feast offends him not.  
The milk is blended with the honey of the bee : quickly come hither, haste, and drink.
- 9 Indra, thy friend is fair of form and rich in horses, cars, and kine. He evermore hath food accompanied by wealth, and radiant joins the company.
- 10 Come like a thirsty antelope to the drinking-place : drink Soma to thy heart's desire.  
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.

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2 *Rusama, Syāvaka, and Kṛipa* have been mentioned in stanza 12 of the preceding hymn. *Ruma* was another of Indra's favourites. 3 *The wild-bull* : or *Gaura* (*Bos Gaurus*), a kind of buffalo. 7 *May we see Turvasa and Yadu* : enjoying happiness through thy favour.—*Sayana*. 9 *Thy friend* : the man whom thou favourest. *Joins the company* : the assembly of his equals. 10 *Raining it down* : pouring down the transformed Soma in the shape of rain. See *Vedische Studien*, I. 88.

- 11 Priest, let the Soma juice flow forth, for Indra longs to drink thereof.

He even now hath yoked his vigorous Bay Steeds: the Vṛitra-slayer hath come near.

- 12 The man with whom thou fillest thee with Soma deems himself a pious worshipper.

This thine appropriate food is here poured out for thee: come, hasten-forward, drink of it.

- 13 Press out the Soma juice, ye priests, for Indra borne upon his car.

The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.

- 14 To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.

Hither let thy Car-steeds who seek the sacrifice bring thee to our drink-offerings.

- 15 Pūshan, the Lord of ample wealth, for firm alliance we elect. May he with wisdom, Śakra! Looser! Mush-invoked! aid us to riches and to seed.

- 16 Sharpen us like a razor in the barber's hands; send riches thou who settest free.

Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.

- 17 Pūshan, I long to win thy love, I long to praise thee, Radiant God

Excellent Lord, 'tis strange to me, no wish have I to sing the psalm that Pajra sings.

- 18 My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.

Be our protector, Pūshan! be, most liberal Lord, propitious to our gathering strength.

- 19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.

Among the gifts of Turvasas we thought of him, the opulent, the splendid King.

- 20 What by this morning songs Kāṇva, the powerful, hath, with the Priyamedhas, gained—

*Pūshan*: may here be a name of Indra. *Looser*: of the chariot-horses when thou comest to sacrifices; or, according to Śāyana, liberator (from sin). 17 *Pajra*: one of the Pajras, a celebrated priestly family, with whom the Kāṇvas appear to have been on hostile terms. 19 *Kurunga*: this prince's name does not occur again.

The herds of sixty thousand pure and spotless kine, have I,  
the Rishi, driven away.

- 21 The very trees were joyful at my coming: kine they obtained  
in plenty, steeds in plenty.

## HYMN V.

Aṣvins.

When, even as she were present here, red Dawn hath shone  
from far away,  
She spreadeth light on every side.

- 2 Like Heroes on your will-yoked ear far-shining, Wonder-  
Workers! ye  
Attend, O Aṣvins, on the Dawn.

- 3 By you, O Lords of ample wealth, our songs of praise have  
been observed:  
As envoy have I brought the prayer.

- 4 Kanyas must praise the Aṣvins dear to many, making many  
glad,  
Most rich, that they may succour us.

- 5 Most liberal, best at winning strength, inciters, Lords of  
splendour who  
Visit the worshipper's abode.

- 6 So for devout Sudeva dew with fat his unfailing mead,  
And make it rich for sacrifice.

- 7 Hitherward running speedily with horses, as with rapid hawks,  
Come, Aṣvins, to our song of praise:

- 8 Wherewith the three wide distances, and all the lights that  
are in heaven

Ye traverse, and three times of night.

- 9 O Finders of the Day, that we may win us food of kine and  
wealth,

Open the paths for us to tread.

- 10 O Aṣvins, bring us wealth in kine, in noble heroes, and in  
cars:

Bring us the strength that horses give.

- 11 Ye Lords of splendour, glorified, ye Wonder-Workers borne  
on paths

Of gold, drink sweets with Soma juice.

20 *Pure and spotless*: I follow Śāyana's interpretation of *nīrmajām*, but its correctness is at least doubtful. Von Roth suggests 'to the watering-place' as the meaning of the word, and Ludwig so that none remained behind.'

3 *Lords of ample wealth*: 'effluent in sacrifices'—Wilson. See V. 74. 7. *As envoy*: as the messenger of the patron of the sacrifice. 8 *Times of night*: *yamas*, night-watches of three hours each. 11 *Sweets*: or meath, *madhu*: here, perhaps, the milk.—Ludwig.

- 12 To us, ye Lords of ample wealth, and to our wealthy chiefs  
extend  
Wide shelter, ne'er to be assailed.
- 13 Come quickly downward to the prayer of people whom ye  
favour most :  
Approach not unto other folk.
- 14 Ye Asvins whom our minds perceive, drink of this lovely  
gladdening draught,  
The meath which we present to you.
- 15 Bring riches hither unto us in hundreds and in thousands,  
sources  
Of plenteous food, sustaining all.
- 16 Verily sages call on you, ye Heroes, in full many a place.  
Moved by the priests, O Asvins, come.
- 17 Men who have trimmed the sacred grass, bringing oblations-  
and prepared,  
O Asvins, are invoking you.
- 18 May this our hymn of praise to day, most powerful to bring  
you, be,  
O Asvins, nearest to your hearts.
- 19 The skin filled full of savoury meath, laid in the pathway of  
your car—  
O Asvins, drink ye both therefrom.
- 20 For this, ye Lords of ample wealth, bring blessing for our  
herd, our kine,  
Our progeny, and plenteous food.
- 21 Ye too unclose to us like doors the strengthening waters of  
the sky,  
And rivers, ye who find the day.
- 22 When did the son of Tugra serve you, Men? Abandoned in  
the sea,  
That with winged steeds your car might fly.
- 23 Ye, O Nāsatyas, ministered to Kanva with repeated aid,  
When cast into the heated pit.

16 *By the priests : vāghā bhīh :* according to Sāyana, 'with horses.'

- 19 The Asvins appear to be invited to halt and drink the libations prepared for them by their worshippers, and not, as Sāyana explains, to drink from the skin suspended in their own car.—Ludwig 22  
The son of Tugra : Bhujyu, whose rescue by the Asvins has frequently been related and referred to. The meaning is, I do not honour you only when I am in distress, as others whom you have aided have done.
- 23 *Ministered to Kanva :* see I 112. 5. and 118. 7.

- 24 Come near with those most recent aids of yours which merit  
eulogy,  
When I invoke you, Wealthy Gods.
- 25 As ye protected Kanva erst, Priyamedha and Upastuta,  
Atri Sinjāra, Aṣvins Twain!
- 26 And Anṣu in decisive fight, Agastya in the fray for kine,  
And, in his battles, Sobhari.
- 27 For so much bliss, or even more, O Aṣvins, Wealthy Gods,  
than this,  
We pray while singing hymns to you,
- 28 Ascend your car with golden seat, O Aṣvins, and with reins  
of gold,  
That reaches even to the sky.
- 29 Golden is its supporting shaft, the axle also is of gold,  
And both the wheels are made of gold.
- 30 Thereon, ye Lords of ample wealth, come to us even from  
afar,  
Come ye to this mine eulogy.
- 31 From far away ye come to us, Aṣvins, enjoying plenteous food  
Of Dāsas, O Immortal Ones.
- 32 With splendour, riches, and renown, O Aṣvins, hither come  
to us,  
Nāsatyas, shining brilliantly.
- 33 May dappled horses, steeds who fly with pinions, bring you  
hitherward  
To people skilled in sacrifice
- 34 The wheel delayeth not that car of yours accompanied by  
song,  
That cometh with a store of food.
- 35 Borne on that chariot wrought of gold, with coursers very  
fleet of foot,  
Come, O Nāsatyas, swift as thought.

---

24 *Wealthy Gods*: the meaning of *ṛṣhantvaś* is uncertain: 'rich in showers' is Sāyana's explanation, and 'excellent as steeds' Prof. Ludwig's. I follow von Roth, but his interpretation is conjectural.

25 *Kanva*, *Priyamedha*, *Upastuta* and *Atri* have been mentioned in Book I. Sāyana takes *sinjāram* to be an epithet of Atri, 'repeating praises.' 26 *Anṣu*: a worshipper so named.—Sāyana. *Agastya*: appears in I. 117. 11, where he is said to have been the family-priest of Khula. The great Rishi Agastya is the seer of Hymns 166—191 of Book I. See also VII. 33. 10. *Sobhari*: a Rishi, the seer of Hymns 19—22 of this Book. 31 *Plenteous food of Dāsas*: the meaning appears to be that even far away in the east the Dāsas or non-Aryan inhabitants sacrifice to the Aṣvins. Sāyana explains the stanza differently: 'Immortal Aṣvins, destroyers of the cities of the Dāsas, ye bring to us food from afar.'—Wilson.

36 O Wealthy Gods, ye taste and find the brisk and watchful wild beast good.

Associate wealth with food for us.

37 As such, O Asvins, find for me my share of new-presented gifts,

As Kasu, Chedi's son gave me a hundred head of buffaloes, and ten thousand kine.

38 He who hath given me for mine own ten Kings like gold to look upon.

At Chaidya's feet are all the people round about, all those who think upon the shield.

39 No man, not any, goes upon the path on which the Chedis walk.

No other prince, no folk is held more liberal of gifts than they.

## HYMN VI.

Indra.

INDRA, great in his power and might, and like Parjanya rich in rain,

Is magnified by Vatsa's lands.

2 When the priests, strengthening the Son of Holy Law, present their gifts,

Singers with Order's hymn of praise.

3 Since Kanvas with their lauds have made Indra complete the sacrifice,

Words are their own appropriate arms.

4 Before his hot displeasure all the peoples, all the men, bow down,

As rivers bow them to the sea.

5 This power of his shone brightly forth when Indra brought together, like.

A skin, the worlds of heaven and earth.

36 According to Sâyana the *watchful wild beast* is the Soma which must be chased or sought after by the Gods. Ludwig would read *svapatho*, with a transitive and causal meaning, instead of *svadâtho*, i. e. ye when ye appear in the morning *send to sleep* the wild beasts that have been awake all night. The stanza is obscure. 37 *Buffaloes*: or camels. 38 This stanza appears to be spoken by Kasu who is called Chaidya or son of Chedi *Who think upon the shield*: who are practised in wearing armour of leather, according to Sâyana.

3 *Words are their own appropriate arms*: 'they declare all weapons needless.' — Wilson.

- 6 The fiercely-moving Vṛitra's head he severed with his thunder-bolt,  
His mighty hundred knotted bolt.
- 7 Here are—we sing them loudly forth—our thoughts among  
the best of songs,  
Even lightnings like the blaze of fire.
- 8 When hidden thoughts, spontaneously advancing, glow, and  
with the stream  
Of sacrifice the Kaṇvas shine.
- 9 Indra, may we obtain that wealth in horses and in herds of  
cows,  
And prayer that may be noticed first.
- 10 I from my Father have received deep knowledge of the Holy  
Law :  
I was born like unto the Sun.
- 11 After the lore of ancient time I make, like Kaṇva, beauteous  
songs,  
And Indra's self gains strength thereby.
- 12 Whatever Rishis have not praised thee, Indra, or have lauded  
thee,  
By me exalted wax thou strong.
- 13 When his wrath thundered, when he rent Vṛitra to pieces,  
limb by limb,  
He sent the waters to the sea.
- 14 Against the Dasyu Śuehṇa thou, Indra, didst hurl thy during  
bolt :  
Thou, Dread One, hast a hero's fame.
- 15 Neither the heavens nor firmaments nor regions of the earth  
contain  
Indra, the Thunderer with his might.
- 16 O Indra him who lay at length staying thy copious waters  
thou,  
In his own footsteps, smotest down.
- 17 Thou hiddest deep in darkness him, O Indra, who had set his  
grasp  
On spacious heaven and earth conjoined.

10 *From my Father* : ' from Indra, the true protector,' according to Sāyaṇa. 12 *Have not praised thee* : have not praised thee yet, that is, will praise thee hereafter.—Ludwig. 16 *In his own footsteps* : or, in the ( waters ) at his feet, ' Into the rushing streams.'—Wilson. 17 *Conjoined* : like two bowls turned towards each other.

- 18 Indra, whatever Yatis and Bhrigus have offered praise to thee,  
Listen, thou Mighty, to my call.
- 19 Indra, these spotted cows yield thee their butter and the  
milky draught.  
Aiders, thereby, of sacrifice;
- 20 Which, teeming, have received thee as a life-germ, Indra,  
with their mouth,  
Like Surya who sustaineth all.
- 21 O Lord of Might, with hymns of praise the Kapvas have  
increased thy power,  
The drops poured forth have strengthened thee.
- 22 Under thy guidance, Indra, mid thy praises, Lord of Thunder,  
shall  
The sacrifice be soon performed.
- 23 Indra, disclose much food for us, like a stronghold with store  
of kine ;  
Give progeny and heroic strength.
- 24 And, Indra, grant us all that wealth of fleet steeds which,  
shone bright of old  
Among the tribes of Nabushas.
- 25 Hither thou seemest to attract heaven's fold which shines be-  
fore our eyes,  
When, Indra, thou art kind to us.
- 26 Yea when thou puttest forth thy power, Indra, thou governest  
the folk,  
Mighty, unlimited in strength.
- 27 The tribes who bring oblations call to thee, to thee to give  
them help.  
With drops to thee who spreadest far.
- 28 There where the mountains downward slope, there by the  
meeting of the streams  
The Sage was manifest with song.
- 29 Thence, marking, from his lofty place downward he looks  
upon the sea.  
And thence with rapid stir he moves.

18 *Yatis* : ' pious sages,'—Wilson Angirases, according to Sâyana.  
20 The stanza is unintelligible to me. Sâyana says that 'thee' means  
Indra in the shape of the grass which his fertilizing energy causes to  
grow, and by feeding on which the cows multiply. This energy of  
Indra's is all-supporting like the sun. See Wilson's note. Ludwig pro-  
poses an alteration of the text, 24 *Tribes of Nabushas* : or, perhaps, the  
neighbouring tribes. 28 *The Sage* : Indra. ' Sâyana's conclusion of  
the purport of the verse is, that man ought to sacrifice in those places  
where Indra is said to be manifested.'—Wilson. 29 *The sea* : the  
reservoir of Soma juice.



- 30 Then, verily, they see the light refulgent of primeval seed,  
Kindled on yonder side of heaven.
- 31 Indra, the Kaṇvas all exalt thy wisdom and thy manly  
power,  
And, Mightiest ! thine heroic strength.
- 32 Accept this eulogy of mine, Indra, and guard me carefully:  
Strengthen my thought and prosper it.
- 33 For thee, O mighty, Thunder-armed, we singers through devo-  
tion have  
Fashioned the hymn that we may live.
- 34 To Indra have the Kaṇvas sung, like waters speeding down  
a slope :  
The song is fain to go to him.
- 35 As rivers swell the ocean, so our hymns of praise make Indra  
strong,  
Eternal, of resistless wrath.
- 36 Come with thy lovely Bay Steeds, come to us from regions far  
away :  
O Indra, drink this Soma juice.
- 37 Best slayer of the Vṛitras, men whose sacred grass is ready  
trimmed  
Invoke thee for the gain of spoil.
- 38 The heavens and earth come after thee as the wheel follows  
Etaśa :  
To thee flow Soma-drops effused.
- 39 Rejoice, O Indra in the light, rejoice in Saryanāvān, be  
Glad in the sacrificer's hymn
- 40 Grown strong in heaven, the Thunder-armed hath bellowed,  
Vṛitra slayer, Bull,  
Chief drinker of the Soma juice.
- 41 Thou art a Rāshi born of old, sole Ruler over all by might :  
Thou, Indra, guardest well our wealth.
- 42 May thy Bay Steeds with beautiful backs, a hundred, bring  
thee to the feast,  
Bring thee to these our Soma-draughts.
- 43 The Kaṇvas with their hymns of praise have magnified this  
ancient thought  
That swells with streams of meath and oil.

---

30 *The light* : the Sun which is lighted up beyond the range of men's sight. 38 *As the wheel follows Etaśa* : as the chariot of the Sun follows the horse that draws it. 39 *Saryanāvān* said to be a lake and district in Kurukshetra. See J. 84. 14, note.

- 44 Mid mightiest Gods let mortal man choose Indra at the sacrifice,  
Indra, whoe'er would win, for help.
- 45 Thy steeds, by Priyamedhus praised, shall bring thee, God whom all invoke,  
Hither to drink the Soma juice.
- 46 A hundred thousand have I gained from Parṣu, from Tirindira,  
And presents of the Yādavas.
- 47 Ten thousand head of kine, and steeds three times a hundred they bestowed  
On Pajra for the Sāma-song.
- 48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,  
And matched in fame the Yādavas.

## HYMN VII.

## Maruts.

- O MARUTS, when the sage hath poured the Trishtubh forth as food for you,  
Ye shine amid the mountain-clouds.
- 2 When, Bright Ones, fain to show your might ye have determined on your course,  
The mountain-clouds have bent them down.
- 3 Loud roaring with the winds the Sons of Pṛiṣṇi have upraised themselves :  
They have poured out the streaming food.
- 4 The Maruts spread the mist abroad and make the mountains rock and reel,  
When with the winds they go their way ;
- 5 What time the rivers and the hills before your coming bowed them down,  
So to sustain your mighty force.

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46 *From Parṣu, from Tirindira* : 'from Tirindira the son of Parṣu'—Wilson. Both names are Iranian (cf. Ti idahes, Persa) See Weber's *Episches im vedischen Ritual*, pp 36–38 (Sitzungsberichte der K. P. Akademie der Wissenschaften, 1891, XXXVIII) *Yādavas* : or Yadus, descendants of the hero Yadu 47 *Pajra* : see VIII. 4. 17, 48 *Kakuha* : or, the lofty one, meaning Tirindira. *Buffaloes* : or camels.

1 *The trishtubh* : according to one of Sayana's three interpretations, the Soma offering at the midday libation accompanied by hymns in the Trishtubh metre.

- 6 We call on you for aid by night, on you for succour in the day,  
On you while sacrifice proceeds.
- 7 These, verily, wondrous, red of hue, speed on their courses  
with a roar  
Over the ridges of the sky.
- 8 With might they drop the loosened rain so that the Sun may  
run his course,  
And spread themselves with beams of light.
- 9 Accept, ye Maruts, this my song, accept ye this mine hymn  
of praise,  
Accept, Ribhukshans, this my call.
- 10 The dappled Cows have poured three lakes, meath for the  
Thunder-wielding God,  
From the great cask, the watery cloud.
- 11 O Maruts, quickly come to us when, longing for felicity,  
We call you hither from the sky.
- 12 For, Rudras and Ribhukshans, ye, Most B untiful, are in the  
house,  
Wise when the gladdening draught is drunk.
- 13 O Maruts, send us down from heaven riches distilling raptur-  
ous joy,  
With plenteous food, sustaining all.
- 14 When, Bright Ones, hither from the hills ye have resolved to  
take y ur way,  
Ye revel in the drops effused.
- 15 Man should solicit with his lauds happiness which belongs to  
them,  
So great a band invincible.
- 16 They who like fiery sparks with showers of rain blow through  
the heaven and earth,  
Milking the spring that never fails.
- 17 With chariots and tumultuous roar, with tempests and with  
hymns of praise  
The Sons of Pṛiṣṇi hurry forth.
- 18 For wealth, we think of that whereby ye aided Yadu, Tur-  
vaṣa,  
And Kṛṇva who obtained the spoil.

---

8 They drop the loosened rain : they are d forward to prepare the way for the Sun. 9 Ribhukshans : Mighty Ones, according to Sayana.

10 The dappled Cows : the Maruts Three lakes : three large Soma receptacles, the Dronakalasa, the Ādharantya, and the Putabhṛī. The meaning is, the Maruts have poured down abundant water from the rain-cloud.

- 19 May these our viands Bounteous Ones! that flow in streams  
like holy oil,  
With Kāṇva's hymns, increase your might.
- 20 Where, Bounteous Lords for whom the grass is trimmed, are  
ye rejoicing now?  
What Brahman is adoring you?
- 21 Is it not there where ye of old, supplied with sacred grass,  
for lauds  
Inspired the strong in sacrifice?
- 22 They brought together both the worlds, the mighty waters,  
and the Sun,  
And, joint by joint, the thunderbolt.
- 23 They sundered Vṛitra limb from limb and split the gloomy  
mountain-clouds,  
Performing an heroic deed.
- 24 They reinforced the power and strength of Trita as he fought,  
and helped  
India in battle with the foe.
- 25 They deck themselves for glory, bright, celestial, lightning  
in their hands,  
And helms of gold upon their heads.
- 26 When eagerly ye from far away came to the cavern of the  
Bull,  
He bellowed in his fear like Heaven.
- 27 Borne by your golden-footed steeds, O Gods, come hither to  
receive  
The sacrifice we offer you.
- 28 When the red leader draws along their spotted deer yoked to  
the car  
The Bright Ones come, and shed the rain.
- 29 Sushoma Śaryanāvān, and Ārj ka full of homes, have they,  
These Heroes, sought with downward car.

---

19 *With Kāṇva's hymns*: hymns of the Rishi Punarvatsa, a descendant of Kāṇva. 21 *The strong in sacrifice*: the *Mughavans*, wealthy worshippers. 24 *Trita*: a Vedic deity, perhaps Agni in his third form, generally associated with Indra, Vāyu, and the Maruts. See. Vol. I, Index. *In battle with the foe*: or, to overcome Vṛitra. 26 *The cavern of the Bull*: perhaps, the hollow of the rain cloud; 'the opening of the rainy (firmament)'—Wilson. 28 *Leader*: or side-horse. 29 *Saryanāvān*: has occurred before (see I 84 14. and VIII 6 39) as the name of a lake. *Ārjika* is said by Śāṅkara to be the name of a district, and he takes *sushoma* (containing excellent Soma) to be an adjective qualifying it. See Zimmer, *Altindisches Leben*, p. 19.

- 30 When, Maruts, will ye come to him, the singer who invokes  
you thus,  
With favours to your suppliant?
- 31 What now? where have ye still a friend since ye left Indra  
all alone?  
Who counteth on your friendship now?
- 32 The Kanvas sing forth Agni's praise together with our  
Maruts' who  
Wield thunder and wear swords of gold.
- 33 Hither for new felicity may I attract the Impetuous Ones,  
The Heroes with their wondrous strength.
- 34 Before them sing the very hills deeming themselves abysses:  
yea,  
Even the mountains bend them down.
- 35 Steeds flying on their tortuous path through mid-air carry  
them, and give  
The man who lauds them strength and life.
- 36 Agni was born the first of all, like Sûrya lovely with his  
light:  
With lustre these have spread abroad.

## HYMN VIII.

Asvins.

- WITH all the succours that are yours, O Asvins, hither come  
to us:  
Wonderful, borne on paths of gold, drink ye the meath with  
Soma juice.
- 2 Come now, ye Asvins, on your car decked with a sun-bright  
canopy,  
Beautiful, with your golden forms, Sages with depth of  
intellect.
- 3 Come hither from the Nahushas, come, drawn by pure hymns,  
from mid-air.  
O Asvins, drink the savoury juice shed in the Kanvas'  
sacrifice.

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31 *Left Indra all alone?*: This is merely a rhetorical question meaning, ye never did desert him. The Maruts alone stood by him when he fought with Vritra. 36 *With lustre these have spread abroad*: 'then they (the Maruts) stood round in their radiance.' 'The Bohianst intimates that this verse refers to the ceremony called *Agni-mārutsa*, when Agni is first worshipped, then the Maruts.'—Wilson.

3 *From the Nahushas*: or, according to others, from the neighbouring people.

- 4 Come to us hither from the heavens, come from mid-air, well-loved by us :  
Here Kanva's son hath pressed for you the pleasant meath of Soma juice.
- 5 Come, Aṣvins, to give ear to us, to drink the Soma, Aṣvins, come.  
Hail, Strengtheners of the praise-song! speed onward, ye Heroes, with your thoughts.
- 6 As, Heroes, in the olden time the Rishis called you to their aid,  
So now, O Aṣvins, come to us, come near to this mine enlogy.
- 7 Even from the luminous sphere of heaven come to us, ye who find the light,  
Carers for Vatsa, through our prayers and lauds, O ye who hear our call.
- 8 Do others more than we adore the Aṣvins with their hymns of praise?  
The Rishi Vatsa, Kanva's son, hath magnified you with his songs.
- 9 The holy singer with his hymns hath called you, Aṣvins, hitherward;  
Best Vṛitra-slayers, free from stain, as such bring us felicity.
- 10 What time, ye Lords of ample wealth the Lady mounted on your car,  
Then, O ye Aṣvins, ye attained all wishes that your hearts desired.
- 11 O me thence. O Aṣvins, on your car that hath a thousand ornaments :  
Vatsa the sage, the sage's son, hath sung a song of sweets to you
- 12 Cheerers of many, rich in goods, discoverers of opulence,  
The Aṣvins, Riders through the sky, have welcomed this my song of praise.
- 13 O Aṣvins, grant us all rich gifts wherewith no man may interfere.  
Make us observe the stated times : give us not over to reproach
- 14 Whether, Nāsatyas, ye be nigh, or whether ye be far away,  
Come thence, O Aṣvins, on your car that hath a thousand ornaments.

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7 Carers for Vatsa: ye who favour and provide for Vatsa, the Rishi of Hymn VI. of this Book.      10 The Lady: Sūryā, Daughter of the Sun. See. I 116. 17.

- 15 Vatsa the Rishi with his songs, Nāsatyas, hath exalted you :  
Grant him rich food distilling oil, graced with a thousand ornaments.
- 16 Bestow on him, O Aṣvins, food that strengthens, and that drops with oil,  
On him who praises you for bliss, and, Lords of bounty, prays for wealth.
- 17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.  
O Heroes, give us high renown and these good things of earth for help.
- 18 The Priyamedhas have invoked you with all succours that are yours,  
You, Aṣvins, Lords of solemn rites, with calls entreating you to come.
- 19 Come to us, Aṣvins, ye who bring felicity, auspicious Ones,  
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.
- 20 Aid us, O Heroes, for those hymns for which ye helped Gos-arya erst,  
Gave Vasa, Daśavrajā aid, and Kanva and Medhātithi ;
- 21 And favoured Trasadasyu, ye Heroes, in spoil-deciding fray :  
For these, O Aṣvins, graciously assist us in acquiring strength.
- 22 O Aṣvins, may pure hymns of ours, and songs and praises, honour you :  
Best slayers everywhere of foes, as such we fondly yearn for you.
- 23 Three places of the Aṣvins, erst concealed, are made apparent now.  
Both Sages, with the flight of Law come hither unto those who live.

## HYMN IX.

Aṣvins.

To help and favour Vatsa now, O Aṣvins, come ye hitherward.  
Bestow on him a dwelling spacious and secure, and keep malignities away.

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20 *Gosarya* : said by Sivas to be a name of Sayu. See I 116, 22. *Vasa* and *Daśavraj* : are known only as protectors of the Aṣvins. 21 *Trasadasyu* : see Vol I., Index. 23 *Three places* : according to Śāyana the three wheels of the Aṣvins' chariot are intended. The three places can only be heaven, firmament, and earth, hidden during the darkness of night and made visible by the coming of the Aṣvins and Dawn.

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1 *Vatsa* : apparently another name of Śakarna, called also Kāṣṭha or descendant of Kanva, the Rishi of the hymn.

2 All manliness that is in heaven, with the Five Tribes, or in mid-air,

Bestow, ye Asvins, upon us.

3 Remember Kāṇva first of all among the singers, Asvins, who Have thought upon your wondrous deeds.

4 Asvins, for you with song of praise this hot oblation is effused, This your sweet Soma juice, ye Lords of ample wealth, through which ye think upon the foe.

5 Whatever ye have done in floods, in the tree, Wonder-Workers, and in growing plants,

Therewith, O Asvins, succour me.

6 What force, Nāsatyas, ye exert, whatever, Gods, ye tend and heal,

This your own Vatsa gains not by his hymns alone : ye visit him who offers gifts.

7 Now hath the Rishi splendidly thought out the Asvins' hymn of praise.

Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.

8 Ye Asvins, now ascend your car that lightly rolls upon its way.

May these my praises make you speed hitherward like a cloud of heaven.

9 When, O Nāsatyas, we this day make you speed hither with our hymns,

Or, Asvins, with our songs of praise, remember Kāṇva specially.

10 As erst Kakshivān and the Rishi Vyasa, as erst Dirghatamas invoked your presence,

Or, in the sacrificial chambers, Vainya Prīthi, so be ye mindful of us here, O Asvins.

3 *Thought upon*: or touched upon, handled. 4 *Think upon the foe*: plan the destruction of the demon of darkness.

5 *Whatever ye have done*: Professor Wilson paraphrases after Śāyana: 'preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs.'

7 *The Atharvan*: the priest who has special charge of the fire and the Soma. I follow Ludwig in taking *dhārvaṇi* as a nominative and not as a locative as Śāyana does: 'he will sprinkle the sweet-flavoured Soma and the gharma (oblation) on the Atharvan fire.'—Wilson.

10 *Kakshivān*: see I. 18. 1. *Vyasa*: see I. 112. 15. *Dirghatamas*: see Vol. I., Index. *Vainya*: son of Vena. *Prīthi*: the first anointed king.



- 11 Come as home-guardians, saving us from foemen, guarding  
our living creatures and our bodies.  
Come to the house to give us seed and offspring,
- 12 Whether with Indra ye be faring, Aṣvins, or resting in one  
dwelling-place with Vāyu,  
In concord with the Ribhus or Ādityas, or standing still in  
Vishnu's striding-places.
- 13 When I, O Aṣvins, call on you to-day that I may gather  
strength,  
Or as all-conquering might in war, be that the Aṣvins' noblest  
grace.
- 14 Now come, ye Aṣvins, hitherward : here are oblations set  
for you ;  
These Soma-draughts to aid Yadu and Turvaṣa, these offered  
you mid Kapva's sons.
- 15 Whatever healing balm is yours, Nāsatyas, near or far away,  
Therewith, great Sages, grant a home to Vatsa and to Vimada.
- 16 Together with the Goddess, with the Aṣvins' Speech have I  
awoke.  
Thou, Goddess, hast disclosed the hymn, and holy gift from  
mortal men.
- 17 Awake the Aṣvins, Goddess Dawn ! Up, Mighty Lady of  
sweet strains !  
Rise, straightway, priest of sacrifice ! High glory to the  
gladdening draught !
- 18 Thou, Dawn, approaching with thy light shinest together  
with the Sun,  
And to this man protecting home the chariot of the Aṣvins  
comes.
- 19 When yellow stalks give forth the juice, as cows from udders  
pour their milk,  
And voices sound the song of praise, the Aṣvins' worshippers  
show first.
- 20 Forward for glory and for strength, protection that shall  
conquer men,  
And power and skill, most sapient Ones !

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11 *Our living creatures* : our dependents and our cattle. 12 *Vishnu's striding-places* : from which he made his three great strides through earth, firmament, and heaven. 13 *That* : the granting of my request. 15 *And to Vimada* : as he did to Vimada.—Śāyana. See Vol. I., Index. 16 *The Goddess* : Dawn. *The Aṣvins' Speech* : Vāk or Speech who glorifies the Aṣvins ; i. e. the hymn that praises them. 19 *Yellow stalks* : of Soma plants. 20 *Forward for glory* : advance and come to give us glory, etc.

- 21 When, *Asvins*, worthy of our lands, ye seat you in the father's house.

With wisdom or the bliss ye bring.

## HYMN X.

Asvins.

Whether ye travel far away or dwell in yonder light of heaven,

Or in a mansion that is built above the sea, come thence, ye *Asvins*, hitherward.

- 2 Or if for *Manu* ye prepared the sacrifice, remember also *Kanva's* son.

I call *Bṛihaspati*, *Indra*, *Vishnu*, all the Gods, the *Asvins* borne by rapid steeds.

- 3 Those *Asvins* I invoke who work marvels, brought hither to receive,

With whom our friendship is most famed, and kinship passing that of Gods.

- 4 On whom the solemn rites depend, whose worshippers rise without the *Sun* :

These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of *Soma* juice.

- 5 Whether ye, Lords of ample wealth, now linger in the east or west,

With *Drubhyu*, or with *Anu*, *Yadu*, *Turva*, I call you hither ; come to me.

- 6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,

Or with your Godlike natures stand upon your cars, come thence, O *Asvins*, hitherward.

## HYMN XI.

Agni.

Thou, *Agni*, God mid mortal men, art guard of sacred rites, thou art

To be adored at sacrifice.

21 *In the father's house* : in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice This stanza is a continuation of 19, although the connexion is interrupted by the intervening stanza.

1 *Above the sea* : above the ocean of air. 3 *To receive* : our oblations. 4 *Without the sun* : *Sāyana* explains *asūrā* differently, connecting in with *sūrā* instead of *sura* : ' of whom there are worshippers in a place where there is no worship ' *Wilson*. 5 *Drubhyu* and the other names stand for the tribes called after these ancient chieftains. See Vol. I., Index.

The hymn is translated in *Max Muller's History of Ancient Sanskrit Literature*.

- 2 O Mighty Agni, thou must be glorified at our festivals,  
Bearing our offerings to the Gods.
- 3 O Jâtavedas Agni, fight and drive our foes afar from us,  
Them and their godless enemies.
- 4 Thou, Jâtavedas, seekest not the worship of a hostile man,  
However nigh it be to thee.
- 5 We sages, mortals as we are, adore the mighty name of thee,  
Immortal Jâtavedas' name.
- 6 Sages, we call the Sage to help, mortals, we call the God to  
aid : We call on Agni with our songs.
- 7 May Vatsa draw thy mind away even from thy loftiest dwell-  
ing-place,  
Agni, with song that yearns for thee.
- 8 Thou art the same in many a place : mid all the people thou  
art Lord.  
In fray and fight we call on thee.
- 9 When we are seeking strength we call Agni to help us in  
the strife,  
The giver of rich gifts in war.
- 10 Ancient, adorable at sacrifices, Priest from of old, meet for our  
praise, thou sittest.  
Fill full and satisfy thy body, Agni, and win us happiness by  
offering worship.

## HYMN XII.

Indra.

- Joy, Mightiest Indra, known and marked, sprung most from  
Soma-draughts, wherewith  
Thou smitest down the greedy fiend, for that we long.
- 2 Wherewith thou holpest Adhriṣṭu, the great Dasagva, and  
the God  
Who stirs the sunlight, and the sea, for that we long.
- 3 Wherewith thou dravest forth like cars Sindhu and all the  
mighty floods  
To go the way ordained by Law, for that we long.

2 *Bearing our offerings to the Gods*: literally, 'the charioteer of solemn rites.'

1 *Joy*: *madaḥ*: the rapturous exhilaration produced in Indra by drinking the Soma juice. *For that we long*: the short refrain or burden which generally concludes each stanza of each triplet of this hymn is sometimes rather loosely attached and cannot always be clearly brought out in the proper place in translation.

2 *Adhriṣṭu*: according to Śāyana a Rishi so named. See I. 12. 20 *Dasagva*: one of the priestly family connected with, or identical with, the Agnirases, 'the accomplisher of the ten (months' rite)'—Wilson Ludwig thinks that *Dasagva* here may mean the sun *The sea*, : of air.

4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,

Whereby even in a moment thou hast waxen great.

5 Be pleased, Song-lover, with this song: it flows abundant like the sea.

Indra, with all thy succours thou hast waxen great.

6 The God who from afar hath sent gifts to maintain our friendship's bond,

Thou, spreading them like rain from heaven, hast waxen great.

7 The beams that mark him have grown strong, the thunder rests between his arms,

When, like the Sun, he hath increased both Heaven and Earth.

8 When, Mighty Lord of Heroes, thou didst eat a thousand buffaloes,

Then grew and waxed exceeding great thine Indra-power.

9 Indra consumeth with the rays of Sūrya the malicious man:

Like Agni conquering the woods, he hath grown strong.

10 This newest thought of ours that suits the time approaches unto thee:

Serving, beloved in many a place, it metes and marks.

11 The pious germ of sacrifice directly purifies the soul.

By Indra's lauds it waxes great, it metes and marks.

12 Indra who wins the friend hath spread himself to drink the Soma-draught:

Like worshipper's dilating praise; it metes and marks.

13 He whom the sages, living men, have gladdened, offering up their hymns

Hath swelled like oil of sacrifice in Agni's mouth.

8 *Didst eat a thousand buffaloes*: the buffaloes probably represent the clouds which the Sun dissipates or consumes.—Ludwig 'When thou hast slain thousands of mighty foes'—Wilson. 10 *It metes and marks*: defines and discriminates Indra's good qualities.—Sāyana.

11 *The germ of sacrifice* is probably the wish that prompts the offering. Sāyana explains differently: 'The devout praiser of the adorable (Indra) purifies in due succession the offering (of the Soma); with sacred hymns he magnifies (the might of Indra; he verily proclaims the measure (of his merits).'

12 *Worshipper's dilating praise*: I follow Sāyana: but the stanza is unintelligible to me. 'Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the Soma in like manner as the pious praiser dilates and proclaims the measure of his merits.'—Wilson.

The meaning of *vidi* (praise, according to Sāyana) is uncertain. Von Roth thinks that the two press-stones are meant, and others explain it as the sword, knife, or axe used in sacrifice.

- 14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:  
The work of sacrifice for help is glorified.
- 15 The ministering priests have sung their songs for aid and  
eulogy :  
God, thy Bays turn not from the rite which Law ordains.
- 16 If, Indra, thou drink Soma by Vishnu's or Trita Āptya's side,  
Or with the Maruts take delight in flowing drops ;
- 17 Or, Sakra, if then gladden thee afar or in the sea of air,  
Rejoice thee in this juice of ours, in flowing drops.
- 18 Or, Lord of Heroes, if thou aid the worshipper who sheds the  
juice,  
Or him whose laud delights thee, and his flowing drops.
- 19 To magnify the God, the God, Indra, yea, Indra for your help,  
And promptly end the sacrifice—this have they gained.
- 20 With worship, him whom men adore, with Soma, him who  
drinks it most,  
Indra with lauds have they increased—this have they gained.
- 21 His leadings are with power and might and his instructions  
manifold :  
He gives the worshipper all wealth : this have they gained.
- 22 For slaying Vṛitra have the Gods set Indra in the foremost  
place.  
Indra the choral bands have sung, for vigorous strength.
- 23 We to the Mighty with our might, with lauds to him who  
hear our call,  
With holy hymns have sung aloud, for vigorous strength.
- 24 Not earth nor heaven, nor firmaments contain the Thunder-  
wielding God :  
They shake before his violent rush and vigorous strength.
- 25 What time the Gods, O Indra, set thee foremost in the furious  
fight,  
Then thy two beautiful Bay Steeds carried thee on.
- 26 When Vṛitra, stayer of the floods, thou slewest, Thunderer  
with might,  
Then thy two beautiful Bay Steeds carried thee on.
- 27 When Vishnu, through thine energy, strode wide those three  
great steps of his,  
Then thy two beautiful Bay Steeds carried thee on.
- 28 When thy two beautiful Bay Steeds grew great and greater  
day by day,  
Even then all creatures that had life bowed down to thee.

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16 *Trita Āptya*: see VIII. 7. 24, note. Here he appears as the preparer of celestial Soma for Indra.

- 29 When, Indra, all the Marut folk humbly submitted them to thee,  
 Even then all creatures that had life bowed down to thee,  
 30 When yonder Sun, that brilliant light, then settest in the heaven above,  
 Even then all creatures that had life bowed down to thee.  
 31 To thee, O Indra, with this thought the sage lifts up this eulogy,  
 Akin and leading as on foot to sacrifice.  
 32 When in thine own dear dwelling all gathered have lifted up the voice  
 Milk-streams at worship's central spot, for sacrifice.  
 33 As Priest, O Indra, give us wealth in brave men and good steeds and kine  
 That we may first remember thee for sacrifice.

## HYMN XIII.

Indra.

- INDRA, when Soma juices flow, makes his mind pure and meet for lauds.  
 He gains the power that brings success, for great is he.  
 2 In heaven's first region, in the seat of Gods, is he who brings success,  
 Most glorious, prompt to save, who wins the water-floods.  
 3 Him, to win strength, have I invoked, even Indra mighty for the fray.  
 Be thou most near to us for bliss, a Friend to aid.  
 4 Indra, Song-lover, here for thee the worshipper's libation flows  
 Rejoicing in this sacred grass thou shinest forth.  
 5 Even now, O Indra, give us that which, pressing juice, we crave of thee.  
 Bring us wealth manifold which finds the light of heaven  
 6 What time the zealous worshipper hath boldly sung his songs to thee,  
 Like branches of a tree up-grows what they desire.  
 7 Generate songs even as of old, give ear unto the singer's call:  
 Thou for the pious hast grown great at each carouse.

31 The second line is difficult. Wilson, following Sayana, paraphrases the stanza: 'The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position.' 32 *Milk-streams*: the sweetly-flowing hymns. Wilson remarks: 'This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.'

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7 *Generate songs*: by granting the prayers of the singers.

- 8 Sweet strains that glorify him play like waters speeding  
down a slope,  
Yes, him who in this song is called the Lord of Heaven ;
- 9 Yes, who alone is called the Lord, the single Ruler of the folk,  
By worshippers seeking aid : may he joy in the draught.
- 10 Praise him, the Glorious, skilled in song, Lord of the two  
victorious Bays :  
They seek the worshipper's abode who bows in prayer.
- 11 Put forth thy strength : with dappled Steeds come, thou of  
mighty intellect,  
With swift Steeds to the sacrifice, for 'tis thy joy.
- 12 Grant wealth to those who praise thee, Lord of Heroes,  
 Mightiest Indra : give  
Our princes everlasting fame and opulence.
- 13 I call thee when the Sun is risen, I call thee at the noon of  
day :  
With thy car-horses, Indra, come well-pleased to us.
- 14 Speed forward hither, come to us, rejoice thee in the milky  
draught :  
Spin out the thread of ancient time, as well is known.
- 15 If, Sakra, Vritra-slayer, thou be far away or near to us,  
Or in the sea, thou art the guard of Soma juice.
- 16 Let songs we sing and Soma-drops expressed by us make  
Indra strong :  
The tribes who bring oblations find delight in him.
- 17 Him sages longing for his aid, with offerings brought in  
eager haste,  
Him, even as branches, all mankind have made to grow.
- 18 At the Trikadrukas the Gods span sacrifice that stirred the  
mind :  
May our songs strengthen him who still hath strengthened us.
- 19 When, true to duty, at due times the worshipper offers lauds  
to thee,  
They call him Purifier, Pure, and Wonderful.

14 *Spin out the thread of ancient times* : 'extend the ancient sacrifice.'—Wilson. The due performance of sacrifice is regarded as an unbroken thread reaching through a succession of Rishis from ancient to modern times.

15 *In the sea* : in the firmament, or ocean of air.

17 *All mankind* : *kāṇanti*. But see M. Müller, *Vedic Hymns*, I. 310.

18 *At the Trikadrukas* : according to Śāyana these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma. *Span sacrifice* : see above note on 14. *That stirred the mind* : that urged others to follow the example

19 *Him* : a change of person, Indra being meant.

- 20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,  
With reference where to the wise have ordered this.
- 21 If thou elect to be my Friend drink of this sacrificial juico,  
By help whereof we may subdue all enemies.
- 22 O Indra, Lover of the song, when shall thy praiser be most blest?  
When wilt thou grant us wealth in herds of kine and steeds?
- 23 And thy two highly-lauded Bays, strong stallions, draw thy car who art  
Untouched by age, most gladdening car for which we pray.
- 24 With ancient offerings we implore the Young and Strong whom many praise.  
He from of old hath sat upon dear sacred grass.
- 25 Wax mighty, thou whom many laud for aids which Rishis have extolled.  
Pour down for us abundant food and guard us well.
- 26 O Indra, Caster of the Stone, thou helpest him who praises thee:  
From sacrifice I send to thee a mind yoked hymn.
- 27 Here, yoking for the Soma draught these Horses, sharers of thy feast,  
Thy Bay Steeds, Indra, fraught with wealth, consent to come.
- 28 Attendants on thy glory, let the Rudras roar assent to thee,  
And all the Marut companies come to the feast.
- 29 These his victorious followers hold in the heavens the place they love,  
Leagued in the heart of sacrifice, as well we know.
- 30 That we may long behold the light, what time the ordered rite proceeds,  
He duly measures, as he views, the sacrifice.
- 31 O Indra, strong is this thy car, and strong are these Bay Steeds of thine :  
O Śatakratu, thou art strong, strong is our call.

20 *Have ordered this* : song of praise, or holy ceremony.—Ludwig.

26 *Mind-yoked* : made ready by the poet's mind, as a chariot—to which the hymn is frequently compared—is equipped for a journey.

28 *The Rudras* : the sons of Rudra, the Maruts. 29 *The heart*, literally navel, that is the central point, of *sacrifice*, is the receptacle on which oblations are placed, or the *uttaravedi* or north altar.

31 *Strong* : *vrīṣh* : as has been noticed before (see I. 177. 2. 3.) some of the Vedic poets delight in the repetition of this word and derivatives from the same root. Sāyana explains *vrīṣh* : as 'showerer of benefits,' and Ludwig translates it by 'stierkräftig,' strong as a bull. The original meaning of the word is male, masculine, and, hence, strong.



- 32 Strong is the press-stone, strong thy joy, strong is the flowing  
Soma juice :  
Strong is the rite thou furthest, strong is our call.
- 33 As strong I call on thee the Strong, O Thunderer with thy  
thousand aids :  
For thou hast won the hymn of praise. Strong is our call.

## HYMN XIV.

Indra.

- IF I, O Indra, were, like thee, the single Sovran of all wealth,  
My worshipper should be rich in kine.
- 2 I should be fain, O Lord of Power, to strengthen and enrich  
the sage,  
Were I the Lord of herds of kine.
- 3 To worshippers who press the juice thy goodness, Indra, is a  
cow  
Yielding in plenty kine and steeds.
- 4 None is there, Indra, God or man, to hinder thy munificence,  
The wealth which, lauded, thou wilt give.
- 5 The sacrifice made Indra strong when he unrolled the earth,  
and made  
Himself a diadem in heaven.
- 6 Thine aid we claim, O Indra, thine who after thou hast  
waxen great  
Hast won all treasures for thine own.
- 7 In Soma's ecstasy Indra spread the firmament and realms  
of light,  
When he cleft Vala limb from limb.
- 8 Showing the hidden he drove forth the cows for the Angi-  
rases,  
And Vala he cast headlong down.
- 9 By Indra were the luminous realms of heaven established  
and secured,  
Firm and immovable from their place.
- 10 Indra, thy land moves quickly like a joyous wave of water-  
floods :  
Bright shine the drops that gladden thee.
- 11 For thou, O Indra, art the God whom hymns and praises  
mangify :  
Thou blestest those who worship thee.
- 12 Let two long-maned Bay Steeds bring Indra to drink the  
Soma juice,  
The Bountiful to our sacrifice.

- 13 With waters' foam thou forest off, Indra, the head of Namuchi,  
Subduing all contending hosts.
- 14 The Dasyus, when they fain would climb by magic arts and  
mount to heaven,  
Thou, Indra, castest down to earth.
- 15 As Soma-drinker conquering all, thou scatteredst to every side  
Their settlement who poured on gifts.

## HYMN XV.

Indra.

- Sine forth to him whom many men invoke, to him whom  
many laud :  
Invite the powerful Indra with your songs of praise.
- 2 Whose lofty might—for doubly strong is he—supports the  
heavens and earth,  
And hills and plains and floods and light with manly power.
- 3 Such, Praised by many! thou art King: alone thou smitest  
Vritras dead,  
To gain, O Indra, spoils of war and high renown.
- 4 We sing this strong and wild delight of thine which conquers  
in the fray,  
Which, Caster of the Stone! gives room and shines like gold.
- 5 Wherewith thou also foundest lights for Âyu and for Manu's  
sake :  
Now joying in this sacred grass thou beamest forth.
- 6 This day too singers of the hymn praise, as of old, this might  
of thine :  
Win thou the waters day by day, thralls of the strong.
- 7 That lofty Indra-power of thine, thy strength and thine  
intelligence,  
Thy thunderbolt for which we long, the wish makes keen.
- 8 O Indra, Heaven and Earth augment thy manly power and  
thy renown :  
The waters and the mountains stir and urge thee on.
- 9 Vishnu the lofty ruling Power, Varuna, Mitra sing thy praise:  
In thee the Maruts' company have great delight.

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13 *With waters' foam* : with a thunderbolt in the form of foam, according to a later legend. See Lanman, *Sanskrit Reader*, p. 375, who takes Namuchi to be a waterspout in a lake, and 'with foam' to mean 'accompanied by foam.'

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4 *Wild delight* : Soma juice, the cause of thy rapture. 5 *For Âyu and for Manu's sake* : that is for man. Âyu was the son of Pururavas and Urvasi. 6 *Thralls of the strong* : controlled and imprisoned by Vritra. 7 *The wish* : our wishes expressed in prayer and praise.

- 10 O Indra, thou wast born the Lord of men, most liberal of thy gifts :  
 Excellent deeds for evermore are all thine own.
- 11 Ever, alone, O highly-praised, thou sendest Vṛitras to their rest :  
 None else than Indra executes the mighty deed.
- 12 Though here and there, in varied hymns, Indra, men call on thee for aid,  
 Still with our heroes fight and win the light of heaven.
- 13 Already have all forms of him entered our spacious dwelling place :  
 For victory stir thou Indra, up, the Lord of Might.

## HYMN XVI.

Indra.

PRAISE Indra whom our songs must laud, sole Sovran of mankind, the Chief  
 Most liberal who controlleth men.

- 2 In whom the hymns of praise delight, and all the glory-giving songs,  
 Like the floods' longing for the sea.
- 3 Him I invite with eulogy, best King, effective in the fight,  
 Strong for the gain of mighty spoil.
- 4 Whose perfect ecstasies are wide, profound, victorious, and give  
 Joy in the field where heroes win.
- 5 Him, when the spoils of war are staked, men call to be their advocate :  
 They who have Indra win the day.
- 6 Men honour him with stirring songs, and magnify with solemn rites :  
 Indra is he who giveth ease.
- 7 Indra is Priest and Rishi, he is much invoked by many men,  
 And mighty by his mighty powers.
- 8 Meet to be lauded and invoked, true Hero with his deeds of might,  
 Victorious even when alone.

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13 *All forms of him* : the various qualities of Indra have been celebrated. *Stir thou* : the Rishi addresses himself. *Lord of might* : *sachipatim* : in later literature, lord or husband of Sachi or his might personified and regarded as his consort.

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7 *Priest* : *brahms*, meaning, according to Sayana, greater than all. See VI. 45. 7, 'The Brahman who accepts the prayer,' that is, Indra regarded as a priest. *Rishi* : according to Sayana, 'the beholder of all the Aryan race.'

- 9 The men, the people magnify that Indra with their Soma  
songs,  
With hymns and sacred eulogies :
- 10 Him who advances them to wealth, sends light to lead them  
in the war,  
And quells their foemen in the fray.
- 11 May he, the saviour much-invoked, may Indra bear us in a  
ship  
Safely beyond all enemies.
- 12 As such, O Indra, honour us with gifts of booty, further us,  
And lead us to felicity.

## HYMN XVII.

Indra.

- Come, we have pressed the juice for thee ; O Indra, drink  
this Soma here :  
Sit thou on this my sacred grass.
- 2 O Indra, let thy long-maned Bays, yoked by prayer, bring  
thee hitherward :  
Give ear and listen to our prayers.
- 3 We Soma-bearing Brahmans call thee Soma-drinker with thy  
friend,  
We, Indra, bringing Soma juice.
- 4 Come unto us who bring the juice, come unto this our eulogy,  
Fair-visored ! drink thou of the juice.
- 5 I pour it down within thee, so through all thy members let it  
spread :  
Take with thy tongue the pleasant drink.
- 6 Sweet to thy body let it be, delicious be the savoury juice :  
Sweet be the Soma to thine heart.
- 7 Like women, let this Soma draught, invested with its robe,  
approach,  
O active Indra, close to thee.
- 8 Indra, transported with the juice, vast in his bulk, strong  
in his neck  
And stout arms, smites the Vritras down.
- 9 O Indra, go thou forward, thou who rulest over all by might :  
Thou Vritra-slay the fiends.
- 10 Long be thy grasping-hook wherewith thou givest ample wealth  
to him  
Who sheds the juice and worships thee.

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3 *With thy friend*: Indra's companion, the thunderbolt. 'With  
suitable praise.'—Wilson. 7 *Like women*: dressed in white gar-  
ments and moving slowly. *Its robe*: the milk that colours it.

- 11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass :  
Run hither, come and drink thereof.
- 12 Famed for thy radiance, worshipped well ! this juice is shed for thy delight :  
Thou art invoked, Akhandala !
- 13 To Kundapâyya, grandson's son, grandson of Sringavṛish ! to thee,  
To him have I addressed my thought.
- 14 Strong pillar thou, Lord of the home ! armour of Soma-offerers :  
The drop of Soma breaketh all the strongholds down, and  
Indra is the Rishis' Friend.
- 15 Holy Pridâkusânu, winner of the spoil, one eminent o'er many men,  
Lead on the wild horse Indra with his vigorous grasp forward  
to drink the Soma juice.

## HYMN XVIII.

Ādityas.

Now let the mortal offer prayer to win the unexampled grace  
Of these Adityas and their aid to cherish life.

12 *Famed for thy radiance, worshipped well*: the words thus rendered, *sāchigo* and *sāchiptjāna*, have not been satisfactorily explained by the Commentator, and their meaning is still uncertain. According to Sâyana, the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned' See Wilson's note. *Thou art invoked, Akhandala* ! : or, 'Thou, O Destroyer, art invoked,' This appellation of Indra does not occur again in the Rigveda. See Muir, *O. S. Texts*, IV. 190. 13 *Kundapayya* and *Sringavṛish* appear here to be names of men. According to Sâyana, *kundapayya* is the name of a particular Soma ceremony, and the offspring of *Sringavṛish* is Indra himself. '(Indra), who wast the offspring of Sringavṛish, of whom the *kundapayya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.'

14 *Lord of the home* : apparently the householder who institutes the sacrifice is addressed. *he vâstoshpate grihapate*.—Sâyana. *The Rishis' Friend* : *mānśnam sakhā*, the friend of the Munis, sages, saintly men or ascetics; of us Rishis, according to Sâyana. 15 *Pridâkusânu* : I follow Ludwig in taking this to be the name of the institutor of the sacrifice. According to Sâyana who explains it as 'lifting up the head or back like a serpent,' or 'to be propitiated, as a serpent is, with gems, charms, medicaments, etc,' it is an epithet of Indra; and the leader forward of Indra in the second line is the worshipper, understood. Grassmann beniches the last three stanzas to his Appendix as not originally forming part of the hymn.

- 2 For not an enemy molests the paths which these Adityas tread :  
 Infallible guards, they strengthen us in happiness.
- 3 Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman  
 Give us the shelter widely spread which we implore.
- 4 With Gods come thou whose fostering care, none checks, O  
 Goddess Aditi :  
 Come, dear to many, with the Lords who guard us well.
- 5 For well these Sons of Aditi know to keep enmities aloof :  
 Unrivalled, giving ample room, they save from woe.
- 6 Aditi guard our herd by day, Aditi, free from guile, by night,  
 Aditi, ever strengthening, save us from grief !
- 7 And in the day our hymn is this : May Aditi come nigh to  
 help,  
 With loving-kindness bring us weal and chase our foes.
- 8 And may the Asvins, the divine Pair of Physicians, send us  
 health :  
 May they remove iniquity and chase our foes.
- 9 May Agni, bless us with his fires, and Sûrya warm us  
 pleasantly :  
 May the pure Wind breathe sweet on us, and chase our foes.
- 10 Drive ye disease and strife away, drive ye away malignity :  
 Âdityas, keep us ever far from sore distress.
- 11 Remove from us the arrow, keep famine, Âdityas ! far away :  
 Keep enmities afar from us, Lords of all wealth !
- 12 Now, O Âdityas, grant to us the shelter that lets man go free,  
 Yea, even the sinner from his sin, ye Bounteous Gods !
- 13 Whatever mortal with the power of demons fain would  
 injure us,  
 May he, impetuous, suffer harm by his own deeds.
- 14 May sin o'ertake our human foe, the man who speaketh evil  
 things,  
 Him who would cause our misery, whose heart is false.
- 15 Gods, ye are with the simple ones, ye know each mortal in  
 your hearts :  
 Ye, Vasus, well discriminate the false and true.
- 16 Fain would we have the sheltering aid of mountains and of  
 water-floods :  
 Keep far from us iniquity, O Heaven and Earth.
- 17 So with auspicious sheltering aid do ye, O Vasus, carry us  
 Beyond all trouble and distress, borne in your ship.

4 With the Lords: *saribhî*; that is, the Gods.  
 power of demons: 'from his diabolical nature.'—Wilson.

13 With the

- 18 *Ādityas*, ye Most Mighty Ones, grant to our children and their seed  
 Extended term of life that they may live long days.
- 19 Sacrifice, O *Ādityas*, is your inward monitor : be kind,  
 For in the bond of kindred we are bound to you.
- 20 The Maruts' high protecting aid, the *Asvins*, and the God who saves,  
*Mitra* and *Varuṇa* for weal we supplicate.
- 21 Grant us a home with triple guard, *Aryaman*, *Mitra*, *Varuṇa* !  
 Unthreatened, Maruts ! meet for praise, and filled with men.
- 22 And as we human beings, O *Ādityas*, are akin to death,  
 Graciously lengthen ye our lives that we may live.

## HYMN XIX.

Agni.

- SING praise to him, the Lord of Light. The Gods have made the God to be their messenger,  
 And sent oblation to the Gods.
- 2 Agni, the Bounteous Giver, bright with varied flames, laud thou, O singer *Sobhari*—  
 Him who controls this sacred food with *Soma* blent, who hath first claim to sacrifice.
- 3 Thee have we chosen skilfullest in sacrifice, Immortal Priest among the Gods,  
 Wise finisher of this holy rite :
- 4 The Son of Strength, the blessed, brightly-shining One, Agni whose light is excellent.  
 May he by sacrifice win us in heaven the grace of *Mitra*, *Varuṇa*, and the Floods.
- 5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,  
 And reverence, skilled in sacrifice,

19 *Your inward monitor* : or near remembrancer, not suffering you to rest until you have rewarded men for their devotions. Ludwig says that the *āstāk* of the text is really *hi tāk* : For sacrifice, *Ādityas*, is your nearest dwelling-place. 20 *The God who saves* : *Indra*, who is especially the tutelary God of *Āryans*. 21 *With triple guard* : or, triply defending or defended. According to *Sāyana*, protecting from heat, cold, and wet ; or three-storeyed. 22 *Akin to death* : born subject to death.

1 *The Gods* : in the first line are, according to *Sāyana*, the priests, i. e. those who praise : *dīvyanti stuvantīti devā ritejo* ; but the word may be taken in its ordinary signification. 5 *Ritual lore* : *védana* here can hardly mean, as *Sāyana* explains it, ' by studying the Veda.' It may perhaps mean ' by knowledge of the proper use of the sacred formulae,' or as M. Muller says, ' by the bundle of grass' used in sacrifice, See *Anc. S. Literature*, p. 28, note, and p. 205.

6 Verily swift to run are his fleet footed steeds, and most resplendent fame is his.

No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.

7 May we by thine own fires be well supplied with fire, O Son of Strength. O Lord of Might :

Thou as our Friend hast worthy men.

8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.

Also in thee is found perfect security : thou art the Sovran Lord of wealth.

9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts :

May he win riches by his thoughts.

10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.

He wins with coursers and with singers skilled in song : with heroes he obtains the prize.

11 He in whose dwelling Agni is chief ornament, and, all-desired, loves his land well,

And zealously tends his offerings—

12 His, or the lauding sage's word, his, Son of Strength ! who is most prompt with sacred gifts,

Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.

13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,

Or him who flashes fast with song,

14 The mortal who with blazing fuel, as his laws command, adores the Perfect God,

Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.

15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,

The wrath of evil-hearted folk.

7 *Hast worthy men : in us thy worshippers.* 10 *With coursers and with singers : is successful in chariot-races and is rewarded by the Gods for his sacrifices.* 12 *Set thou beneath the Gods and above mankind,* is said to mean 'spread through all the sky.' The meaning of this and the preceding stanza is somewhat obscurely expressed. 14 *The Perfect God : aditim,* explained by Sâyana as *akhandaniyam*, indivisible, complete



- 16 That, wherewith Mitra, Varuṇa, and Aryaman, the Aṣvins,  
Bhaga give us light,  
That may we, by thy power finding best furtherance,  
worship, O Indra, helped by thee.
- 17 O Agni, most devout are they, the sages who have set thee  
Sage exceeding wise,  
O God, for men to look upon :
- 18 Who have arranged thine altar. Blessed God, at morn,  
brought thine oblation, pressed the juice.  
They by their deeds of strength have won them mighty  
wealth, who have set all their hope in thee.
- 19 May Agni worshipped bring us bliss, may the gift, Blessed  
One, and sacrifice bring bliss :  
Yea, may our praises bring us bliss.
- 20 Show forth the mind that brings success in war with fiends,  
wherewith thou conquerest in fight.  
Bring down the many firm hopes of our enemies, and let us  
vanquish with thine aid.
- 21 I praise with song the Friend of man, whom Gods sent down  
to be herald and messenger,  
Best worshipper, bearer of our gifts.
- 22 Thou unto sharp toothed Agni, Young and Radiant God,  
proclaimest with thy song the feast—  
Agni, who for our sweet strains moulds heroic strength when  
sacred oil is offered him,
- 23 While, served with sacrificial oil, now upward and now down-  
ward Agni moves his sword,  
As doth the Asura his robe.
- 24 The God, the Friend of man, who bears our gifts to heaven,  
the God with his sweet-smelling mouth,  
Distributes, skilled in sacrifice, his precious things, Invoking  
Priest, Immortal God.
- 25 Son of Strength, Agni, if thou wert the mortal, bright as  
Mitra ! worshipped with our gifts !  
And I were the Immortal God,

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16 *That* : radiance or splendour. 20 *Bring down the many firm hopes* : there is no substantive in the text, and hopes, resolves, thoughts or something similar must be supplied. 21 *The Friend of man* : or *mānuskīyam* may mean 'him who was established by Manus.' 23 *His sword* : the flashing flame. *The Asura* : the Sun, according to Sayana. *Robe* : outward form.

- 26 I would not give thee up, Vasu, to calumny or misery, O Bounteous One.  
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.
- 27 Like a son cherished in his father's house, let our oblation rise unto the Gods.
- 28 With thine immediate aid may I, excellent Agni, ever gain my wish,  
A mortal with a God to help.
- 29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.  
Excellent Agni, thou art called my Providence : delight thou to be liberal.
- 30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,  
Whose bond of friendship is thy choice.
- 31 Thy spark is black and crackling, kindled in due time,  
O Bounteous, it is taken up.  
Thou art the dear Friend of the mighty Mornings : thou shinest in glimmerings of the night.
- 32 We Sobharis have come to him, for succour, who is good to help with thousand powers,  
The Sovran, Trasadasyu's Friend.
- 33 O Agni, thou on whom all other fires depend, as branches on the parent stem,  
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.
- 34 The mortal whom, Adityas, ye, Guileless, lead to the farther bank  
Of all the princes, Bounteous Ones !—
- 35 Whoe'er he be, Man-ruling Kings ! the Regent of the race of men—  
May we, O Mitra, Varuṇa, and Aryaman, like him be furtherers of your law.
- 36 A gift of fifty female slaves hath Trasadasyu given me, Parukutsa's son,  
Most liberal, kind, lord of the brave.

26 *In sin* : such as neglect of the Gods in consequence of poverty.

33 The meaning of the second line appears to be : ' I praise Agni better than other men. I overpower their hymns and secure for myself the rewards which they were intended to obtain.' 37 *Female slaves* : *radhānām* : *radhā* means usually a bride, a wife, a woman in general, and here handmaids or female slaves, the wives or daughters of conquered Dāsas, appear to be meant. According to von Roth, mares or other female draught-animals are intended.

37 And Syāva too for me led forth a strong steed at Suvastu's ford :

## HYMN XX.

Maruts.

- LET none, Swift Travellers ! check you : come hither, like-spirited, stay not far away,  
Ye benders even of what is firm.
- 2 Maruts, Ribhukshans, Rudras, come ye with your cars strong-fellied and exceeding bright.  
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobhari.
- 3 For well we know the vigorous might of Rudra's Sons, the Maruts, who are passing strong,  
Swift Vishnu's band, who send the rain.
- 4 Islands are bursting forth and misery is stayed : the heaven and earth are joined in one.  
Decked with bright rings, ye spread the broad expanses out, when ye, Self-luminous, stirred yourselves.
- 5 Even things immovable shake and reel, the mountains and the forest trees at your approach,  
And the earth trembles as ye come.
- 6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,  
Where they, the Heroes mighty with their arms, display their gleaming ornaments on their forms.
- 7 After their Godlike nature they, the bull-like Heroes, dazzling and imetuous, wear  
Great splendour as they show erect.

37 *Suvastu* is in all probability the Sonstos of Arrian (*Suwad* or *Swat*) near the Kōphēn or Kābul river. *Kins* : there is no substantive in the text. The stanza, which has no comment in the printed edition, is very obscure and can be only conjecturally translated. See Ludwig's Translation and Commentary, I. 427, and IV. 380.

4 *Syāva* seems to explain this verse, 'The islands fall asunder, the Ermost (trees) experience distress ; they (the wind) distress heaven and earth ; the waters hurry onward, O bright weaponed, self-shining ones, when you agitate them.'—E. B. C.'s note in Wilson's Translation. The stanza is difficult I have followed, generally, Ludwig's version *Islands* : the higher unsubmerged grounds. *Misery* : caused by the preceding hot and dry weather. *Are joined in one* : as the heavy rain obscures the horizon. *Bright rings* : worn on the arms or the ankles or carried by the Maruts on their shoulders. See I. 166. 9. 7 *Bull-like* : the exact meaning of *vrishapēnah* is uncertain. *Show erect* : *shrutopēnah* is conjecturally translated.

- 8 The pivot of the Sobhaaris' chariot within the golden box is  
balm'd with milk  
May they the Well-born, Mighty, kindred of the Cow, aid us  
to food and to delight.
- 9 Bring, ye who sprinkle balmy drops, oblations to your vigor-  
ous Marut company,  
To those whose leader is the Bull.
- 10 Come hither, O ye Maruts, on your strong-horsed car, solid in  
look with solid naves.  
Lightly like winged falcons, O ye Heroes, come, come to en-  
joy our offerings.
- 11 Their decoration is the same : their ornaments of gold are  
bright upon their arms ;  
Their lances glitter splendidly.
- 12 They toil not to defend their bodies from attack, strong He-  
roes with their mighty arms.  
Strong are your bows and strong the weapons in your cars,  
and glory sits on every face.
- 13 Whose name extendeth like a sea, alone, resplendent, so that  
all have joy in it,  
And life power like ancestral might.
- 14 Pay honour to these Maruts and sing praise to them, for of  
the wheel-sp kees of the car  
Of these loud roarers none is last : this is their power, this  
moves them to give mighty gifts.
- 15 Blest by your favouring help was he, O Maruts, at the earlier  
flushings of the morn,  
And even now shall he be blest.
- 16 The strong man to whose sacrifice, O Heroes, ye approach  
that ye may taste thereof,  
With glories and with war that winneth spoil shall gain great  
bliss, ye Shakers of the world.
- 17 Even as Rudra's Sons, the brood of the Creator Dyans, the  
Asura, desire,  
O Youthful Ones, so shall it be :

8 *Box* : the interior of the chariot. *With milk* : with fertilizing  
rain sent by the Maruts. *The Cow* : Prishni. 9 *Ye who sprinkle balmy  
drops* : priests who offer libations. *Whose leader is the Bull* : whom  
Indra leads. Or, it may be, whose chariot is drawn by bulls, as in the  
following stanza 10 *Solid in look* : or with bull-like, or strong look.  
11 *None is last* : no part of their chariot wheel is behind the rest  
in speed. *This moves them to give mighty gifts* : or, this (characteristic  
belongs to them) through greatness of their gifts. 15 *He* : your  
worshipper

- 18 And these the bounteous, worthy of the Maruts who move  
onward pouring down the rain—  
Even for their sake, O Youthful Ones, with kindest heart take  
us to you to be your own.
- 19 O Sobhari, with newest song sing out unto the youthful puri-  
fying Bulls,  
Even as a plougher to his steers.
- 20 Who, like a celebrated boxer overcome the challengers in  
every fight:  
They who, like shining bulls, are most illustrious—honour  
those Maruts with thy song.
- 21 Allied by common ancestry, ye Maruts, even the Cows,  
alike in energy,  
Lick, all by turns, each other's head.
- 22 Even mortal man, ye Dancers breast-adorned with gold,  
attains to brotherhood with you  
Mark ye and notice us, O Maruts; evermore your friendship  
is secured to us.
- 23 O Maruts rich in noble gifts, bring us a portion of the Maruts'  
medicine,  
Ye Coursers who are Friends to us.
- 24 Haters of those who serve you not, bliss-bringers, bring us  
bliss with those auspicious aids  
Wherewith ye are victorious and guard Sindhu well, and  
succour Krivi in his need.
- 25 Maruts, who rest on fair trimmed grass, what balm soever  
Sindhu or Asikni bath,  
Or mountains or the seas contain,
- 26 Ye carry on your bodies, ye who see it all: so bless us gracious-  
ly therewith.  
Cast, Maruts, to the ground our sick man's malady: replace  
the dislocated limb.

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18 *The bounteous*: the liberal institutors of sacrifice. 19 *Purifying bulls*: the strong Maruts who send the sweet rain. 21 *Allied by common ancestry*: as the offspring of Pr̥iṇi. *The Cows*: the Maruts. *Lick, each other's head*: as they crowd together in their course. According to Śāyana, 'the cows severally lick up the quarters of the sky.' 22 *Ye Dancers*: ye who dance through the air. 24 *Krivi*: the emponymus of a warrior tribe in the Panjāb, in later time combined with, or identical with the Panchālas. Śāyana takes *krivim* here to mean a well: 'with which you provided a well (for Gotama)'.—Wilson. 25 *Asikni*: the Aesines of Quintus Curtius, the Vedic name of the Chandrabhāg, the modern Chanāb. 26 *Replace the dislocated limb*: 're-establish his enfeebled frame.'—Wilson.

## HYMN XXI.

Indra.

WE call on thee, O Matchless One ! We seeking help, possessing nothing firm ourselves,  
Call on thee wonderful in fight :

2 On thee for aid in sacrifice. This youth of ours, the bold,  
the mighty, hath gone forth.

We therefore, we thy friends, Indra, have chosen thee, free-giver,  
as our Guardian God.

3 Come hither, for the drops are here, O Lord of corn-lands,  
Lord of horses. Lord of kine :

Drink thou the Soma, Soma's Lord !

4 For we the kinless singers have drawn hither thee, O Indra,  
who hast numerous kin.

With all the forms thou hast, come thou of bull-like strength,  
come near to drink the Soma juice.

5 Sitting like birds beside thy meath, mingled with milk, that  
gladdeneth and exalteth thee,  
Indra, to thee we sing aloud.

6 We speak to thee with this our reverential prayer. Why  
art thou pondering yet awhile ?

Here are our wishes ; thou art liberal, Lord of Bays : we and  
our hymns are present here.

7 For not in recent times alone, O Indra, Thunder-armed, have  
we obtained thine aid.

Of old we knew thy plenteous wealth.

8 Hero, we know thy friendship and thy rich rewards : these,  
Thunderer, now we crave of thee.

O Vasu, for all wealth that cometh of the kine, sharpen our  
powers, fair-visored God.

9 Him who of old hath brought to us this and that blessing,  
him I magnify for you,

Even Indra, O my friends, for help :

10 Borne by Bay Steeds, the Lord of heroes, ruling men, for it  
is he who takes delight

May Maghavan bestow on us his worshippers hundreds of  
cattle and of steeds.

11 Hero, may we, with thee for Friend, withstand the man who  
pants against us in his wrath,  
In fight with people rich in kine.

12 May we be victors in the singer's battle-song, and meet the  
wicked, Much-invoked !

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2 This youth of ours : the noble who has instituted the sacrifice.

With heroes smite the foeman and show forth our strength.  
O Indra, further thou our thoughts.

- 13 O Indra, from all ancient time rivalless ever and companionless art thou :

Thou seekest comradeship in war.

- 14 Thou findest not the wealthy man to be thy friend : those scorn thee who are flown with wine.

What time thou thunderest and gatherest, then thou, even as a Father, art invoked.

- 15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine

Sit idly by the pured out juice.

- 16 Giver of kine, may we not miss thy gracious gifts : let us not, rob thee of thine own.

Strip even the strong places of the foe, and bring : thy gifts can never be made vain.

- 17 Indra or blest Sarasvati alone bestows such wealth, treasure so great, or thou,

O Chitra, on the worshipper.

- 18 Chitra is King, and only kinglings are the rest who dwell beside Sarasvati.

He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

#### HYMN XXII.

Asvins.

HITHERWARD have I called to-day, for succour, that most wondrous car

Which ye ascended, Asvins, ye whose paths are red, swift to give ear, for Sûrya's sake.

- 2 Car ever young, much longed-for, easily invoked, soon guided, first in deeds of might,

Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.

13 *Thou seekest comradeship in war* : befriendest thy worshippers when they need thine assistance in battle.

14 *Gatherest* : the clouds.—M Müller. 17 *Chitra* : the name of this king does not occur elsewhere in the Rigveda.

18 *King* : *raja* *Kinglings* : *rajakah*. *Parjanya* : God of the rain-cloud, regarded as the type of liberal beneficence.

1 *Ye whose paths are red* : *rudraavartani* : this epithet of the Asvins is variously explained; 'having a path which causes weeping in battle,' or 'whose paths are praised,'—Sâyana; 'advancing on the path to battle,'—Wilson; 'proceeding on terrible roads,'—Muir; 'going on Rudra's path,'—Ludwig; 'on your light path,'—Grassmann; 'going on a reddish path,'—Pischel. See *Vedic Studies*, I, pp. 15 and 55—60 *For Sûrya's sake*; who chose the Asvins as her husbands. See I 116. 17.

3 These Aṣvins with our homage, these Two Omnipresent Deities

Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.

4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.

Like a milch-cow, O Lords of splendour, and with haste let your benevolence come to us.

5 That chariot of yours which hath a triple seat and reins of gold,

The famous car that traverseth the heaven and earth, thereon Násatyas, Aṣvins, come.

6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.

As such will we exalt you, Lords of splendour, now, O Aṣvins, with our prayer and praise.

7 Come to us, Lords of ample wealth, by paths of everlasting Law,

Whereby to high dominion ye with mighty strength raised Trīkshi, Trasadasyu's son.

8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.

Approach to drink the Soma, come, drink in the worshipper's abode.

9 O Aṣvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,  
And bring to us abundant food.

10 The aids wherewith ye helped Paktha and Adhrigu, and Babhru severed from his friends,—

With those, O Aṣvins, come hither with speed and soon, and heal whatever is diseased.

11 When we continually invoke the Aṣvins, the resistless, at this time of day,

We lovers of the song, with songs,

4 The movements of the two wheels are not very intelligibly described. See I 30. 19, and V. 73. 3. *Like a milch-cow*: a common type of liberality.

6 *Ploughed the first harvest*: first ploughed the ground and sowed and reaped: that is, taught, by example, men to do so. Cp. I. 117. 21: 'Ploughing and sowing barley, O ye Aṣvins, milking out food for men, ye wonder-workers, Blasting away the Dasyu with your trumpet, ye have bestowed wide light upon the Árya.'

7 *Trīkshi*: see VI. 46. 8.

10 *Paktha, Adhrigu, and Babhru* are said to have been kings.



- 12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,—  
Through which, All-present Heroes, lavishest of food ye strengthened Krivi, come through these.
- 13 I speak to both of these as such, these Āsṛins whom I reverence at this time of day :  
With homage we entreat them both.
- 14 Ye who are Lords of splendour, ye whose paths are red, at eve, at morn, at sacrifice,  
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.
- 15 For bliss I call the blissful car, at morn the inseparable Āsṛins with their car  
I call, like Sobhari our sire.
- 16 Rapid as thought, and strong, and speeding to the joy, bringing your swiftly-coming help,  
Be to us a protection even from far away, Lords of great wealth, with many aids.
- 17 Come, Wonder-Workers, to our home, our home, O Āsṛins, rich in cattle, steeds, and gold,  
Chief drinkers of the Soma's juice!
- 18 Choice-worthy strength, heroic, firm and excellent, uninjured by the Rakshas foe,  
At this year coming nigh, ye Lords of ample wealth and all good things, may we obtain.

## HYMN XXIII.

Agni.

WORSHIP thou Jātavedas, pray to him who willingly accepts, Whose smoke wanders at will, and none may grasp his flame.

- 2 Thou, all men's friend, Viśvamanas, exaltest Agni with thy song,  
The Giver, and his flames with which no cars contend.
- 3 Whose resolute assault, to win vigour and food, deserves our praise,—

12 *Krivi* : see VIII. 20 21.  
bright Gods.

14 *Ye Rudras* : ye red-bued or  
17 *Rich in cattle* : proleptic; which your coming will  
make rich.

The Rishi is Viśvamanas the son of Vyaṣa. 1 *Who willingly accepts* : *pratryam* : according to Sayana, 'disposed to encounter enemies.' 2 The second line is difficult, as the adjective *viśvārdhasah* stands without a substantive and may be either the accusative plural or the genitive singular : 'who is the giver of chariots to the unenvious (worshipper).'—Wilson. 3 *Assault* : on the oblations which the fire consumes.

Through whose discovering power the priest obtaineth wealth.

- 4 Up springs the imperishable flame, the flame of the Refulgent One

Most bright, with glowing jaws and glory in his train.

- 5 Skilled in fair sacrifice, extolled, arise in Godlike loveliness, Shining with lofty splendour, with effulgent light.

- 6 Called straight to our oblations, come, O Agni, through our eulogies,

As thou hast been our envoy bearing up our gifts.

- 7 I call your Agni, from of old Invoking Priest of living men : Him with this song I laud and magnify for you.

- 8 Whom, wondrous wise, they animate with solemn rites and his fair form,

Kind as a friend to men who keep the holy Law.

- 9 Him, true to Law, who perfecteth the sacrifice, Law-loving ones !

Ye with your song have gratified in the place of prayer.

- 10 May all our sacrifices go to him the truest Angiras, Who is among mankind the most illustrious Priest.

- 11 Imperishable Agni, thine are all these high enkindled lights; Like horses and like stallions showing forth their strength.

- 12 So give us, Lord of Power and Might, riches combined with hero strength,

And guard us with our sons and grandsons in our frays.

- 13 Soon as the eager Lord of men is friendly unto Manu's race, Agni averteth from us all the demon host.

- 14 O Hero Agni, Lord of men, on hearing this new laud of mine, Burn down the Rākshasas, enchanters, with thy flame.

- 15 No mortal foe can e'er prevail by arts of magic over him Who serveth Agni well with sacrificial gifts.

- 16 Vyaśva the sage, who sought the Bull, hath won thee, finder of good things :

As such may we enkindle thee for ample wealth.

- 17 Uṣanâ Kāvya stablished thee, O Agni, as Invoking Priest : Thee, Jātavedas, Sacrificing Priest for man.

9 *Law-loving ones* : ' pious worshippers.'—Wilson. *Have gratified* : or must gratify. 16 *Who sought the Bull* : the strong Agni. According to Śāyana, ' the showerer (of rain).' 17 *Uṣanâ Kāvya* : see Vol. I, Index.

- 18 All Deities of one accord appointed thee their messenger :  
Thou, God, through hearing, hadst first claim to sacrifice.
- 19 Him may the mortal hero make his own immortal messenger,  
Far-spreading, Purifier, him whose path is black.
- 20 With lifted ladles let us call him splendid with his brilliant  
flame,  
Men's ancient Agni, wasting not, adorable.
- 21 The man who pays the worship due to him with sacrificial  
gifts  
Obtains both plenteous nourishment and hero fame.
- 22 To Jâtavedas Agni, chief in sacrifices, first of all  
With homage goes the ladle rich with sacred gifts.
- 23 Even as Vyaṣva did, may we with these most high and liberal  
hymns  
Pay worship unto Agni of the splendid flame.
- 24 Now sing, as Sthûrayûpa sang, with lauds to him who spread-  
eth far,  
To Agni of the home, O Rishi, Vyaṣva's son.
- 25 As welcome guest of human kind, as offspring of the forest  
kings,  
The sages worship ancient Agni for his aid.
- 26 For men's oblations brought to him who is the mighty Lord  
of all,  
Sit, Agni, mid our homage, on the sacred grass.
- 27 Grant us abundant treasures, grant the opulence which many  
crave,  
With store of heroes, progeny, and high renown.
- 28 Agni, Most Youthful of the Gods, send evermore the gift of  
wealth  
Unto Varosushâman and to all his folk.
- 29 A mighty Conqueror art thou. O Agni, so disclose to us  
Food in our herds of kine and gain of ample wealth.
- 30 Thou, Agni, art a glorious God : bring hither Mitra, Varuṇa,  
Imperial Sovrans, holy-minded, true to Law.

---

18 *Through hearing* : and, by causing the Gods to hear, men's prayers. 24 *Sthûrayûpa* : said by Sâyaṇa to be the name of a Rishi.  
25 *Forest kings* : tall trees, or trees in general. 28 *Varosushâman* : I follow the St. Petersburg Lexicon in joining *varo* to *sushâman* and taking the whole as one word and the name of a chief. Ludwig translates somewhat as follows : 'Agni, send quickly to the folk who know the goodly Sâman well, the gift of wealth, for ever, Youngest God ! to all.' But in a later volume of his work (III p. 162) he comes to the conclusion that *Sushâman* is a proper name, and that *varo* (which may, he thinks, be an interjection) must not be combined with it.

## HYMN XXIV.

Indra.

COMPANIONS, let us learn a prayer to Indra whom the thunder  
arms,

To glorify your bold and most heroic Friend.

2 For thou by slaying Vṛitra art the Vṛitra-slayer, famed for  
might.

Thou, Hero, in rich gifts surpassest wealthy chiefs.

3 As such, when glorified, bring us riches of very wondrous  
fame,

Set in the highest rank, Wealth- iver, Lord of Bays!

4 Yea, Indra, thou disclosest that preeminent dear wealth of  
men :

Boldly, O Bold One, glorified, bring it to us.

5 The workers of destruction stay neither thy right hand nor  
thy left :

Nor hosts that press about thee, Lord of Bays, in fight.

6 O Thunder-armed, I come with songs to thee as to a stall  
with kine :

Fulfil the wish and thought of him who sings thy praise.

7 Chief Vṛitra-slayer, through the hymn of Viśvamanas think  
of all,

All that concerneth us, Excellent, Mighty Guide.

8 May we, O Vṛitra-slayer, O Hero, find this thy newest boon,  
Longed-for, and excellent, thou who art much invoked!

9 O Indra, Dancer, Much-invoked! as thy great power is un-  
surpassed,

So be thy bounty to the worshipper unchecked.

10 Most Mighty, most heroic One, for mighty bounty fill thee  
full.

Though strong, strengthen thyself to win wealth, Maghavan!

11 O Thunderer, never have our prayers gone forth to any God  
but thee :

So help us, Maghavan, with thine assistance now.

12 For, Dancer, verily I find none else for bounty, saving thee,  
For splendid wealth and power, thou Lover of the Song.

13 For Indra pour ye out the drops; meath blent with Soma let  
him drink :

With bounty and with majesty will he further us.

---

9 *Dancer* : of the dance of war. According to Sāyana, 'dancer, or who causes to dance, i. e. agitator, exciter, from Indra's faculty of internal impulse in all beings.'—Wilson.

- 14 I spake to the Bay Coursers' Lord, to him who gives ability:  
Now hear the son of Asva as he praises thee.
- 15 Never was any Hero born before thee mightier than thou :  
None certainly like thee in goodness and in wealth.
- 16 O ministering priest, pour out of the sweet juice what glad-  
dens most :  
So is the Hero praised who ever prospers us.
- 17 Indra, whom Tawny Coursers bear, praise such as thine,  
preeminent,  
None by his power or by his goodness hath attained.
- 18 We, seeking glory, have invoked this Master of all power and  
might  
Who must be glorified by constant sacrifice.
- 19 Come, sing we praise to Indra, friends, the Hero who deserves  
the laud,  
Him who with none to aid o'ercomes all tribes of men.
- 20 To him who wins the kine, who keeps no cattle back, Celestial God,  
Speak wondrous speech more sweet than butter and than  
meath.
- 21 Whose hero powers are measureless, whose bounty ne'er may  
be surpassed,  
Whose liberality, like light, is over all.
- 22 As Vyaśva did, praise Indra, praise the Strong unfluctuating  
Guide,  
Who gives the foe's possessions to the worshipper.
- 23 Now, son of Vyaśva, praise thou him who to the tenth time  
still is new,  
The very Wise, whom living men must glorify.
- 24 Thou knowest, Indra, Thunder-armed, how to avoid destruc-  
tive powers,  
As one secure from pitfalls each returning day.

14 *Son of Asva* : i. e. of Vyaśva, the Rishi Visvamanas. 20  
*Who keeps no cattle back* : either literally who aids his worshippers to win cattle in their raids and gives them all the booty; or, who sends forth all the kine or rays of light that he has recovered from the powers of darkness. According to Sâyana, 'who rejects no praise.'  
 23 *Who to the tenth time still is new* : continually renews his liberality to us. This seems to be the meaning of the *dasamdaśvām* (tenth new) of the text. Sâyana explains differently : 'who is the tenth (of the pervading vital principles), the adorable.' 24 *Destructive powers* : the plural of Nirriti, Death or Destruction. I adopt Ludwig's interpretation of the second line.

- 25 O Indra, bring that aid wherewith of old, Most Wondrous!  
thou didst slay.  
His foes for active Kutsa : send it down to us.
- 26 So now we seek thee fresh in might, Most Wonderful in act!  
for gain :  
For thou art he who conquers all our foes for us.
- 27 Who will set free from ruinous woe, or Ārya on the Seven  
Streams :  
O valiant Hero, bend the Dāsa's weapon down.
- 28 As to Varosushāman thou broughtest great riches, for their  
gain,  
To Vyaśva's sons, Blest Lady, rich in ample wealth !
- 29 Let Nārya's sacrificial meed reach Vyaśva's Soma bearing  
sons :  
In hundreds and in thousands be the great reward.
- 30 If one should ask thee, Where is he who sacrificed ? Whither  
lookest thou ?  
Like Vala he hath passed away and dwelleth now on Gomati.

## HYMN XXV.

Mitra-Varuṇa.

- I WORSHIP you who guard this all, Gods holiest among the  
Gods,  
You, faithful to the Law, whose power is sanctified.
- 2 So, too, like charioteers are they, Mitra and sapient Varuṇa,  
Sons high-born from of old, whose holy laws stand fast.
- 3 These 'Twain, possessors of all wealth, most glorious, for  
supremest sway  
Aditi, Mighty Mother, true to Law, brought forth.

---

27 *Ārya on the Seven Streams* : from any Aryan enemy in the land of the Seven Rivers, probably the Indus, the five rivers of the Panjāb, and the Kubbā. 28 *Varosushāman* : see VIII. 23 28. *Blest Lady* : Ushas or Dawn is addressed. 29 *Nārya's sacrificial meed* : Nārya appears to be the name of the institutor of the sacrifice. 30 Ludwig observes : ' This stanza clearly refers to the greatness of the reward given by Nārya, and its meaning is : here are so many cows (presented by Nārya) that one might think that, in consequence of the sacrifice, Vala had given up his cows [which he had stolen from the Gods, and hidden in a cave], and taken his departure.' Ushas says also, ' my cows are quite superfluous here, and I will drive them away to some other place.' The stanza is addressed to Ushas, and the second line is the answer she is to give to the question contained in the first. *Gomati* : some affluent of the Indus, which in later times lent its name to the Gomati, or Guntti, which flows through Oudh and falls into the Ganges.

- 4 Great Varuṇa and Mitra, Gods, Asuras and imperial Lords,  
True to Eternal Law proclaim the high decree.
- 5 The offspring of a lofty Power, Dakṣha's Two Sons exceeding  
strong,  
Who, Lords of flowing rain, dwell in the place of food.
- 6 Ye who have gathered up your gifts, celestial and terrestrial  
food,  
Let your rain come to us fraught with the mist of heaven.
- 7 The Twain, who from the lofty sky seem to look down on  
herds below,  
Holy, imperial Lords, are set to be revered.
- 8 They, true to Law, exceeding strong, have sat them down  
for sovran rule :  
Princes whose laws stand fast, they have obtained their  
away.
- 9 Pathfinders even better than the eye, with unobstructed sight,  
Even when they close their lids, observant, they perceive.
- 10 So may the Goddess Aditi, may the Nāsatyas guard us well,  
The Maruts guard us well, endowed with mighty strength.
- 11 Do ye, O Bounteous Gods, protect our dwelling-place by day  
and night :  
With you for our defenders may we go unharmed.
- 12 May we, unharmed, serve bountiful Viṣṇu, the God who  
slayeth none :  
Self-moving Sindhu hear and be the first to mark.
- 13 This sure protection we elect, desirable and reaching far,  
Which Mitra, Varuṇa, and Aryaman afford.
- 14 And may the Sindhu of the floods, the Maruts, and the Aśvin  
Pair,  
Boon Indra, and boon Viṣṇu have one mind with us.
- 15 Because these warring Heroes stay the enmity of every foe,  
As the fierce water-flood repels the furious ones.
- 16 Here this one God, the Lord of men, looks forth exceeding far  
and wide :  
And we, for your advantage, keep his holy laws.
- 17 We keep the old accustomed laws, the statutes of supremacy,  
The long-known laws of Mitra and of Varuṇa.

---

5 *Dakṣha's Two Sons* : or sons of power or energy, according to Śāyana. Dakṣha, as a creative power, is frequently associated with Aditi. *Place of food* : heaven from which the food-producing rain comes.  
12 *Sindhu* : the Indus. According to Śāyana, Viṣṇu who causes wealth to flow to his worshippers.

- 18 He who hath measured with his ray the boundaries of heaven  
and earth,  
And with his majesty hath filled the two worlds full,  
19 Sūrya hath spread his light aloft up to the region of the sky,  
Like Agni all aflame when gifts are offered him.  
20 With him who sits afar the word is lord of food that comes  
from kine,  
Controller of the gift of unempoisoned food.  
21 So unto Sūrya, Heaven, and Earth at morning and at eve I  
speak.  
Bringing enjoyments ever rise thou up for us.  
22 From Ukshanyâyana a bay, from Harayâna a white steed,  
And from Sushâman we obtained a harnessed car.  
23 These two shall bring me further gain of troops tawny-  
coloured steeds,  
The carriers shall they be of active men of war.  
24 And the two sages have I gained who hold the reins and bear  
the whip,  
And the two great strong coursers, with my newest song.

## HYMN XXVI.

Aśvins.

- I CALL your chariot to receive united praise mid princely  
men,  
Strong Gods who pour down wealth, of never vanquished  
might !  
2 Ye to Varosushâman come, Nâsatyas, for this glorious rite,  
With your protecting aid, Strong Gods, who pour down wealth.

20 Varuna has only to command and men have milk and whole-  
some food. Sâyana explains differently : ' Raise your voice in the  
spacious hall of sacrifice to him who is lord over food derived from  
cattle.'—Wilson. 21 *Thou* Surya, that is, according to Sâyana,  
Mitra and Varuna in Sūrya's shape. 22 *Sushdman* : here without  
*Varo*, the prefix or interjection or whatever it may be. See VIII 23 28.  
23 *These two* : horses. 24 *Two sages* : *vīpra* : the meaning is uncertain.  
According to Sâyana the word is an epithet of 'coursers' : 'saga-  
cious.'—Wilson. Ludwig thinks that the grooms (probably enslaved  
enemies) are ironically called sages, or as he translates, Brâhmanas Dr.  
Muir translates the stanza differently : ' I have celebrated at the same  
time with a new hymn, these two sages and mighty {princes}. strong.  
swift, and carrying whips.' But this rendering has little to recommend  
it.

1 *Princely men* : the Sâris or institutors of the sacrifice. 2  
*Varosushâman* : see VIII. 23. 28 *Who pour down wealth* : *crishanvasi* :  
see IV. 50. 10, note.



- 3 So with oblations we invoke you, rich in ample wealth,  
to-day,  
When night hath passed, O ye who send us plenteous food.
- 4 O *Asvins*, Heroes, let your car, famed, best to travel, come  
to us,  
And, for his glory, mark your zealous servant's lands.
- 5 *Asvins*, who send us precious gifts, even when offended, think  
of him :  
For ye, O *Rudras*, lead us safe beyond our foes.
- 6 For, Wonder-Workers, with fleet steeds ye fly completely  
round this All,  
Stirring our thoughts, ye Lords of splendour, honey hued.
- 7 With all-sustaining opulence, *Asvins*, come hitherward to us,  
Ye rich and noble Heroes, ne'er to be o'erthrown.
- 8 To welcome this mine offering, O ye *Indralike Nāsatyas*, come  
As Gods of best accord this day with other Gods.
- 9 For we, like *Vyaśva*, lifting up our voice like oxen, call on  
you :  
With all your loving kindness, *Sages*, come to us.
- 10 O *Rishi*, laud the *Asvins* well. Will they not listen to thy call?  
Will they not burn the *Paṇis* who are nearer them?
- 11 O Heroes, listen to the son of *Vyaśva*, and regard me here,  
*Varuṇa*, *Mitra*, *Aryaman*, of one accord.
- 12 Gods whom we yearn for, of your gifts, of what ye bring to  
us, bestow  
By princes' hands on me, ye Mighty, day by day.
- 13 Him whom your sacrifices clothe, even as a woman with her  
robe,  
The *Asvins* help to glory honouring him well.
- 14 Whoso regards your car of men as succour widest in its reach,  
About his dwelling go, ye *Asvins*, loving us.
- 15 Come to us ye who pour down wealth, come to the home  
which men must guard :  
Like shafts, ye are made meet for sacrifice by song.
- 16 Most fetching of all calls, the laud, as envoy, Heroes, called  
to you :  
Be it your own, O *Asvin* Pair.
- 17 Be ye in yonder sea of heaven, or joying in the home of food,  
Listen to me, Immortal Ones.

---

5 *Rudras* : bright Gods. 6 *Honey hued* : *mādhuvard* : ' of  
fascinating complexion.'—Wilson. 15 *Like shafts* : as arrows are  
sharpened for their work, so the *Asvins* are prepared for the sacrifice  
by the *Rishi's* hymn. The word *visvadrūḥa*, explained by *Sāyana* as  
two arrows, is difficult, and other readings and explanations have been  
suggested.

- 18 This river with his lucid flow attracts you, more than all the streams,—  
 Even Sindhu with his path of gold.  
 19 O Asvins, with that glorious fame come hither, through our brilliant song,  
 Come ye whose ways are marked with light  
 20 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.  
 O Vāyu, drink thou of our meath: come unto our drink-offerings.  
 21 Wonderful Vāyu, Lord of Right, thou who art Tvashtar's son-in-law,  
 Thy saving succour we elect.  
 22 To Tvashtar's son in-law we pray for wealth whereof he hath control:  
 For glory we seek Vāyu, men with juice effused.  
 23 From heaven, auspicious Vāyu, come; drive hither with thy noble steeds:  
 Come on thy mighty car with wide-extending seat.  
 21 We call thee to the homes of men, thee wealthiest in noble food,  
 And liberal as a press-stone with a horse's back.  
 25 So glad and joyful in thine heart, do thou, God, Vāyu, first of all  
 Vouchsafe us water, strength, and thought.

## HYMN XXVII.

Viśvedevas

CHIEF Priest is Agni at the laud, as stones and grass at sacrifice:

With song I seek the Maruts, Brahmanaspati, Gods for help much to be desired.

18 *With his lucid flow*: *svetaydvari*: taken by Sâyana as the name of a river. 21 *Tvashtar's son-in-law*: the Commentators give no satisfactory explanation. Saranyû, Tvashtar's was the wife of Vivasvân, who cannot be identified with Vāyu. See Hillebrandt, *Vedische Mythologie*, I. p. 521. 24 The second line is difficult. The press-stone which produces the Soma juice which makes the Gods bountiful is regarded as a type of liberality; it may be called *dvayprishtham*, literally, horse-backed, because it bears its load of Soma stalks like a horse. 'sharp-backed', 'with sharp ridges', as suggested by Püchel, gives a better meaning.

1 *Chief Priest*: according to Sâyana, *purdhitah* here is taken in its primary sense of 'placed in front,' that is, set by the priests on the *uttaravedi* or northern altar or fire-receptacle. *The laud*: *ukthâ*: a kind of religious service consisting of the recitation of certain eulogistic verses.

- 2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.  
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.
- 3 Forth go, with Agni, to the Gods our sacrifice of ancient use, To the Âdityas, Varuṇa whose Law stands fast, and the all-lightening Marut troop.
- 4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.  
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.
- 5 Come to us with one mind to-day, come to us all with one accord,  
Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.
- 6 Send us delightful things, ye Maruts, on your steeds : come ye, O Mitra, to our gifts.  
Let Indra, Varuṇa, and the Âdityas sit, swift Heroes, on our sacred grass.
- 7 We who have trimmed the grass for you, and set the banquet in array,  
And pressed the Soma, call you, Varuṇa, like men, with sacrificial fires aflame.
- 8 O Maruts, Viṣṇu, Aśvins, Pūshan, haste away with minds turned hitherward to me.  
Let the Strong Indra, famed as Vṛitra's slayer, come first with the winners of the spoil.
- 9 Ye Guileless Gods, bestow on us a refuge strong on every side, A sure protection, Vasus, unassailable from near at hand or from afar.
- 10 Kinship have I with you, and close alliance, O ye Gods, destroyers of our foes.  
Call us to our prosperity of former days, and soon to new felicity.
- 11 For now have I sent forth to you, that I may win a fair reward,  
Lords of all wealth, with homage, this my song of praise like a milch-cow that faileth not.

---

2 I sing to : or I glorify, in order that I may win or propitiate them. 6 Come ye, O Mitra : Varuṇa and Aryaman being understood. 7 Like men : *manuṣhrāt* : or after the manner of Menus. 11 Like a milch cow that faileth not : the meaning of *anyam* here is somewhat uncertain. Sāyaṇa explains it by *adriṣṭapūrṣam*, unprecedented, and Grassmann by 'a stream that never dries up.' I have adopted Ludwig's interpretation.

- 12 Excellent Savitar hath mounted up on high for you, ye sure and careful Guides.  
Bipeds and quadrupads, with several hopes and aims, and birds have settled to their tasks.
- 13 Singing their praise with Godlike thought let us invoke each God for grace,  
Each God to bring you help, each God to strengthen you.
- 14 For of one spirit are the Gods with mortal man, co-sharers all of gracious gifts.  
May they increase our strength hereafter and to-day, providing ease and ample room.
- 15 I laud you, O ye Guileless Gods, here where we meet to render praise.  
None, Varuna and Mitra, harms the mortal man who honours and obeys your laws.
- 16 He makes his house endure, he gathers plenteous food who pays obedience to your will.  
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.
- 17 E'en without war he gathers wealth, and goes his way on pleasant paths,  
Whom Mitra, Varuna, and Aryaman protect, sharing the gift, of one accord.
- 18 E'en on the plain for him ye make a sloping path, an easy way where road is none :  
And far away from him the ineffectual shaft must vanish, shot at him in vain.
- 19 If ye appoint the rite to-day, kind Rulers, when the Sun ascends,  
Lord of all wealth, at sunset or at waking-time, or be it at the noon of day,
- 20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve,  
May we, O Vapus, ye possessors of all wealth, come then into the midst of you.
- 21 If you to-day at sunrise, or at noon, or in the gloom of eve,  
Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,
- 22 Then we, imperial Rulers, claim of you this boon, your wide protection, as a son.  
May we, Âdityas, offering holy gifts, obtain that which shall bring us greater bliss.

## HYMN XXVIII.

Viśvedevas.

- THE Thirty Gods and Three besides, whose seat hath been the  
sacred grass,  
From time of old have found and gained.
- 2 Varuṇa, Mitra, Aryaman, Agnis, with Consorts, sending  
boons To whom our Vashaṭ ! is addressed :
- 3 These are our guardians in the west, and northward here, and  
in the south.  
And on the east, with all the tribe
- 4 Even as the Gods desire so verily shall it be. None diminisheth  
this power of theirs,  
No demon, and no mortal man.
- 5 The Seven carry seven spears ; seven are the splendours they  
possess,  
And seven the glories they assume.

## HYMN XXIX.

Viśvedevas,

- ONE is a youth brown, active, manifold : he decks the golden  
one with ornament.
- 2 Another, luminous, occupies the place of sacrifice, Sage, among  
the Gods.
- 3 One brandishes in his hand an iron knife, firm, in his seat  
amid the Daities.
- 4 Another holds the thunderbolt, wherewith he slays the Vṛitras,  
resting in his hand

1 *Thirty Gods and Three* : see I 139 11. 2 *Agni* : Agni in his various forms and under different names. *With Consorts* : with the Gṇās, Celestial Dames, wives of the Gods. *Vashaṭ !* : the exclamation made when the oblation is offered. 4 *No demon and no mortal man* : or no mortal who presents no offerings to the Gods.

5 *The Seven* : the Maruts, seven, or seven times nine, or seven times seven in number. Sgyana mentions the legend of their birth, which will be found in the *Rāmāyana*, Book I., Cantos, 46, 47 The meaning is merely that the Maruts carry lances, that is, their lightnings, and are splendidly adorned. See I 37. The connexion of this stanza with the preceding is not obvious.

1 *One* : Soma. 'The yellow Soma juice is itself an ornament to the gold on the finger (Atharvaveda, XVIII. 3 18, *hiranyapavāh*) of the priest.'—Ludwig According to others, Soma as the Moon is intended, who 'decorates (himself) with golden ornaments'—Wilson.

2 *Another, luminous* : Agni. 3 *One brandishes* : Tvashṭar, as the Artificer of the Gods. 4 *Another holds the thunderbolt* : Indra.

- 5 Another bears a pointed weapon : bright is he, and strong,  
with healing medicines.
- 6 Another, thief-like, watches well the ways, and knows the  
places where the treasures lie.
- 7 Another with his mighty stride hath made his three steps  
thither where the Gods rejoice
- 8 Two with one Dame ride on with winged steeds, and journey  
forth like travellers on their way.
- 9 Two, highest, in the heavens have set their seat, worshipped  
with holy oil, Imperial Kings.
- 10 Some, singing lauds, conceived the Sâma-hymn, great hymn  
whereby they caused the Sun to shine.

## HYMN XXX.

Viṣvedevas.

NOR one of you, ye Gods, is small, none of you is a feeble  
child :

All of you, verily, are great.

- 2 Thus be ye lauded, ye destroyers of the foe, ye Three-and-  
Thirty Deities,

The Gods of man, the Holy Ones.

- 3 As such defend and succour us, with benedictions speak to us :  
Lead us not from our fathers' and from Manu's path into the  
distance far away.

- 4 Ye Deities who stay with us, and all ye Gods of all mankind,  
Give us your wide protection, give shelter for cattle and for  
steed,

## HYMN XXXI.

Various Deities.

THAT Brahman pleases Indra well, who worships, sacrifices,  
pours  
Libation, and prepares the meal.

5 Another : Rudra. See I. 43 4. 6 Another : Pûshan. See I.  
42. 7 Another with his mighty stride : Viṣṇu. Thither : to his  
station in the height of heaven. 8 Two with one Dame : the  
Aṅgiras with Sûryâ. See I. 116. 17. 9 Two highest : Mitra and  
Varuṇa. 10 Some, singing lauds : the Angirases, or, according to  
Sâyaṇa, the Atrias.

2 Three and Thirty Deities : see I. 139 11. The Gods of man : or,  
God whom Manu worshipped, which interpretation is supported by  
stanza 3. 4 Who stay with us : or are present at this sacrifice.

1 Brahman : here any pious worshipper, not one of the regular  
professional priests, but the institutor of sacrifice who during the  
ceremony may be regarded as their chief. Prepares the meal : *pasupurod*  
*sadikam pachati* : Sâyaṇa; 'cooks the cake which is an essential part of  
the animal sacrifice, etc.'

- 2 Sakra protects from woe the man who gives him sacrificial cake  
And offers Soma blent with milk.
- 3 His chariot shall be glorious, sped by Gods, and mighty shall he be,  
Subduing all hostilities.
- 4 Each day that passes, in his house flows his libation, rich in milk  
Exhaustless, bringing progeny.
- 5 O Gods, with constant draught of milk, husband and wife with one accord.  
Press out and wash the Soma juice.
- 6 They gain sufficient food: they come united to the sacred grass,  
And never do they fail in strength.
- 7 Never do they deny or seek to hide the favour of the Gods :  
They win high glory for themselves.
- 8 With sons and daughters by their side they reach their full extent of life,  
Both decked with ornaments of gold.
- 9 Serving the Immortal One with gifts of sacrificial meal and wealth,  
They satisfy the claims of love and pay due honour to the Gods.
- 10 We claim protection from the Hills, we claim protection of the Floods.  
Of him who stands by Vishnu's side.
- 11 May Pûshan come, and Bhaga, Lord of wealth, All bounteous, for our weal :  
Broad be the path that leads to bliss :
- 12 Aramati, and, free from foes, Visva with spirit of a God,  
And the Âdityas' peerless might.
- 13 Seeing that Mitra, Aryaman, and Varuna are guarding us,  
The paths of Law are fair to tread.

9 *The Immortal One* : *amritâya* : Agni, or the Immortal (host). that is, the Gods in general. According to Sâyana, 'that they may obtain immortality (in their sons and descendants).' *They satisfy* : this *pâda* is considered by some, on metrical and other grounds, to be an interpolation. According to Pischel (*Vedische Studien*, I p. 178), the half-line refers to the beating and preparation of the rough stalks of the Soma plant.

10 *Of him who stands by Vishnu's side* : of Vishnu and his associate Indra — Ludwig. 12 *Aramati* : the Genius of Devotion. *Visva* ; *Dyaus* — Ludwig. 'All the worshippers,' according to Sâyana.

14 I glorify with song, for wealth, Agni the God, the first of you.

We honour as a well-loved Friend the God who prospereth our fields.

15 As in all frays the hero, so swift moves his car whom Gods attend.

The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

16 Ne'er are ye injured, worshipper, presser of juice, or pious man.

The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

17 None in his action equals him, none holds him far or keeps him off.

The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

18 Such strength of heroes shall be his, such mastery of fleet-foot steeds.

The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

## HYMN XXXII.

Indra.

KANVAS, tell forth with song the deeds of Indra, the Impetuous,

Wrought in the Soma's wild delight.

2 Strong God, he slew Anarhani, Sribinda, Pipru and the fiend Ahisnuva, and loosed the floods.

3 Thou broughtest down the dwelling-place, the height of lofty Arbuda.

That exploit, must be famed.

4 Bold, to your famous Soma I call the fair-visored God for aid, Down like a torrent from the hill.

5 Rejoicing in the Soma-drughts, Hero, burst open, like a fort, The stall of horses and of kine.

6 If my libation gladdens, if thou takest pleasure in my laud, Come with thy Godhead from afar.

14 *Who prospereth our fields*: *kshetravadhasam*: Sâyana explains *kshetra* (the modern Hindi *khet*, a field), as sacrifice: 'the bountiful perfecter of the sacrifice.'—Wilson.

1 *The Impetuous*: *ṛijishinah*: 'the drinker of the stale Soma.'—Wilson.

2 *The fiend*: the *Dāsa*, or savage. All the names are names of demons of drought; of whom Pipru has been mentioned frequently in preceding Books.

3 *Arbuda*: see I. 51. 6; II. 11. 20; 14. 4.

4 *Like a torrent from the hill*: 'as (a traveller invokes) the water from a cloud,'—Wilson.



- 7 O Indra, Lover of the Song, the singers of thy praise are we -  
O Soma-drinker, quicken us.
- 8 And, taking thy delight with us, bring us still undiminished  
food :  
Great is thy wealth, O Maghavan.
- 9 Make thou us rich in herds of kine, in steeds, in gold : let  
us exert  
Our strength in sacrificial gifts.
- 10 Let us call him to aid whose hands stretch far, to whom high  
laud is due,  
Who worketh well to succour us.
- 11 He, Satakratu, even in fight acts as a Vṛitra-slayer still :  
He gives his worshippers much wealth.
- 12 May he, this Sakra, strengthen us, Boon God who satisfies  
our needs,  
Indra, with all his saving helps.
- 13 To him, the mighty stream of wealth, the Soma-presser's  
rescuing Friend,  
To Indra sing your song of praise ;
- 14 Who bringeth what is great and firm, who winneth glory in  
his wars.  
Lord of vast wealth through power and might.
- 15 There liveth none to check or stay his energies and gracious  
deeds :  
None who can say, He giveth not.
- 16 No debt is due by Brahmans now, by active men who press  
the juice :  
Well hath each Soma draught been paid.
- 17 Sing ye to him who must be praised, say lauds to him who  
must be praised,  
Bring prayer to him who must be praised.
- 18 May he, unchecked, strong, meet for praise, bring hundreds,  
thousands forth to light,  
Indra who aids the worshipper.
- 12 Go with thy Godlike nature forth, go where the folk are  
calling thee :  
Drink, Indra, of the drops we pour.

11 Satakratu : Lord of a Hundred Powers. 12 Sakra : the  
Mighey. 16 The Brahmans or worshippers have, by offering  
libations, discharged their obligations to the Gods, and the Gods have  
repaid them or will soon repay them for their offerings. 18  
Hundreds, thousands : countless treasures for us to enjoy.

- 20 Drink milky draughts which are thine own, this too which  
was with Tugrya once,  
This is it, Indra that is thine.
- 21 Pass him who pours libations out in angry mood or after sin :  
Here drink the juice we offer thee.
- 22 Over the three great distances, past the Five Peoples go thy  
way,  
O Indra, noticing our voice.
- 23 Send forth thy ray like Surya : let my songs attract thee  
hitherward.  
Like waters gathering to the vale.
- 24 Now to the Hero fair of cheek Adhvaryu, pour the Soma forth :  
Bring of the juice that he may drink :
- 25 Who cleft the water cloud in twain, loosed rivers for their  
downward flow,  
And set the ripe milk in the kine.
- 26 He, meet for praise, slew Vṛitra, slew Ahiṣuva, Uṇṇavābha's son,  
And pierced through Arbuda with frost.
- 27 To him your matchless Mighty One, unconquerable Conqueror,  
Sing forth the prayer which Gods have given :
- 28 Indra, who in the wild delight of Soma juice considers  
All holy Laws among the Gods.
- 29 Hither let these thy Bays who share thy banquet, Steeds with  
golden manes,  
Convey thee to the feast prepared.
- 30 Hither, O thou whom many laud, the Bays whom Priyamedha  
praised  
Shall bring thee to the Soma-draught.

## HYMN XXXIII.

Indra.

WE compass thee like waters, we whose grass is trimmed and  
Soma pressed.

Here where the filter pours its stream, thy worshippers round  
thee, O Vṛitra-slayer, sit.

20 *Which was with Tugrya* : like that which thy favourite Bhujyu  
(see Vol. I, Index) formerly offered thee.

22 *The three great distances* : the space in front of thee, behind thee, and at thy side.  
*Noticing our voice* : hearing and attending to our invocations. Come  
to us who are thy true worshippers, and pass by others who worship  
thee in the hope of being avenged upon their enemies or of obtaining  
pardon for some sin.

26 *Uṇṇavābha's son* : Aṇṇavābha ; a demon  
of drought. See II. 11. 18. *With frost* : making the piercing cold of  
winter his weapon.

1 *The filter* : or woollen strainer through which the Soma  
juice is run to purify it.

- 2 Men, Vasu ' by the Soma, with lauds call thee to the foremost place :  
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull ?
- 3 Boldly, Bold Hero, bring us spoil in thousands for the Kanva's sake :  
O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.
- 4 Medhyâtithi, to Indrasing, drink of the juice to make thee glad.  
Close knit to his Bay Steeds, bolt-armed, beside the juice is he : his chariot is of gold.
- 5 He who is praised as strong of hand both right and left most wise and bold :  
Indra who, rich in hundreds, gathers thousand up, honoured as breaker-down of forts.
- 6 The bold of heart whom none provokes, who stands in bearded confidence ;  
Much-lauded, very glorious, overthrowing foes, strong Helper, like a bull with might.
- 7 Who knows what vital power he wins, drinking beside the flowing juice ?  
This is the fair cheeked God who, joying in the draught, breaks down the castles in his strength.
- 8 As a wild elephant rushes on, this way and that way, mad with heat,  
None may compel thee, yet come hither to the draught : thou movest mighty, in thy power.
- 9 When he, the Mighty, ne'er o'erthrown, steadfast, made ready for the fight,  
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.
- 10 Yea, verily, thou art a Bull, with a bull's rush, whom none may stay :

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2 *As home* : as familiar to thee as thine own home. 3 *The yellow-hued* : there is no substantive, but gold must be intended.

6 *In bearded confidence* : a conjectural paraphrase. *Smâdruśhu* (in (his) beard) is said by Sâyana to mean here 'in combat,' that is, perhaps, as Ludwig suggests, among ranks of men bristling with spears. But this can hardly be the meaning of the word which 'is' probably an idiomatic expression for the fierce look of a warrior who challenges the foe.' —Ludwig. So, in the Edda, Thórr, when about to meet a foe, is said to have 'raised his beard's voice' See Grimm, *Teutonic Mythology*, I 177 (English Translation)

8 *Mad with heat* : that is, must, or as phonetically spelt, *must*. 10 *Thou art a Bull* : *vrishâ* : or strong and mighty. As has been observed before (VIII. 13. 31, note), some of the Vedic poets delight in the repetition of this word and its derivatives.

Thou, Mighty One, art celebrated as a Bull, famed as a Bull both near and far.

- 11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.

Thy car, O Maghavan, thy Bays are strong as bulls: thou, Satakratu, art a Bull.

- 12 Let the strong presser press for thee. Bring hither, thou straight-rushing Bull.

The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.

- 13 Come, thou most potent Indra, come to drink the savoury Soma juice.

Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.

- 14 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee

Past other mens' libations. Lord of Hundred Powers, thee, Vṛtra slayer, thee our Friend.

- 15 O thou Most Lofty One, accept our laud as nearest to thine heart.

May our libations be most sweet to make thee glad, O Soma-drinker, Heavenly Lord.

- 16 Neither in thy decree nor mine, but in another's he delights,—  
The man who brought us unto this.

- 17 Indra himself hath said, The mind of woman brooks not discipline,  
Her intellect hath little weight.

- 18 His pair of horses, rushing on in their wild transport, draw his car :  
High-lifted is the stallion's yoke.

- 19 Cast down thine eyes and look not up. More closely set thy feet. Let none

See what thy garment veils, for thou, a Brahman, hast become a dame.

11 *Golden whip* : the lightning with which Indra lashes the clouds, his horses    12 *The mighty makes the mighty run* : the priest makes the Soma juice flow    16 The last four stanzas of the hymn are not very intelligible, nor is their connexion with the preceding verses obvious. Stanzas 16 and 18 appear to be spoken by a woman and 17 by a man. Stanza 19 is said to be addressed by Indra to Āsanga son of Playoga who had been changed to a woman by the imprecation of the Gods, and who was afterwards restored to manhood.

## HYMN XXXIV.

Indra.

COME hither, Indra, with thy Bays, come thou to Kanva's  
enlogy.

Ye by command of yonder Dyaus, God bright by day ! have  
gone to heaven.

2 May the stone draw thee as it speaks, the Soma-stone with  
ringing voice.

Ye by command of yonder Dyaus, etc.

3 The stones rim shakes the Soma here like a wolf worrying a  
sheep.

Ye, etc.

4 The Kanvas call thee hitherward for succour and to win the  
spoil.

Ye, etc.

5 I set for thee, as for the Strong, the first draught of the juices  
shed.

6 Come with abundant blessings, come with perfect care to suc-  
cour us.

7 Come, Lord of lofty thought, who hast infinite wealth and  
countless aids.

8 Adorable mid Gods, the Priest good to mankind shall bring  
thee near.

9 As wings the falcon, so thy Bays rushing in joy shall carry  
thee.

10 Come from the enemy to us, to Svâhâ ! and the Soma draught.

11 Come hither with thine ear inclined to hear, take pleasure in  
our lauds.

12 Lord of well-nourished Horses, come with well-fed Steeds alike  
in hue.

13 Come hither from the mountains, come from regions of the  
sea of air.

The Rishi is Nipâtithi of the family of Kanva, but stanzas 16 — 18 are ascribed in the Index to the thousand Vasurochishas who are said to have been a division of the family of Angiras. 1 The exact meaning of the second line, which is the burden of the first fifteen stanzas, is obscure. Ye probably means Indra's horses, and *God bright by day* ! (*divadvao*) Indra himself ; that is, ye, horses, and thou, Indra, have gone to heaven. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Wilson's Translation, note. 8 *The Priest good to mankind* : or, the Invoking Priest, Invoker or Herald established by Manu, namely Agni. 10 *Svâhâ* : an exclamation used in sacrifice ; Ave ! or Hail !

- 14 Disclose to us, O Hero, wealth in thousands both of kine and  
steeds
- 15 Bring riches hitherward to us in hundreds, thousands, myriads  
Ye by command of yonder Dyaus, God bright by day ! have  
gone to heaven.
- 16 The thousand steeds, the mightiest troop, which we and Indra  
have received  
From Vasutochis as a gift,
- 17 The brown that match the wind in speed, and bright bay  
courses fleet of foot,  
Like Suns, resplendent are they all.
- 18 Mid the Pârâvata's rich gifts, swift steeds whose wheels run  
rapidly,  
I seemed to stand amid a wood.

HYMN XXXV.

Asvins.

WITH Agni and with Indra, Vishnu, Varuna, with the Âdityas,  
Rudras, Vasus, closely leagued ;  
Accordant, of one mind with Sûrya and with Dawn, O Asvins,  
drink the Soma juice.

- 2 With all the Holy Thoughts, all being, Mighty Ones! in close alliance with the Mountains, Heaven, and Earth ;  
Accordant, of one mind with Sûrya and with Dawn, O Āsṛvins, drink the Soma juice.
- 3 With all the Deities, three times eleven, here, in close alliance with the Maruts, Bṛ̥ḡus, Floods ;  
Accordant, of one mind with Surya and with Dawn, O Āsṛvins, Drink the Soma juice.
- 4 Accept the sacrifice, attend to this my call : come nigh, O ye Twain Gods, to all libations here.  
Accordant, of one mind with Surya and with Dawn, O Āsṛvins, bring us strengthening food.
- 5 Accept our praise song as a youth accepts a maid Come nigh, O ye Twain Gods. to all libations here.  
Accordant, of one mind with Surya and with Dawn, O Āsṛvins, bring us strengthening food.

16 *Vasurochis*: *vasurochishah* is probably the ablative singular, and not the nominative plural, of the name of the institutor of the sacrifice. Wilson, following Śāyana, translates: 'We, the thousand *Vasurochishas*, and Indra (our leader), when we obtain vigorous herds of horses,—' 18 *The Pāravata* is *Vasurochis*. The *Pāravatas* are probably of Ptolemy, who were settled northwards of *Arachosia*—Ludwig.

5 *A youth* : literally two youths. 'As youths are delighted (by the voices of maidens).—Wilson.

- 6 Accept the songs we sing, accept the solemn rite. Come nigh,  
O ye Twain Gods, to all libations here.  
Accordant, of one mind with Surya and with Dawn, O Āsṛins,  
bring us strengthening food.
- 7 Ye fly as starlings fly unto the forest trees ; like buffaloes ye  
seek the Soma we have shed.  
Accordant, of one mind with Surya and with Dawn, come  
thrice, O Āsṛins, to our home.
- 8 Ye fly like swans, like those who travel on their way ; like  
buffaloes ye seek the Soma we have shed  
Accordant, of one mind with Sūrya and with Dawn, come  
thrice, O Āsṛins, to our home.
- 9 Ye fly to our oblation like a pair of hawks ; like buffaloes ye  
seek the Soma we have shed.  
Accordant, of one mind with Surya and with Dawn, come  
thrice, O Āsṛins, to our home.
- 10 Come hitherward and drink and satisfy yourselves, bestow  
upon us progeny and affluence.  
Accordant, of one mind with Surya and with Dawn, O Āsṛins,  
grant us vigorous strength.
- 11 Conquer your foes, protect us, praise your worshippers ; bestow  
upon us progeny and affluence.  
Accordant, of one mind with Surya and with Dawn, O Āsṛins,  
grant us vigorous strength.
- 12 Slay enemies, animate men whom ye befriend ; bestow upon  
us progeny and affluence.  
Accordant, of one mind with Surya and with Dawn, O Āsṛins,  
grant us vigorous strength.
- 13 With Mitra, Varuṇa, Dharma, and the Maruts in your com-  
pany approach unto your praiser's call.  
Accordant, of one mind with Surya and with Dawn, and with  
the Ādityas, Āsṛins ! come.
- 14 With Vishnu and the Angirases attending you, and with the  
Maruts come unto your praiser's call.  
Accordant, of one mind with Surya and with Dawn, and with  
the Ādityas, Āsṛins ! come.
- 15 With Ribhus and with Vājas, O ye Mighty Ones, leagued with  
the Maruts come ye to your praiser's call.  
Accordant, of one mind with Surya and with Dawn, and  
with the Ādityas, Āsṛins ! come.

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8 Ye come eagerly to the Soma as thirsty *kansas* ( swans, geese, or flamingoes ) travellers, and buffaloes hasten to the water. 13 *Dharma*: Right, Justice, Law, Virtue or Duty personified.

- 16 Give spirit to our prayer and animate our thoughts ; slay ye the Rakshasas and drive away disease.

Accordant, of one mind with Surya and with Dawn, the presser's Soma, Aṣvins ! drink.

- 17 Strengthen the Ruling Power, strengthen the men of war ; slay ye the Rakshasas and drive away disease.

Accordant, of one mind with Surya and with Dawn, the presser's Soma, Aṣvins ! drink.

- 18 Give strength unto the milch-kine, give the people strength, slay ye the Rakshasas and drive away disease.

Accordant, of one mind with Surya and with Dawn, the presser's Soma, Aṣvins ! drink.

- 19 As ye heard Atri's earliest eulogy, so hear SyĀvāsya, Soma-presser, ye who reel in joy.

Accordant, of one mind with Surya and with dawn, drink juice, O Aṣvins, three days old.

- 20 Further like running streams SyĀvāsya's eulogies who presses out the Soma, ye who reel in joy.

Accordant, of one mind with Surya and with Dawn, drink juice, O Aṣvins, three days old.

- 21 Seize, as ye grasp the reins, SyĀvāsya's solemn rites who presses out the Soma, ye who reel in joy.

Accordant, of one mind with Sūrya and with Dawn, drink juice, O Aṣvins, three days old.

- 22 Drive down your chariot hitherward ; drink ye the Soma's savoury juice.

Approach, ye Aṣvins, come to us : I call you, eager for your aid. Grant treasures to the worshipper.

- 23 When sacrifice which tells our reverence hath begun, Heroes ! to drink the gushing juice,

Approach, ye Aṣvins, come to us : I call you, eager for your aid. Grant treasures to the worshipper.

- 24 Sate you with consecrated drink, with juice effused, ye Deities.

Approach, ye Aṣvins, come to us : I call you, eager for your aid. Grant treasures to the worshipper.

17 *The Ruling Power* : *kṣatrdm* : hence *Kṣatriya*, a man of the princely or military order.

18 *The people* : *viśa* : hence *raśya*, a man of the mercantile class or order.

19 *At-ā* : as he was the progenitor of the Rishi of the Hymn. See Vol. I., Index.

21 *Solemn rites* : that is, the oblations presented thereat.

24 *Consecrated drink* : libations offered with the sacrificial exclamation Svāhā ! Ave ! or Hail !



## HYMN XXXVI.

Indra.

THOU helpest him whose grass is trimmed, who sheds the juice, O Satakratu, drink Soma to make thee glad.

The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.

2 Maghavan, help thy worshipper: let him help thee. O Satakratu, drink Soma to make thee glad.

The share which they have fixed for thee, etc.

3 Thou aidest Gods with food, and that with might aids thee. O Satakratu, drink Soma to make thee glad.

4 Creator of the heaven, creator of the earth, O Satakratu, drink Soma to make thee glad.

5 Father of cattle, father of all steeds art thou. O Satakratu, drink Soma to make thee glad.

6 Stone-hurler, glorify the Atris' hymn of praise. O Satakratu, drink Soma to make thee glad.

7 Hear thou Syâvâsya while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.

Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

## HYMN-XXXVII.

Indra.

THIS prayer, and those who shed the juice, in wars with Vṛitra thou helpest, Indra, Lord of Strength, with all thy succours.

O Vṛitra-slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.

2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.

1 *Which they have fixed* : which all the Gods have assigned. This half verse is the refrain of stanzas 1—6. *And space, begirt* : or, and wide space, girt. *The floods* : the waters of heaven, the rain.

2 *Let him help thee* : according to Sâyaṇa, 'protect thyself (by drinking the Soma).' 'The mutual relation between the God and his worshipper is expressed, and the translation 'help thyself' is ridiculous.'—Ludwig.

3 *Food* : sacrificial food. *That* : food, especially in the shape of Soma.

7 *Trasadasyu* : an especial favourite of Indra and the Aṣvins, celebrated for his victories and liberality. See Index.

1 *O Vṛitra-slayer, etc.* : this half verse is repeated as a refrain in the five following stanzas.

- 3 Sole Ruler, thou art Sovran of this world of life, O Indra,  
Lord of Strength, with all thy saving help.
- 4 Thou only sunderest these two consistent worlds, O Indra,  
Lord of Strength, with all thy saving help.
- 5 Thou art the Lord supreme o'er rest and energy, O Indra,  
Lord of Strength, with all thy saving help.
- 6 Thou helpest one to power, and one thou hast not helped, O  
Indra, Lord of Strength, with all thy saving aid.
- 7 Hear thou Syâvasva while he sings to thee, as erst thou  
heardest Atri when he wrought his holy rites.  
Indra, thou only gavest Trasadasyu aid in the fierce fight  
with heroes, strengthening his powers.

## HYMN XXXVIII.

Indra-Agni.

YE Twain are Priests of sacrifice, winners in war and holy  
works :

Indra and Agni, mark this well.

- 2 Ye bounteous riders on the car, ye Vṛitra-slayers unsubdued :  
Indra and Agni, mark this well.

- 3 The men with pressing-stones have pressed this meath of  
yours which gives delight :

Indra and Agni, mark this well.

- 4 Accept our sacrifice for weal, sharers of praise ! the Soma  
shed :

Indra and Agni, Heroes, come.

- 5 Be pleased with these libations which attract you to our  
sacred gifts :

Indra and Agni, Heroes, come.

- 6 Accept this eulogy of mine whose model is the Gâyatri : Indra  
and Agni, Heroes, come.

4 *Consistent worlds* : there is no substantive in the text, and *lokau* (worlds) is supplied by Sâyana. 5 *Rest and energy* : or peace and war. 'Prosperity and gains.'—Wilson

6 *To power* ; *kantrâya* : the rule exercised by princes. 7 Repeated from the preceding hymn

with the alteration of two words—*rêhatah*, singing, instead of *sunvatah*, pouring (libations), and *kshatrâni* (princely) powers instead of *brâhmâni*, prayers, 'as if,' observes Dr Muir, 'the former (*brâhmâni*) contained a reference to the functions of the priest, and the latter to those of the prince.'—*O. S. Texts*, I. 263.

1 *Mark this well* : 'hear (the praise) of this (thy worshipper).'—Wilson.

2 *Bounteous* : *torâsa* : according to Sâyana, 'destroyers (of foes).'

6 *Whose model is the Gayatri* : composed in Gâyatri metre.

- 7 Come with the early-faring Gods, ye who are Lords of genuine wealth :  
 Indra-Agni, to the Soma-draught !
- 8 Hear ye the call of Atris, hear Syâvâsya as he sheds the juice :  
 Indra-Agni to the Soma-draught !
- 9 Thus have I called you to our aid as sages called on you of old :  
 Indra-Agni to the Soma draught !
- 10 Indra's and Agni's grace I claim, Sarasvatî's associates  
 To whom this psalm of praise is sung.

## HYMN XXXIX.

Agni.

- THE glorious Agni have I praised, and worshipped with the sacred food.  
 May Agni deck the Gods' for us. Between both gathering-places he goes on his embassy, the Sage. May all the others die away.
- 2 Agni, burn down the word within their bodies through our newest speech,  
 All hatreds of the godless, all the wicked man's malignities.  
 Away let the destroyers go. May all the others die away.
- 3 Agni, I offer hymns to thee, like holy oil within thy mouth.  
 Acknowledge them among the Gods, for thou art the most excellent, the worshipper's blissful messenger. Let all the others die away.
- 4 Agni bestows all vital power even as each man supplicates,  
 He brings the Vasus strengthening gifts, and grants delight,  
 in rest and stir, for every calling on the Gods. Let all the others die away.
- 5 Agni hath made himself renowned by wonderful victorious act,  
 He is the Priest of all the tribes, chosen with sacrificial meeds.  
 He urges Deities to receive. Let all the others die away.

7 *Early-faring Gods* : ' But thou wast up at break of day.'—George Herbert. 10 *Sarasvatî's associates* : according to Sâyana, ' to whom praise belongs.'

1 *Deck the Gods for us* : ' brighten the gods with the oblations at our sacrifice.'—Wilson. *Both gathering-places* : heaven and earth *All the others* : *anyâs same* : meaning according to Sâyana all our enemies.

2 *All hatred of the godless* : *arati aravnam* must be read instead of *arati aravnam*.—Ludwig. 5 *With sacrificial meeds* : *dakshinabhih* : his *dakshins* or honoraria as Priest are the oblations which he receives as a God.

6 Agni knows all that spring from Gods, he knows the mystery of men.

Giwer of wealth is Agni he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.

Agni inhabiteth with Gods and men who offer sacrifice.

He cheriseth with great delight much wisdom, as all things that be, God among Gods adorable. May all the others die away.

8 Agni who liveth in all streams, Lord of the Sevenfold Race of men,

Him dweller in three homes we seek best slayer of the Dasyus for Māndhātā, first in sacrifice Let all the others die away.

9 Agni the Wise inhabiteth three gathering-places, triply formed, Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.

10 Our Agni, thou art first among the Gods, and first mid living men.

Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run, Let all the others die away.

## HYMN XL.

## Indra-Agni.

INDRA and Agni, surely ye as Conquerors will give us wealth, Whereby in fight we may overcome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.

2 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.

Once may he come unto us with his Steeds, come unto us to win us strength, and to complete the sacrifice.

6 *That springs from Gods*: the past and the present, while the *mystery of men* is the future.—Ludwig. *Both the doors*: of wealth, or, perhaps of heaven also.

8 *Lord of the Sevenfold Race of men*: perhaps meaning, God of all men, like Vaisvānara; or the reference may be to the seven priests: 'Who is ministered to by seven priests.'—Wilson. 'Acting as seven priests.'—M. Müller. *Māndhātā*: said to be the same as Māndhātā, son of Yuvanāśva, and Rishi of X 134.

9 *Three gathering places*: heaven, firmament, and earth. 10 *Round about thee the waters run*: Cf Him, pure, resplendent, Offspring of the Waters, the waters pure have on all sides encompassed' (II. 35. 3).

1 *Let all the others die away*: this refrain recurs in all stanzas of the hymn except the final. 2 *Once*: *kadachit*: expressive of impatience.—Ludwig.

- 3 For, famous Indra-Agni, ye are dwellers in the midst of frays.  
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.
- 4 Nabhâka-like, with sacred song Indra's and Agni's praise I sing,  
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.
- 5 To Indra and to Agni send your prayers, as was Nabhâka's wont,—  
Who oped with sideway opening the sea with its foundations seven—Indra all powerful in his might.
- 6 Tear thou asunder, as of old, like tangles of a creeping plant,  
Demolish thou the Dâsa's might. May we with Indra's help divide the treasure he hath gathered up.
- 7 What time with this same song these men call Indra-Agni sundry ways,  
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.
- 8 The two refulgent with their beams rise and come downward from the sky.  
By Indra's and by Agni's heat, flowing away, the rivers run which they released from their restraint.
- 9 O Indra, many are thine aids, many thy ways of guiding us,  
Lord of the Bay Steeds, Hinva's son. To a Good Hero come our prayers, which soon shall have accomplishment.
- 10 Inspire him with your holy hymns, the Hero bright and glorious,  
Him who with might demolisheth even the brood of Śushna, and winneth for us the heavenly streams.
- 11 Inspire him worshipped with fair rites, the glorious Hero truly brave.  
He brake in pieces Śushna's brood who still expected not the stroke, and won for us the heavenly streams. Let all the others die away.

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4 *Nabhaka-like* : Nabhâka may have been the father of Nabhâka the Rishi of the hymn. 5 *Who oped* : 'who overspread (with their lustræ)'—Wilson. The Commentator does not explain the passage. 7 *This same song* : a hymn like our own, for victory in battle. 8 *The Two refulgent with their beams* : apparently the Sun and Moon. According to Sâyana, Indra and Agni are intended. 9 *Hinva's Son* : Hinva (the driver, impeller, instigator of actions), a father invented for Indra by the poet. *To a Good Hero* : to Indra. 'The meaning of the verse, even with the help of the scholiast, is far from intelligible.'—Wilson.

12 Thus have we sung anew to Indra-Agni, as sang our sires,  
Angirases, and Mandhatar.

Guard us with triple shelter and preserve us : may we be  
masters of a store of riches.

## HYMN XLI.

Varuṇa.

To make this Varuṇa come forth, sing thou a song unto the  
band of Maruts wiser than thyself,—

This Varuṇa who guardeth well the thoughts of men like  
hards of kine.

Let all the others die away.

2 Him altogether praise I with the song and hymns our fathers  
sang, and with Nābhāka's eulogies,—

Him dwelling at the rivers' source, surrounded by his Sisters  
Seven.

3 The night he hath encompassed, and established the morns  
with magic art : visible over all is he.

His dear Ones, following his Law, have prospered the Three  
Dawns for him.

4 He, visible o'er all the earth, established the quarters of the  
sky :

He measured out the eastern place, that is the fold of Varuṇa :  
like a strong hordsman is the God.

5 He who supports the worlds of life, he who well knows the  
hidden names mysterious of the morning beams,

He cherishes much wisdom, Sage, as heaven brings forth each  
varied form.

6 In whom all wisdom centres, as the nave is set within the  
wheel.

Haste ye to honour Trita, as kine haste to gather in the fold,  
even as they muster steeds to yoke.

1 *To make this Varuṇa come forth* : Sāyana explains *prabhātaye* as an adjective = *prakṛishṭadhanaya* : 'to that opulent Varuṇa'—Wilson. *Wiser* : more skilled in singing. *The thoughts* : holy thoughts and devotions. The refrain, Let all, etc., recurs at the end of every stanza. 2 *Nābhāka's* : that is, mine own *Sisters seven* : the five rivers of the Panjab, the Indus, and perhaps the Kubhā. See I 32, note. 3 *His dear Ones* : apparently the nights, which give place to the mornings. *Three Dawns* : according to Sāyana, morning, noon, and evening. 4 *The fold* : or, perhaps, the course, meaning the place from which he starts.

6 *Trita* : Varuṇa, here, apparently, identified with this ancient God who represents the expanse of heaven. According to Sāyana, (Varuṇa) 'who abides in the three worlds.'

7 He wraps these regions as a robe ; he contemplates the tribes of Gods and all the works of mortal men.

Before the home of Varuṇa all the Gods follow his decree.

8 He is an Ocean far-removed, yet through the heaven to him ascends the worship which these realms possess.

With his bright foot he overthrew their magic, and went up to heaven

9 Ruler, whose bright far-seeing rays, pervading all three earths,  
have filled the three superior realms of heaven.

Firm is the seat of Varuṇa : over the Seven he rules as King.

10 Who, after his decree, o'erspread the Dark Ones with a robe of light ;

Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven. Let all the others die away.

## HYMN XLII.

Varuṇa.

Lord of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.

He, King supreme, approached all living creatures. All these are Varuṇa's holy operations.

2 So humbly worship Varuṇa the Mighty ; reverse the wise Guard of the World Immortal.

May he vouchsafe us triply barred protection. O Earth and Heaven, within your lap preserve us.

7 This stanza is very obscure, and my rendering is conjectural. The commentary is defective, and von Roth and Ludwig think that the correctness of one word in the text is doubtful. According to the slight alteration suggested by the latter scholar, 'under the lead' would stand instead of 'before the home.'

8 The first line of this stanza also is difficult. Wilson, following Śāyana, translates : 'He is the hidden ocean; swift he mounts (the heaven) as (he sun) the sky ; when he has placed the sacrifice in those (regions of the firmament)' Ludwig's interpretation, which I follow, requires *tīrak* to be read instead of *turak* (swift). *Their magic* : the magical arts of the hands of darkness.

9 *Firm* : as Hesiod (*Theog.* V. 127) calls Ouranos = Varuṇa, the firm seat of the Gods. See M. Müller, *Chips from a German Workshop*, IV, xx (new edition). *The Seven* : rivers, understood.

10 *The Dark Ones* : the nights, which Varuṇa turns into days. But see *Chips*, IV, xxii. *The Unborn* : the primeval, everlasting, uncreated Divine Being. According to Śāyana, the Sun.

1 *The Asura* : the High God, Varuṇa. 'The wise spirit.'—M. Müller.  
2 *Of the World Immortal* : *amṛitasya* : according to Śāyana, of amṛit or ambrosia.

3. Sharpen this song of him who strives his utmost, sharpen,  
 God Varuṇa, his strength and insight ;  
 May we ascend the ship that bears us safely, whereby we may  
 pass over all misfortune.
4. Asvins, with songs the singer stones have made you hasten  
 hitherward,  
 Nāsatyas, to the Soma-draught. Let all the others die away.
5. As the sage Atri with his hymns, O Asvins, called you eagerly,  
 Nāsatyas, to the Soma draught. Let all the others die away.
6. So have I called you to our aid, even as the wise have called  
 of old,  
 Nāsatyas, to the Soma-draught. Let all the others die away.

## HYMN XLIII.

Agni.

THESE songs of mine go forth as lauds of Agni, the disposing  
 Sage, Whose worshipper is ne'er o'erthrown.

2. Wise Agni Jātavedas, I beget a song of praise for thee,  
 Who willingly receivest it.
3. Thy sharpened flames, O Agni, like the gleams of light that  
 glitter through,  
 Devour the forests with their teeth.
4. Gold-coloured, bannered with the smoke, urged by the wind,  
 aloft to heaven  
 Rise, lightly borne, the flames of fire.
5. These lightly kindled fiery flames are all around made visible,  
 Even as the gleamings of the Dawns.
6. As Jātavedas speeds along, the dust is black beneath his feet,  
 When Agni spreads upon the earth.
7. Making the plants his nourishment, Agni devours and wears  
 not,  
 Seeking the tender shrubs again.
8. Bending him down with all his tongues, he flickers with his  
 fiery glow :  
 Splendid is Agni in the woods.
9. Agni, thine home is in the floods : 'into the plants thou  
 forcest way,  
 And as their Child art born anew.
10. Worshipped with offerings shines thy flame, O Agni, from  
 the sacred oil,  
 With kisses on the ladle's mouth.

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3 *The ship* : a metaphorical expression for hymn and sacrifice. Cf.  
 I 46. 7 ; 140. 12 ; IX. 89. 2 ; X. 44. 6 ; 63. 10 ; 101. 2 ; 105. 9



- 11 Let us serve Agni with our hymns, Disposer, fed on ox and cow,  
Who bears the Soma on his back.
- 12 Yea, thee, O Agni, do we seek with homage and with fuel,  
Priest  
Whose wisdom is most excellent.
- 13 O worshipped with oblations, pure Agni, we call on thee as  
erst  
Did Bhṛigu, Manus, Angiras.
- 14 For thou, O Agni, by the fire, Sage by the Sage, Good by the  
Good,  
Friend by the Friend, art lighted up.
- 15 So wealth in thousands, food with store of heroes give thou to  
the sage,  
O Agni, to the worshipper.
- 16 O Agni, Brother, made by strength, Lord of red steeds and  
brilliant sway,  
Take pleasure in this land of mine.
- 17 My praises, Agni, go to thee, as the cows seek the stall to  
meet  
The lowing calf that longs for milk.
- 18 Agni, best Angiras, to thee all people who have pleasant homes  
Apart, have turned as to their wish.
- 19 The sages skilled in holy song and thinkers with their thoughts  
have urged  
Agni to share the sacred feast.
- 20 So, Agni, unto thee the Priest, Invoker, strong in forays, pray  
Those who spin out the sacrifice.
- 21 In many a place, the same in look art thou, a Prince o'er all  
the tribes :  
In battles we invoke thine aid.

---

11 *Fed on ox and cow* : 'the eater of the ox, the eater of the marrow.'—Wilson. *Who bears the Soma on his back* : *samapishthāya* : 'on whose back the libation is poured'—Wilson. 14 *Sāyana* refers to the *Aitareya Brāhmaṇa*, I. 16, 'which describes how the fire produced by friction from the two *avanis* [fire-sticks] is thrown into the *Āhavanīya* fire, in the *Atithyeshṭi* ceremony. "In the verse *swam hyagne* [For thou, O Agni] etc., the one *vipra* (a sage) means one Agni, the other *vipra* the other Agni; the one *san* (being, existing) means the one, the other *san* (in *sati*) the other Agni.' (Haug's trans.).—Note by E. B. C. in Wilson's Translation. *Sān* and *sata* may also mean 'good.' 16 *Made by strength* : produced by violent agitation of the fire-stick.

- 22 Pray thou to Agni, pray to him who blazes served with sacred oil :  
 Let him give ear to this our call.
- 23 We call on thee as such, as one who hears, as Jātavedas, one, Agni ! who beats away our foes.
- 24 I pray to Agni, King of men, the Wonderful, the President Of holy Laws : may he give ear.
- 25 Him like a bridegroom, him who stirs all people, like a noble horse,  
 Like a fleet steed, we instigate.
- 26 Slaying things deadly, burning up foes, Rākshasas, on every side,  
 Shine, Agni, with thy sharpened flame.
- 27 Thou whom the people kindle even as Manus did, best Angiras !  
 O Agni, mark thou this my speech.
- 28 O Agni, made by strength ! be thou born in the heavens or born in floods,  
 As such we call on thee with songs..
- 29 Yea, all the people, all the folk who have good dwellings, each apart,  
 Send food for thee to eat thereof.
- 30 O Agni, so may we, devout, gazed at by men, throughout our days  
 Pass lightly over all distress.
- 31 We venerate with cheerful hearts the cheerful Agni, dear to all,  
 Burning, with purifying flame.
- 32 So thou, O Agni rich in light, beaming like Sūrya with thy rays  
 Boldly demolishest the gloom.
- 33 We pray to thee for this thy gift, Victor ! the gift that fail-eth not,  
 O Agni, choicest wealth from thee.

## HYMN XLIV.

Agni.

Pay service unto Agni with your fuel, rouse your Guest with oil :

In him present your offerings.

- 2 Agni, do thou accept my laud, be magnified by this my song:  
 Welcome my sweetly-spoken words.

28 *In the heavens :* as the sun. *In floods :* in the waters of the firmament as lightning. 30 *Gazed at by men :* objects of their admiration 'Beholding men,'—Wilson. 'Living (among men).'  
 —St Petersburg Lexicon.

- 3 Agni, envoy, I place in front; the oblation-bearer I address :  
Here let him seat the Deities.
- 4 Agni, the lofty flames of thee enkindled have gone up on high,  
Thy bright flames, thou Refulgent One
- 5 Beloved! let my ladles full of sacred oil come near to thee :  
Agni, accept our offerings.
- 6 I worship Agni—may he hear! the cheerful, the Invoker,  
Priest  
Of varied splendour, rich in light.
- 7 Ancient Invoker, meet for praise, beloved Agni, wise and  
strong,  
The visitant of solemn rites.
- 8 Agni, best Angiras, accept straightway these offerings, and  
guide  
The seasonable sacrifice.
- 9 Excellent God, with brilliant flames, enkindled bring thou  
hitherward,  
Knowing the way, the Heavenly Host.
- 10 Him, Sage and Herald, void of guile, ensign of sacrifices, him  
Smoke-bannered, rich in light, we seek.
- 11 O Agni, be our Guardian thou, God, against those who in-  
jure us :  
Destroy our foes, thou Son of Strength.
- 12 Making his body beautiful, Agni the Sage hath waxen by  
The singer and his ancient hymn.
- 13 I invoke the Child of Strength, Agni with purifying flame,  
At this well-ordered sacrifice.
- 14 So Agni, rich in many friends, with fiery splendour, seat  
thyself  
With Gods upon our sacred grass.
- 15 The mortal man who serves the God Agni within his own  
abode,  
For him he causes wealth to shine.
- 16 Agni is head and height of heaven, the Master of the earth  
is he :  
He quickeneth the waters' seed.
- 17 Upward, O Agni, rise thy flames, pure and resplendent, blaz-  
ing high,  
Thy lustres, fair effulgences.

14 *Rich in many friends* : 'thou who hast Mitra's splendour.'—Ludwig. 15 *For him he causes wealth to shine* : or, 'To him he shines forth opulence.' 'To him he gives riches.'—Wilson. 16 *The waters' seed* : as lightning, he impregnates the waters of the air.

- 18 For, Agni, thou as Lord of light rulest o'er choicest gifts :  
     may I,  
 Thy singer, find defence in thee.
- 19 O Agni, they who understand stir thee to action with their  
     thoughts :-  
 So let our songs enhance thy might.
- 20 We ever claim the friendship of Agni, the singing messenger,  
 Of Godlike nature, void of guile.
- 21 Agni who bears most holy sway, the holy Singer, holy Sage,  
 Shines holy when we worship him.
- 22 Yea, let my meditations, let my songs exalt thee evermore :  
 Think, Agni, of our friendly bond.
- 23 If I were thou and thou wert I, O Agni, every prayer of  
     thine  
 Should have its due fulfilment here.
- 24 For Excellent and Lord of wealth art thou, O Agni, rich in  
     light :  
 May we enjoy thy favouring grace.
- 25 Agni, to thee whose laws stand fast our resonant songs of  
     praise speed forth  
 As rivers hasten to the sea.
- 26 Agni, the Youthful Lord of men, who stirreth much and  
     eateth all,  
 The Sage, I glorify with hymns.
- 27 To Agni let us haste with lauds, the Guide of sacrificial rites,  
 Armed with sharp teeth, the Mighty One
- 28 And let this man, good Agni, be with thee the singer of thy  
     praise :  
 Be gracious, Holy One, to him.
- 29 For thou art sharer of our feast, wise, ever watchful as a  
     Sage :  
 Agni, thou shinest in the sky.
- 30 O Agni, Sage, before our foes, before misfortunes fall on us,  
 Excellent Lord, prolong our lives.

## HYMN XLV.

Indra.

HITHERWARD ! they who light the flame and straightway trim  
     the sacred grass.  
 Whose Friend is Indra ever young.

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26 *Eateth all* : consumes the entire oblation.—Sāyana. But the meaning is probably general.      28 *This man* : the Rishi or singer himself.      29 *In the sky* : or, up to heaven.

- 2 High is their fuel, great their laud, wide is their splinter from  
the stake,  
Whose Friend is Indra ever young.
- 3 Unquelled in fight the hero leads his army with the warrior chiefs,  
Whose Friend is Indra ever young.
- 4 The new-born Vritra-slayer asked his Mother, as he seized  
his shaft,  
Who are the fierce? Who are renowned?
- 5 Savast answered, He who seeks thine enmity will battle like  
A stately elephant on a hill.
- 6 And hear, O Maghavan; to him who craves of thee thou  
granteest all :  
Whatever thou makest firm is firm.
- 7 What time the Warrior Indra goes to battle, borne by noble  
steeds,  
Best of all charioteers is he. .
- 8 Repel, O thunder-armed, in all directions all attacks on us :  
And be our own most glorious God.
- 9 May Indra set our car in front, in foremost place to win the spoil,  
He whom the wicked injure not.
- 10 Thine enmity may we escape, and, Sakra, for thy bounty, rich  
In kine, may we come near to thee ;
- 11 Softly approaching, Thunder armed ! wealthy by hundreds,  
rich in steeds,  
Unrivalled, ready with our gifts.
- 12 For thine exalted excellence gives to thy worshippers each day  
Hundreds and thousands of thy boons.
- 13 Indra, we know thee breaker-down even of strong forts,  
winner of spoil,  
As one who conquers wealth for us.
- 14 Though thou art highest, Sage and Bold ! let the drops cheer  
thee when we come  
To thee as to a trafficker.

---

2 *Splinter* : the first shaving, splinter, or strip of wood, cut from the *gīṭa* or sacrificial post, and used in the sacrifice. 4 As soon as he was born Indra showed his warlike disposition, and asked what worthy opponents he should have. 5 *Sarastī*, or, the Strong Dame ; his mother. *Aditi*. A *stately elephant* : I follow Sāyana who explains *dṛṣṇā* as *darsanīya gajāḥ*, a beautiful elephant, although in other places the word seems to mean beauty (I. 124 7), and forehead (V. 80 6). The allusion is to the size and strength of Vritra, Indra's future antagonist. 14 *As to a trafficker* : as to one who knows the value of our worship and oblations and will give something in return.

- 15 Bring unto us the treasure of the opulent man who, both to give,  
Hath slighted thee for gain of wealth.
- 16 Indra, these friends of ours, supplied with Soma, wait and look to thee,  
As men with fodder to the herd.
- 17 And thee who art not deaf, whose ears are quick to listen, for our aid,  
We call to us from far away.
- 18 When thou hast listened, make our call one which<sup>^</sup> thou never wilt forget,  
And be our very nearest Friend.
- 19 When even now, when we have been in trouble, we have thought of thee,  
O Indra, give us gifts of kine.
- 20 O Lord of Strength, we rest on thee, as old men rest upon a staff:  
We long to have thee dwell with us.
- 21 To Indra sing a song of praise, - Hero of mighty valour, him Whom no one challenges to war.
- 22 Hero, the Soma being shed, I pour the juice for thee to drink: Sate thee and finish thy carouse.
- 23 Let not the fools, or those who mock, beguile thee when they seek thine aid :  
Love not the enemies of prayer.
- 24 Here let them with rich milky draught cheer thee to great munificence :  
Drink as the wild-bull drinks the lake.
- 25 Proclaim in our assemblies what deeds, new and ancient, far away  
The Vritra-slayer hath achieved.
- 26 In battle of a thousand arms Indra drank Kadrû's Soma juice: There he displayed his manly might.
- 27 True undeniable strength he found in Yadu and in Turvaṣa,  
And conquered through the sacrifice.

---

23 *The enemies of prayer* : according to Sāyaṇa those who hate B-āhuṃs. 24 *The wild bull* : the gaur. 25 *Kadrû's Soma juice* : Kadrû here is apparently the name of a Rishi or of one of the officiating priests. The St. Petersburg Lexicon takes it to mean, from a *kadrû* or Soma vessel. 27 *Undeniable* : *ahnavāydam*, according to Sāyaṇa, is the name of the enemy of Turvaṣa and Yadu, 'he overcame Ahnavāya in battle.'—Wilson.

- 28 Him have I magnified, our Lord in common, Guardian of your folk,  
Discloser of great wealth in kine ;
- 29 Ribhukshan, not to be restrained, who strengthened Tugra's son in lauds,  
Indra beside the flowing juice :
- 30 Who for Tṛisoka clave the hill that formed a wide receptacle,  
So that the cows might issue forth.
- 31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,  
Do it not, Indra, but be kind.
- 32 But little hath been heard of done upon the earth by one like thee :  
Let thine heart, Indra, turn to us.
- 33 Thine then shall be this high renown, thine shall these lofty praises be,  
When Indra, thou art kind to us.
- 34 Not for one trespass, not for two, O Hero, slay us, nor for three,  
Nor yet for many trespasses.
- 35 I fear one powerful like thee, the crusher-down of enemies.  
Mighty, repelling all attacks.
- 36 O wealthy God ne'er may I live to see my friend or son in need :  
Hitherward let thy heart be turned.
- 37 What friend, O people, unprovoked, hath ever said unto a friend,  
He turns and leaves us in distress ?
- 38 Hero, insatiate enjoy this Soma juice so near to thee,  
Even as a hunter rushing down.

---

29 *Ribhukshan* : Indra, Lord of the Ribhus. *Tugra's son* : Bhujyu. According to Śāyana, *ugraśvati* *i*ham means 'augmenter of water.' 30 The hill is the massive 'rain cloud, and the cows are streams of water. 31 *Do it not* : 'Śāyana understands this, "do it not, for thou hast done it for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis ? or would he monopolize all ?—Note by E. B. C. in Wilson's Translation. 32 'In the following verses (32—36) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness.'—*O. S. Texts*, V. p. 111. 37 This stanza is Indra's answer to the poet's complaint. The meaning seems to be : no friend without good cause calls his friend a traitor. What then have I done, or left undone, that thou shouldst say that I have forsaken thee ? See Ludwig's Commentary on the very difficult *jaka kāk* or *jakākāh*.

- 39 Hither I draw those Bays of thine yoked by our hymn, with  
splendid car,  
That thou mayst give unto the priests.
- 40 Drive all our enemies away, smite down the foes who press  
around,  
And bring the wealth for which we long :
- 41 O Indra, that which is concealed in strong firm place precipi-  
tous :  
Bring us the wealth for which we long :
- 42 Great riches which the world of men shall recognize as sent  
by thee :  
Bring us the wealth for which we long.

## HYMN XLVI.

Indra.

- Wx, Indra, Lord of ample wealth, our Guide, depend on one  
like thee,  
Thou driver of the Tawny Steeds.
- 2 For, Hurler of the Bolt, we know thee true, the giver of our  
food,  
We know thee giver of our wealth.
- 3 O thou whose majesty the bards celebrate with their songs,  
thou Lord  
Of hundred powers and hundred aids.
- 4 Fair guidance hath the mortal man whom Aryaman, the Marut  
host,  
And Mitra, void of guile, protect.
- 5 Kine, steeds, and hero strength he gains, and prospers, by the  
Adityas sped,  
Ever in wealth which all desire.
- 6 We pray to Indra for his gift, to him the Fearless and the  
Strong,  
We pray to him the Lord of wealth.
- 7 For verily combined in him are all the fearless powers of aid.  
Him, rich in wealth let swift Steeds bring to us, his Bays, to  
Soma juice for his carouse :
- 8 Yea, that most excellent carouse, Indra, which slays most ene-  
mies.  
With Heroes wins the light of heaven, and is invincible in war:

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The hymn appears to be composed of two or more originally separate hymns (see Pischel, *Vedische Studien*, 1 pp. 7—9) There are seventeen varieties of metre (see Index of Hymns). The hymn is difficult and obscure in parts, where only conjectural translations can be given.  
7 *Powers of aid* : or, succourers ; the Maruts may be intended.



9 Which merits fame all-bountiful ! and, unsubdued, hath victory in deeds of might.

So come to our libations, Strongest ! Excellent ! May we obtain a stall of kine.

10 Responding to our wish for cows, for steeds, and chariots, as of old,

Be gracious. Greatest of the Great !

11 For, Hero, nowhere can I find the bounds of thy munificence. Still do thou favour us, O Bolt-armed Maghavan : with strength hast thou rewarded hymns,

12 High glorifier of his friend, he knows all generations, he whom many praise.

All races of mankind with ladles lifted up invoke that Mighty Indra's aid.

13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vṛitra-slayer, Maghavan.

14 In the wild raptures of the juice sing to your Hero with high laud, to him the wise,

To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.

15 Thou givest wealth to me myself, thou givest treasure, Excellent ! and the strong steed,

O Much-invoked, in deeds of might, yea, even now.

16 Him, Sovran Ruler of all precious things, who even hath power o'er this fair form of his,

As now it taketh shape, and afterward,

17 We praise, so that the Mighty One may speed to you, Pourer of bounties, Traveller, prepared to go.

Thou favourest the Maruts known to all, by song and sacrifice. With song and praise I sing to thee.

18 We in the sacrifice perform their will whose voice is lifted

The worship of those Thundering Ones who o'er the ridges of these mountains fly in troops.

13 This stanza may have been the conclusion of one of the original hymns. 14 *As the hymn alloweth it* : in due accordance with the metre. 16 Sâyana explains the latter part of the first line and the following part of the second as, ' who overcomes this obstructor (the enemy) as he wages war.' I follow Ludwig's interpretation who refers to III 53 8, ' Maghavan weareth every shape at pleasure, effecting magic changes in his body ;' and VI. 47. 18, ' Indra moves multiform by his illusions.' 18 *Their will* : the pleasure of the Maruts.

- 19 O Indra, Mightiest, bring us that which crushes men of evil minds,  
Wealth, suited to our needs, O Stirrer of the thought, best wealth, O thou who stirrest thought.
- 20 O Winner, noble winner, strong, wondrous, most splendid, excellent,  
Sole Lord of victory, bring all-overpowering wealth, joy-giving, chief in deeds of might.
- 21 Now let the godless man approach who hath received reward so great  
As Vāsa Aśvya, when this light of morning dawned, received from Prithusravas, from Kanita's son.
- 22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained ;  
Ten hundred brown in hue, and other ten red in three spots : in all, ten thousand kine.
- 23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,  
Turn with swift whirl my chariot wheel ;
- 24 The gifts which Prithusravas gave, Kanita's son munificent, He gave a chariot wrought of gold : the prince was passing bountiful, and won himself most lofty fame.
- 25 Come thou to this great rite of ours, Vāyu ! to give us vigorous light.  
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.
- 26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,  
Through these our Soma draughts and those who press, to give drinker of pure bright Soma juice.
- 27 Who hath inclined this glorious one, bounteous himself, to give me gifts.  
Borne on firm chariot with the prosperous Nahusha, wise, to a man yet more devout.

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20 *O winner* : of wealth to be given to thy worshippers. 'O bountiful, most bountiful.'—Wilson. 21 *Vāsa Aśvya* : the Rishi of the hymn See I. 112. 10 *Prithusravas* : see I 116 21. 22 *In all, ten thousand kine* : the exact meaning is not very clear. The last line is rendered differently in Wilson's Translation : 'a thousand brown mares,—and ten times ten thousand cows with three red patches.' 26 *Who* : apparently Vāyu, but, according to Sâyana, Prithusravas. 27 *On firm chariot* : literally, on a car made of the wood of the Aradu tree (*Calocanthes Indica*). But Sâyana make two proper names of the words, with Aradva and Aksha.'

- 28 Sole Lord in beauty meet for praise, O Vāyu, dropping fatness down,  
 Hurried along by steeds, by camels, and by hounds, spreads forth thy train : even this it is.
- 29 So, as a prize dear to the strong, the sixty thousand have I gained,  
 Bulls that resemble vigorous steeds.
- 30 To me come oxen like a herd, yea, unto me the oxen come.
- 31 And in the grazing herd he made a hundred camels bleat for me,  
 And twenty hundred mid the white.
- 32 A hundred has the sage received, Dāsa Balbūtha's and Taruksha's gifts.  
 These are thy people, Vāyu who rejoice with Indra for their guard, rejoice with Gods for guards.
- 33 And now to Vasa Asvya here this stately woman is led forth,  
 Adorned with ornaments of gold.

## HYMN XLVII.

Adityas.

- GREAT help ye give the worshipper, Varuna, Mitra, Mighty Ones!  
 No sorrow ever reaches him whom ye, Adityas, keep from harm  
 Yours are incomparable aids, and good the succour they afford.
- 2 O Gods, Adityas, well ye know the way to keep all woes afar.  
 As the birds spread their sheltering wings, spread your protection over us.
- 3 As the birds spread their sheltering wings let your protection cover us.  
 We mean all shelter and defence, ye who have all things for your own
- 4 To whomsoever they, Most Wise, have given a home and means of life,  
 O'er the whole riches of this man they, the Adityas, have control
- 5 As drivers of the car avoid ill roads, let sorrows pass us by.  
 May we be under Indra's guard, in the Adityas' favouring grace.
- 6 For verily men sink and faint through loss of wealth which ye have given.  
 Much hath he gained from you, O Gods, whom ye, Adityas, have approached.

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28 The *steeds, camels, and hounds* are apparently the fantastic forms of the clouds that fly before Vāyu or the wind. 31 *Mid the white* : herds of cows. 32 *Dāsa Balbūtha* : probably an aboriginal ally of Prithu-gravas. See Weber, *Episches im vedischen Ritual*, p 30.

33 *This stately woman* : probably the wife of the conquered King.—*and wig.* 1 *Yours are, etc* : the refrain recurs in every verse of the hymn.

- 7 On him small no fierce anger fall, no sore distress shall visit him,  
To whom, Ādityas, ye have lent your shelter that extendeth far.
- 8 Resting in you, O Gods, we are like men who fight in coat of mail.  
Ye guard us from each great offence, ye guard us from each lighter fault.
- 9 May Aditi defend us, May Aditi guard and shelter us,  
Mother of wealthy Mitra and of Aryaman and Varuna.
- 10 The shelter, Gods, that is secure, auspicious, free from malady,  
A sure protection, triply strong even that do ye extend to us
- 11 Look down on us, Ādityas, as a guide exploring from the bank.  
Lead us to pleasant ways as men lead horses to an easy ford
- 12 Ill be it for the demons' friend to find us or come near to us.  
But for the milch cow be it well, and for the man who strives for fame.
- 13 Each evil deed made manifest, and that which is concealed,  
O Gods,  
The whole thereof remove from us to Trita Āptya far away.
- 14 Daughter of Heaven, the dream that bodes evil to us or to our kine,  
Remove, O Lady of the Light, to Trita Āptya far away.
- 15 Even if, O Child of Heaven, it make a garland or a chain of gold,  
The whole bad dream, whate'er it be, to Trita Aptya we consign.
- 16 To him whose food and work is this, who comes to take his share therein,  
To Trita, and to Dvita, Dawn ! bear thou the evil dream away.

13 *To Trita Aptya far away* : Trita Aptya is a divinity dwelling in the remotest part of the heavens to whom it was customary to wish away and consign any threatened calamity or unpleasantness. As Sāyaṇa regards Trita Aptya as the Richi of the hymn, he is compelled to force a different interpretation as the first half of the second line '(let it not be found) in Trita Aptya, keep it far from us.'—Wilson 14 *Daughter of Heaven* : Ushas or Dawn 15 'The sense would then be 'even though parts of it be pleasant, we put the whole of the evil dream away'—Macdonell, *Journal of R. A. S.*, July, 1893 p 461. 16 *To him* : to Trita whose business it is to receive these consignments. *To Dvita* : a similar being sometimes associated with Trita. See V 18 2.

- 17 As we collect the utmost debt, even the eighth and sixteenth part,  
So unto Aptya we transfer together all the evil dream.
- 18 Now have we conquered and obtained, and from our trespasses are free.  
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

## HYMN XLVIII.

Soma.

- WISELY have I enjoyed the savoury viand, religious-thoughted, best to find out treasure,  
The food to which all Deities and mortals, calling it meath, gather themselves together.
- 2 Thou shalt be Aditi as thou hast entered within, appeaser of celestial anger.  
Indu, enjoying Indra's friendship, bring us—as a swift steed the car—forward to riches.
- 3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.  
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?
- 4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,  
As a wise Friend to friend: do thou, wide ruler, O Soma, lengthen out our days for living.
- 5 These glorious drops that give me freedom have I drunk.  
Closely they knit my joints as straps secure a car.  
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.
- 6 Make me shine bright like fire produced by friction: gave us a clearer sight and make us better.  
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?
- 7 May we enjoy with an enlivened spirit the juice thou givest like ancestral riches.  
O Soma, King, prolong thou our existence as Surya makes the shining days grow longer.

1 *Meath*: *māthu*: or, sweet. 2 *Within*: within my heart *Indu*: Soma. 3 *We have drunk Soma*: see Muir, *O S texts*, III 264, 265.  
5 *From slipping on the way*: 'may they keep us from a loosely-knit worship'—Wilson.

- 8 King Soma, favour us and make us prosper : we are thy devotees ; of this be mindful.  
Spirit and power are fresh in us O Indu : give us not up unto our foeman's pleasure.
- 9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.  
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.
- 10 May I be with the Friend whose heart is tender, who, Lord of Days ! when quaffed will never harm me—  
This Soma now deposited within me. For this, I pray for longer life to Indra.
- 11 Our maladies have lost their strength and vanished : they feared, and passed away into the darkness.  
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.
- 12 Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals  
So let us serve this Soma with oblation, and rest securely in his grace and favour.
- 13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.  
So with oblation let us serve thee, Indu, and so let us become the lords of riches,
- 14 Give us your blessing, O ye Gods, preservers. Never may sleep or idle talk control us.  
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.
- 15 On all sides, Soma, thou art our life-giver : aim of all eyes, light-finder, come within us.  
Indu, of one accord with thy protections both from behind and from before preserve us.

## HYMN XLIX.

Agni.

AGNI, come hither with thy fires ; we choose thee as Invoking Priest.  
Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.

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9 *Aim of men's eyes* : or, beholder of men. 12 *Immortal in himself* : see note on I 18 4 13 *Soma* : here the Moon-God, who is intimately connected with the Pitris or Fathers. See *Hymns of the Atharva veda*, XVIII. 4. 72.

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I place at the end of this Book the eleven hymns called the *Vākābil-ya*, which are usually inserted after hymn XLVIII These hymns

Indwig.  
 numbers probably have reference to the four quarters of the sky.—  
 The  
 ritual of sacrifice. 6 Priests & wealthy patrons. According to  
 looks down on : butter-baked. — Wilson 2 The answers : of the  
 bond with the numbers in Max Müller's edition of the text. 2 Those  
 of this hymn and of all that follow in this Book to make them corres-  
 XXII.) pp. xvi—xviii Eleven must be added to the number  
 See also Max Müller's *Texte Sanscrits* I (2nd ed.) Book of the East, Vol.  
 Commentary. See Wilson's Translation, V. p. 96, note by Cowell  
 and *Andakas* (Charters), and *Sāyana* does not notice them in his  
 are not reckoned in the division of the Rigveda into Mandalas (Books)

through four hymns, Vān, and thou us.  
 Protect us through three hymns, O Lord of Power and Might,  
 second hymn,  
 9 Protect us, Agni, through the first, protect us through the

O Most Youthful God.  
 With condensing guards, unspies, unassailable, protect us.  
 friend of hands.

8 Give us not as a prey to mortal enemy, nor to the wicked  
 ill against thy friend.

So bright as Mitra is, burn him who injures us, him who plots  
 underwood.  
 7 O Agni, as thou burnest down to earth even high-grown

keeping of the Gods.  
 So may my princes, with good fires, abiding foes, rest in the

to thy worshipper : Great art thou.  
 6 Shine, Most Replenished ! blaze, send bliss unto the folk, and

thee to come.  
 The holy singers, O religious-kindled God ! strangers, call on  
 a sage.

5 Pamed art thou, Agni, far and wide, Preserver, righteous, and  
 thee, gracious, with our songs.

Come, Vān, to the banquet that is well-prepared : rejoice  
 the countless, for the feast.  
 4 Most Youthful and Eternal, bring the longing Gods to me,

by singers with their hymns.  
 Best offerer, cheerful, to be praised in holy rites, pure Lord !

worshipful.  
 3 Agni, thou art Disposer, Sage, Herald, bright God ! and

most in sacrificial rites.  
 To Agni, Child of Force, whose locks drop oil, we seek, fore-  
 the sacrifice.

2 For unto thee, O Angiras, O Son of Strength, move ladies in

- 10 Preserve us from each fiend who brings the Gods no gift,  
preserve thou us in deeds of strength :  
For we possess in thee the nearest Friend of all for service  
of the Gods and weal.
- 11 O Holy Agni, give us wealth renowned with men and strength-  
ening life.  
Bestow on us, O Helper, that which many crave, more glorious  
still by righteousness ;
- 12 Wherewith we may o'ercome our rivals in the war, o'erpower-  
ing the foe's designs.  
So wax thou by our food, O Excellent in strength. Quicken  
our thoughts that find out wealth.
- 13 Agni is even as a bull who whets and brandishes his horns.  
Well-sharpened are his jaws which may not be withstood : the  
Child of Strength hath powerful teeth.
- 14 Not to be staved, O Bull, O Agni, are thy teeth when thou  
art spreading far and wide.  
Make our oblations duly offered up, O Priest, and give us  
store of precious things.
- 15 Thou liest in the wood : from both thy Mothers mortals kindle  
thee.  
Unweariedly thou bearest up the offerer's gifts, then shinest  
bright among the Gods.
- 16 And so the seven priests, O Agni, worship thee, Free, giver-  
Everlasting One.  
Thou cleavest through the rock with heat and fervent glow,  
Agni, rise up above the men.
- 17 For you let us whose grass is trimmed call Agni, Agni, rest-  
less God.  
Let us whose food is offered call to all the tribes Agni the  
Invoking Priest of men.
- 18 Agni, with noble psalm that tells his wish he dwells, thinking  
on thee who guardest him.  
Speedily bring us strength of many varied sorts to be most  
near to succour us.
- 19 Agni, Praise-singer! Lord of men, God! burner-up of Rākshasas,  
Mighty art thou, the ever-present Household-Lord, Home-  
friend and Guardian from the sky.

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12 *Wherewith* : referring to the wealth which Agni is asked to give. 15 *In the wood* : in the pieces of wood used for the production of Agni. 16 *Seven priests* : minor Hotar priests, such as the Maitrāvaruṇa and others. *The rock & adrim*, explained by Sāyaṇa as *megham*, the cloud. 17 *The restless God* : or, 'the irresistible.'—Wilson 18 *He dwells* : that is, the pious institutor of sacrifice.



- 20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.  
 To distant pastures drive faint hunger : far away, O Agni, chase the demons' friends.

## HYMN L.

Indra.

- BOTH boons,—may Indra, hitherward turned, listen to this prayer of ours,  
 And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.
- 2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.  
 Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.
- 8 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.  
 We know thee, Lord of Bay Steeds ! victor in the fight, vanquishing e'en the invincible.
- 4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom wilt it.  
 May we, O fair of cheek, win booty with thine aid, O Thunderer, swiftly seeking it.
- 5 Indra, with all thy saving helps give us assistance, Lord of power.  
 For after thee we follow even as glorious bliss, thee, Hero, finder-out of wealth.
- 6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou.  
 For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.
- 7 For thou,—come to the worshipper !—wilt find great wealth to make us rich.  
 Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.
- 8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.  
 With singers' hymns have we brought the Fort-render near, singing to Indra for his grace.

20 *Spell of those who deal in spells : yāturyātumavakim : 'torment of the evil spirits.'*—Wilson.

1 *Both boons : Indra is asked to hear the prayer and to drink the Soma.*

- 9 Where the simple or the sage, Indra, have offered praise to thee,  
He, Satakratu ! by his love hath gladdened thee, ambitious !  
ever pressing on !
- 10 If he the Strong of arm, the breaker-down of forts, the great  
Destroyer, hear my call,  
We, seeking riches cry to Indra, Lord of wealth, to Satakratu  
with our lauds.
- 11 We count not then as sinners, nor as niggardly or foolish men,  
When with the Soma juice which we have shed we make Indra,  
the Mighty One, our Friend.
- 12 Him have we yoked in fight, the powerful Conqueror, debt  
claimer, not to be deceived.  
Best charioteer, the Victor marks each fault, he knows the  
strong to whom he will come near.
- 13 Indra, give us security from that whereof we are afraid.  
Help us, O Maghavan, let thy succour give us this : drive  
away foes and enemies.
- 14 For thou, O liberal Lord of bounty, strengthenest his ample  
home who worships thee.  
So Indra, Maghavan, thou Lover of the Song, we with pressed  
Soma call on thee.
- 15 Indra is Vṛitra slayer, guard, our best defender from the foe.  
May he preserve our last and middlemost, and keep watch  
from behind us and before.
- 16 Defend us from behind, below, above, in front, on all sides,  
Indra, shield us well.  
Keep far away from us the terror sent from heaven : keep  
impious weapons far away.
- 17 Protect us, Indra, each to day, each morrow, and each follow-  
ing day.  
Our singers, through all days, shalt thou, Lord of the brave,  
keep safely both by day and night.
- 18 A crushing Warrior, passing rich is Maghavan, endowed with  
all heroic might.  
Thine arms, O Satakratu, are exceeding strong, arms which  
have grasped the thunderbolt.

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9 *The simple or the sage* : 'the unskilled or the skilled.'—Wilson.  
12 *Marks each fault* : the meaning of *bhrimān* is uncertain : according  
to Ludwig it is 'his supporter or feeder,' that is, the worshipper who  
presents him with sacrificial food. Sāyaṇa takes it with *vājinam* : 'the  
strong racer.'—Wilson. *The strong* : the rich and powerful worshipper.  
15 *Our last and middlemost* : *putram*, son, being understood, according  
to Sāyaṇa. The expression probably means 'all of us.' 16 *The ter-  
ror sent from heaven* : 'supernatural alarm'—Wilson.

## LI.

OFFER ye up as praise to him that wherein Indra's takes delight.  
The Soma-bringers magnify Indra's great energy with hymns.  
Good are the gifts that Indra gives.

- 2 Sole among chiefs, companionless, impetuous, and peerless, he  
Hath waxen great o'er many folk, yea, over all things born,  
in might.
- 3 Lord of swift bounty, he will win e'en with a steed of worth-  
less sort.  
This, Indra, must be told of thee who wilt perform heroic deeds.
- 4 Come to us hither : let us pay devotions that enhance thy  
might,  
For which, Most Potent ! thou wouldst fain bless the man  
here who strives for fame.
- 5 For thou, O Indra, makest yet more bold the spirit of the bold  
Who with strong Soma serveth thee, still ready with his  
reverent prayers.
- 6 Worthy of song, he looketh down as a man looketh into wells.  
Blessed with the Soma-bringer's skill he maketh him his mate  
and friend.
- 7 In strength and wisdom all the Gods, Indra, have yielded unto  
thee.  
Be thou the Guard of all, O thou whom many praise.
- 8 Praised, Indra, is this might of thine, best for the service of  
the Gods,  
That thou with power dost slay Vṛitra, O Lord of Strength.
- 9 He makes the races of mankind like synods of the Beauteous  
One.  
Indra knows this his manifest deed, and is renowned.
- 10 Thy might, O Indra, at its birth, thee also, and thy mental  
power,  
In thy care, Maghavan rich in kine ! they have increased  
exceedingly.

1 *Good are, etc.* : the refrain is repeated in each verse. 2 *Chiefs* : *aribhāḥ* : men, meaning Gods, according to Sāyaṇa. *Folk* : or, tribes.  
3 *He will win e'en with a steed of worthless sort* : 'He.....wishes to bestow blessings (upon us) with his unurged courser.'—Wilson. 6 *He looketh down* : kindly on us as a thirsty man looks eagerly into a well.  
9 *Like synods of the Beauteous One* : like assemblies that meet to honour him ; but the meaning is obscure. 10 *They* : thy worshippers.

- 11 O Vritra-slayer, thou and I will both combine for winning spoil.

Even malignity will consent, O Bolt-armed Hero, unto us.

- 12 Let us extol this Indra as truthful and never as untrue.  
Dire is his death who pours no gifts : great light hath he who offers them. Good are the gifts that Indra gives.

## HYMN LII.

Indra.

With powers of Mighty Ones hath he, Ancient, Beloved, been equipped,

Through whom the father Manu made prayers efficacious with the Gods.

- 2 Him, Maker of the sky, let stones wet with the Soma ne'er forsake,

Nor hymns and prayer that must be said.

- 3 Indra who knew full well disclosed the kine to the Angirases.  
This his great deed must be extolled.

- 4 Indra, promoter of the song, the sage's Strengtheners as of old,  
Shall come to bless and succour us at presentation of this laud.

- 5 Now after their desire's intent the pious singers with the cry  
Of Hail ! have sung loud hymns to thee, Indra, to gain a stall of kine.

- 6 With Indra rest all deeds of might, deeds done and yet to be performed,  
Whom singers know devoid of guile.

- 7 When the Five Tribes with all their men to Indra have sent out their voice,  
And when the priest hath strewn much grass, this is the Friend's own dwelling place.

- 8 This praise is verily thine own : thou hast performed these manly deeds,  
And sped the wheel upon its way.

- 11 *Malignity* : or the malignant man. 'The niggard.'—Wilson.  
12 *Dire is his death* : or, great is his destruction.

1 This difficult verse is variously interpreted both by Indian commentators and by European scholars I follow partly Aufrecht's translation as given by Dr Muir, and partly Ludwig's Commentary. See *O. S. Texts*, I pp 163—164; Ludwig's *Rigveda*, V pp. 167—168, and Wilson's Translation, V p. 107 The *Ancient, Beloved* appears to be Soma and not Indra. 7 *The Friend's* : Indra's The second line is very obscure See Bergaigne, I vi, and *Vedic Hymns*, I, p 226 I adopt Ludwig's interpretation. 8 *The wheel* : the Sun.

- 9 At the o'erflowing of this Steer, boldly he strode for life, and took  
Soma as cattle take their corn.
- 10 Receiving this and craving help, we, who with you are Daksha's sons,  
Would fain exalt the Maruts' Lord.
- 11 Yea, Hero, with the singers we sing to the duly-coming Band,  
Allied with thee may we prevail.
- 12 With us are raining Rudras, clouds accordant in call to battle,  
at the death of Vṛitra,  
The strong assigned to him who sings and praises. May Gods  
with Indra at their head protect us.

## HYMN LIII

Indra.

- MAY our hymns give thee great delight. Display thy bounty,  
Thunderer.  
Drive off the enemies of prayer.
- 2 Crush with thy foot the niggard churls who bring no gifts.  
Mighty art thou :  
There is not one to equal thee
- 3 Thou art the Lord of Soma pressed, Soma unpressed is also  
thine.  
Thou art the Sovran of the folk.
- 4 Come, go thou forth, dwelling in heaven and listening to the  
prayers of men :  
Thou fillest both the heavens and earth.
- 5 Even that hill with rocky heights, with hundreds, thousands,  
held within,  
Thou for thy worshippers brakest through.
- 6 We call on thee both night and day to taste the flowing Soma  
juice :  
Do thou fulfil our hearts' desire.

9 *This Steer* : Soma ; that is, when abundant libations had been offered, *He* : Indra. 10 *Daksha's sons* : of the same origin with you, : Lords of food, according to Sṣyana. 11 *Duly coming Band* of Maruts, led by Indra. 12 *The strong* : perhaps the thunderbolt with which Indra aids the worshipper.

3 *Unpressed* : in its natural state in the stalks of the plant. Or, as Ludwig suggests, the Soma which Indra drinks in heaven may be meant See VII. 26. 1 5 *That hill* : the cloud with its countless treasures of rain. 6 *Night* : just before dawn.

- 7 Where is that ever-youthful Steer, strong necked and never  
yet bent down ?  
What Brahman ministers to him ?
- 8 To whose libation doth the Steer, betake him with delight  
therein ?  
Who takes delight in Indra now ?
- 9 Whom, Vṛitra-slayer, have thy gifts and hero powers accom-  
panied ?  
Who is thy dearest in the land ?
- 10 For thee among mankind, among the Purus is this Soma shed.  
Hasten thou hither : drink thereof.
- 11 This, growing by Sushomâ and by Ṣaryanâvân, dear to thee,  
In Arjikiya, cheers thee best.
- 12 Hasten thou hitherward, and drink this for munificence to-day,  
Delightful for thine eager draught.

## HYMN LIV.

Indra.

- THOU, Indra, thou art called by men from east and west,  
from north and south,  
Come hither quickly with fleet steeds ;
- 2 If in the effluence of heaven, rich in its light, thou takest joy,  
Or in the sea, in Soma juice.
- 3 With songs I call thee, Great and Wide, even as a cow to  
profit us,  
Indra, to drink the Soma-draught.
- 4 Hither, O Indra, let thy Bays bear up and bring upon thy car  
Thy glory, God ! and majesty.
- 5 Thou, Indra, wouldst be sung and praised as great, strong,  
lordly in thy deeds :  
Come hither, drink our Soma juice.
- 6 We who have shed the Soma and prepared the feast are call-  
ing thee  
To sit on this our sacred grass.

10 *Among the Purus* : among men, or among Kings named Purus, — Ṣaryana. 11 *Sushomâ* : apparently a river which cannot now be identified. *Arjikiya* : probably a country or district. *Saryanâvân* is said to be a lake in the district of Kurukshetra. See Vol. I., Index. For conjectures regarding Sushomâ and Arjikiya See Zimmer, *Altindisches Leben*, pp. 12, 13. Cf. VIII. 7. 29.

2 *The effluence of heaven* : or the place in heaven from which the Amrit flows. *In the sea* : of air ; the firmament. 3 *As a cow* ; as the most useful of all animals.

- 7 As, Indra, thou art evermore the common Lord of all alike,  
As such we invoke thee now.
- 8 The men with stones have milked for thee this nectar of the  
Soma juice :  
Indra, be pleased with it, and drink.
- 9 Neglect all pious men with skill in sacred song : come hither-  
ward  
With speed, and give us high renown.
- 10 Gods, may the mighty rest unharmed, the king who gives me  
spotted kine,  
Kine decked with golden ornaments.
- 11 Beside a thousand spotted kine I have received a gift of gold,  
Pure, brilliant, and exceeding great.
- 12 Durgaha's grandsons, giving me a thousand kine, munificent,  
Have won renown among the Gods.

## HYMN LV

Indra.

- LOUD singing at the sacred rite where Soma flows we priests  
invoke  
With haste, that he may help, as the bard's Cherisher, Indra  
who findeth wealth for you.
- 2 Whom with fair helm, in rapture of the juice, the firm resist-  
less slayers hinder not :  
Giver of glorious wealth to him who sing his praise, honouring  
him who toils and pours :
- 3 Sakra, who like a curry-comb for horses or a golden goad,  
Indra the Vritra-slayer, urges eagerly the opening of the  
stall of kine :

9 *All pious men* : all others worshippers      10 *The King* : who  
instituted the sacrifice. According to Sâyana, Indra is meant, but this  
is impossible      12 *Durgaha's grandsons* : Sâyana explains *durgah-*  
*asya* by *duhkhām gahmānasya* me, of me plunged in grief, and *napataḥ*  
(nepotes) as *arakshitasya*, unprotected : 'Unprotected as I am, and  
plunged in sorrow (my dependents) by the favour of the gods obtain  
food, and are blessed with abundance in a thousand cattle.' See Wil-  
son's Translation, and Cowell's note.

1 *We priests invoke* : the construction is difficult. I follow Ludwig,  
and take *hve*, an infinitive, as equivalent to the first person plural.  
3 *Curry comb for horses* : the purifier of his worshippers and well-skilled  
in horses, according to Sâyana *Golden goad* : wonderful and golden-  
bodied, according to Sâyana The meaning of *kijsh*, as well as of  
*mrīkshah*, is uncertain, but both seem to signify instruments connected  
with horses.

- 4 Who for the worshipper scatters forth ample wealth even though buried, piled in heaps :  
May Indra, Lord of Bay Steeds, fair-helmed Thunderer, act at his pleasure, as he lists.
- 5 Hero whom many praise, what thou hast longed for, even of old, rom men.  
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.
- 6 To Soma, Much-invoked, Bolt armed ! for thy carouse, Celestial, Soma-drinker ! come.  
Thou to the man who prays and pours the juice hast been best giver of delightful wealth.
- 7 Here, verily, yesterday we let the Thunder-wielder drink his fill.  
So in like manner offer him the juice to-day. Now range you by the Glorious One.
- 8 Even the wolf the savage beast that rends the sheep, follows the path of his decrees.  
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.
- 9 What manly deed of vigour now remains that Indra hath not done ?  
Who hath not heard his glorious title and his fame, the Vritra-slayer from his birth ?
- 10 How great his power resistless ! how invincible the Vritra-slayer's matchless might !  
Indra excels all usurers who see the day, excels all traffickers in strength.
- 11 O Indra, Vritra-slayer, we, thy very constant worshippers, Bring prayers ne'er heard before to thee, O Much-invoked, O Thunder-armed, to be thy meed.
- 12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.  
Past the drink-offerings, Vasu, even of the good, hear my call, Strongest God, and come.
- 13 Verily, Indra, we are thine, we worshippers depend on thee.  
For there is none but only thou to show us grace, O Maghavan, thou much invoked.

4 *Buried* : as gold, precious stones, etc. 8 *The wolf* : according to Sâyana, the robber. The reason of mentioning either in this place is not obvious. 10 *Who see the day* : who live. According to Sâyana, who look upon the Sun in their present life, but will be sunk in darkness after death.



- 14 From this our misery and famine set us free, from this dire  
curse deliver us.  
Succour us with thine help and with thy wondrous thought,  
Most Mighty, finder of the way.
- 15 Now let your Somajuce be poured: be not afraid, O Kali's sons.  
This darkening sorrow goes away: yea, of itself it vanishes.

## HYMN LVI.

Âdityas.

- Now pray we to these Kshatriyas, to the Âdityas for their aid:  
These who are gracious to assist.
- 2 May Mitra bear us o'er distress, and Varuṇa and Âryaman,  
Yea, the Âdityas, as they know.
- 3 For wonderful and meet for praise is these Âdityas' saving help  
To him who offers and prepares.
- 4 The mighty aid of you, the great, Varuṇa, Mitra, Âryaman,  
We claim to be our sure defence.
- 5 Guard us, Âdityas, still alive, before the deadly weapon strike  
Are ye not they who hear our call?
- 6 What sheltering defence ye have for him who toils in pouring  
gifts,  
Graciously bless ye us therewith.
- 7 Âdityas, Gods, from sorrow there is freedom, for the sinless,  
wealth.  
O ye in whom no fault is seen.
- 8 Let not this fetter bind us fast: may he release us for success;  
For strong is Indra and renowned.
- 9 O Gods who fain would lend your aid, destroy not us as ye:  
destroy  
Your enemies who go astray.
- 10 And thee too, O Great Aditi, thee also, Goddess, I address,  
Thee very gracious to assist
- 11 Save us in depth and shallow from the foe, thou Mother of  
Strong Sons:  
Let no one of our seed be harmed.
- 12 Far spread! wide-ruling! grant that we unharmed by envy  
may expand:  
Grant that our progeny may live.

---

14 *From this our misery*: the hymn was 'seen' and employed in  
a time of dearth and famine. *Finder of the way*: to prosperity. 15  
*Kali's sons*: Kali is the Rishi or seer of the hymn.

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1 *Kshatriyas*: royal princes. 11 *Of Strong Sons*: the Âdityas.

- 13 Those who, the Princes of the folk, in native glory, ne'er  
deceived,  
Maintain their statutes, void of guile—
- 14 As such, from mouth of ravening wolves, O ye Adityas,  
rescue us,  
Like a bound thief, O Aditi.
- 15 Adityas, let this arrow, yea, let this malignity depart  
From us or e'er it strike us dead.
- 16 For, Bountiful Adityas, we have evermore enjoyed your help,  
Both now and in the days of old.
- 17 To every one, O ye Most Wise, who turneth even from sin to  
you,  
Ye Gods vouchsafe that he may live.
- 18 May this new mercy profit us, which, ye Adityas, frees like  
one Bound from his bonds, O Aditi.
- 19 O ye Adityas, this your might is not to be despised by us :  
So be ye graciously inclined.
- 20 Let not Vivasvān's weapon nor the shaft, Adityas, wrought  
with skill,  
Destroy us ere old age be nigh
- 21 On every side dispel all sin, Adityas, all hostility,  
Indigence, and combined attack.

## HYMN LVII.

Indra.

EVEN as a car to give us aid, we draw thee hither for our  
bliss. Strong in thy deeds, checking assault, Lord, Mightiest  
Indra, of the brave !

- 2 Great in thy power and wisdom, Strong, with thought that  
comprehendeth all !  
Thou hast filled full with majesty.
- 3 Thou very Mighty One, whose hands by virtue of thy great-  
ness grasp  
The golden bolt that breaks its way.
- 4 Your Lord of might that ne'er hath bent, that ruleth over all  
mankind,  
I call, that he, as he is wont, may aid the chariots and the  
men.

17 *Who turneth even from sin* : who comes to you for forgiveness.

20 *Vivasvān's weapon* : the deadly bolt of the Sun, or perhaps,  
metaphorically, of the sacrificer.      21 *Combined attack* : ' the closely  
drawn net.'—Wilson.

- 5 Whom, ever furthering, in frays that win the light, in both  
the hosts  
Men call to succour and to help.
- 6 Indra, the strong, the measureless, worthy of praise, Most  
Bountiful,  
Sole Ruler even over wealth.
- 7 Him, for his ample bounty, him, this Indra do I urge to  
drink,  
Who, as his praise was sung of old, the Dancer, is the Lord  
of men.
- 8 Thou Mighty One, whose friendship none of mortals ever hath  
obtained :  
None will attain unto thy might.
- 9 Aided by thee, with thee allied, in frays for water and for sun,  
Bolt-armed ! may we win ample spoil
- 10 So seek we thee with sacrifice and songs, chief Lover of the  
Song,  
As, in our battles, Indra, thou to Purumâyya gavest help.
- 11 O Thunderer, thou whose friendship and whose onward  
guidance both are sweet,  
Thy sacrifice must be prepared.
- 12 To us, ourselves, give ample room, give for our dwelling ample  
room :  
Give ample room to us to live.
- 13 We count the banquet of the Gods a spacious pathway for  
the men,  
And for the cattle, and the car.
- 14 Six men, yea, two and two, made glad with Soma juice, come  
near to me  
With offerings pleasant to the taste.
- 15 Two brown-hued steeds, Indrota's gift, two bays from Riksha's  
son were mine,  
From Asvamedha's son two red.

7 *The Dancer* : in the dances of war. 10 *Purumâyya* : according to Sâyana 'me (the Rishi) the possessor of much wisdom.' 13 Sacrifice to the Gods procures freedom and security for us and all who belong to us. 15 'These princes with their respective fathers are the six of V. 14. The sons of Riksha and Asvamedha had originally commenced the sacrifice, but Indrota and his father Atithigya came to see it and added their gifts. The sons alone are mentioned : the son is the father's second self, *pitri-putrayor abhedat*.'—Cowell's note in Wilson's Translation.

- 16 From Atithigva good car-steeds, from Ārksha rein-obeying  
steeds,  
From Āsvamedha beauteous ones.
- 17 Indrota, Atithigva's son, gave me six horses matched with  
mares :  
And Putakratu gave besides.
- 18 Marked above all, amid the brown, is the red mare Vṛishanvati,  
Obedient to the rein and whip
- 19 O bound to me by deeds of might, not even the man who loves  
to blame  
Hath found a single fault in you.

## HYMN LVIII.

Indra.

- I SEND you forth the song of praise for Indu, hero-gladdener.  
With hymn and plenty he invites you to complete the sacrifice.
- 2 Thou wishest for thy kine a bull, for those who long for his  
approach  
For those who turn away from him, lord of thy cows whom  
none may kill
- 3 The dappled kine who stream with milk prepare his draught  
of Soma juice :  
Clans in the birth-place of the Gods, in the three luminous  
realms of heaven.
- 4 Praise, even as he is known, with song Indra the guardian of  
the kine,  
The Son of Truth, Lord of the brave.

16 *Ārksha* : the son of Riksha. *Āsvamedha* : the son of Āsvamedha.  
17 *Putakratu* : son of Āsvamedha. 18 *Vṛishanvati* : according to  
von Roth, 'perhaps, that may be found among stallions.' 19 *O*  
*bound to me* : this stanza is addressed to the princes who instituted the  
sacrifice and gave the rewards which have been mentioned.

1 *The song of praise : trishṭubham* : used in a general sense for  
any hymn of praise. *Indu* : Soma. According to Sāyana, Indra is  
meant. 2 The stanza is difficult. I adopt Pischel's explanation of  
*nadam* and *odutindm*. 3 *Clans : visah* : possibly the cows 'are  
meant. Eggeling translates : 'At his birth the well-like milking,  
speckled ones mix the Soma (draught), the clans of the gods in the  
three spheres of the heavens' (Sacred Books of the East, XLI. p. 307).  
Pischel observes : 'The connexion of the first three stanzas is probably  
this : Soma shall be celebrated by you in your song of praise in order  
that he may liberally reward you. What thou wishest for thyself is a  
bull for the cows, in order that they may be propagated and provide  
Indra with milk to be mixed with his Soma juice, while they serve the  
race of Gods in all the three realms of heaven.'—*Verfische Studien*.  
I, p. 197.

- 5 Hither his Bay Steeds have been sent, red Steeds are on the  
sacred grass  
Where we in concert sing our songs.
- 6 For Indra Thunder-armed the kine have yielded mingled milk  
and meath,  
What time he found them in the vault.
- 7 When I and Indra mount on high up to the Bright One's place  
and home,  
We, having drunk of meath, will reach his seat whose Friends  
are three times seven.
- 8 Sing, sing ye forth your songs of praise, ye Priyamedhas, sing  
your songs :  
Yea, let young children sing their lands : as a strong castle  
praise ye him.
- 9 Now loudly let the viol sound, the lute send out its voice with  
might,  
Shrill be the music of the string. To Indra is the hymn up-  
raised.
- 10 When hither speed the dappled cows, unflinching, easy to be  
milked,  
Seize quickly, as it bursts away, the Soma juice for Indra's  
drink.
- 11 Indra hath drunk, Agni hath drunk : all Deities have drunk  
their fill.  
Here Varuna shall have his home, to whom the floods have  
sung aloud as mother-kine unto their calves.
- 12 Thou, Varana, to whom belong Seven Rivers, art a glorious  
God.  
The waters flow into thy -throat as 'twere a pipe with ample  
mouth.
- 13 He who hath made the fleet steeds spring, well-harnessed, to  
the worshipper,

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6 *In the vault* : 'in the cavity of the Soma-vessel.'—von Roth ; 'on the horizon.'—Ludwig ; 'near at hand'—Sâyana. 7 *The Bright One's place* : the station of the Sun *Whose Friends are three times seven* : Indra who is the friend of the Maruts. I follow Ludwig in combining the *trih sapta sakhyah* of the text into one compound word. Sâyana's explanation is different : 'let us be united in the twenty-first sphere of the (universal) friend,'—See note in Wilson's Translation. 9 *The viol* : *gargarah* 'a kind of musical instrument', says Sâyana. *Godha*, originally the leather guard worn by bowmen on the left arm, and *pinad*, (said to mean bowstring) are also, apparently, names of musical instruments. 12 Varuna's throat, or palate, is said to mean the sea, into which the seven rivers flow.

He, the swift Guide, is that fair from that loosed the horses near at hand.

- 14 Indra, the very Mighty, holds his enemies in utter scorn.

He, far away, and yet a child, cleft the cloud smitten by his voice.

- 15 He, yet a boy exceeding small, mounted his newly fashioned car.

He for his Mother and his Sire cooked the wild mighty buffalo.

- 16 Lord of the home, fair-helmeted ascend thy chariot wrought of gold.

We will attend the Heavenly One, the thousand-footed, red of hue, matchless, who blesses where he goes.

- 17 With reverence they come hitherward to him as to a Sovran Lord.

That they may bring him near for this man's good success, to prosper and bestow his gifts.

- 18 The Priyamedhas have observed the offering of the men of old, Of ancient custom while they strewed the sacred grass, and spread their sacrificial food.

## HYMN LIX.

Indra.

HE who, as Sovran Lord of man, moves with his chariots unrestrained,

The Vṛitra-slayer, vanquisher of fighting hosts, preeminent, is praised with song.

- 2 Honour that Indra, Puruṣanman ! for his aid, in whose sustaining hand of old.

The splendid bolt of thunder was deposited, as the great Sun was set in heaven.

- 3 No one by deed attains to him who works and strengthens evermore :

No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might.

15 *His Mother and his Sire* : Earth and Heaven. The *buffalo* is the dark rain-cloud which Indra pierces with his lightning, or perhaps the demon Vāla is intended. 16 *The Heavenly One* : the Sun, which is Indra's chariot *Thousand-footed* : bright with countless rays of light.

17 *This man's* : who institutes the sacrifice.

2 *Puruṣanman* : the Rishi of the hymn addresses himself. *Sustaining* : or *vidhartari* may (with Ludwig) be taken as a nominative with *vājraḥ*, the bolt of thunder as a sustainer (of Order).

- 4 The potent Conqueror, invincible in war, him at whose birth  
the Mighty Ones,  
The Kine who spread afar, sent their loud voices out, heavens,  
earths sent their loud voices out.
- 5 O Indra, if a hundred heavens and if a hundred earths were  
thine—  
No, not a thousand Suns could match thee at thy birth, not  
both the worlds, O Thunderer.
- 6 Thou, Hero, hast performed thy hero deeds with might, yea,  
all with strength, O Strongest One.  
Maghavan, help us to a stable full of kine, O Thunderer, with  
wondrous aids.
- 7 Let not a godless mortal gain this food, O thou whose life is  
long !  
But one who yokes the bright-hued steeds, the Etaṣas, even  
Indra yoker of the Bays.
- 8 Urge ye the Conqueror to give, your Indra greatly to be  
praised,  
To be invoked in shallow waters and in depths, to be invoked  
in deeds of might.
- 9 O Vasa, O thou Hero, raise us up to ample opulence.  
Raise us to gain of mighty wealth, O Maghavan, O Indra, to  
sublime renown.
- 10 Indra, thou justifiest us, and tramplest down thy slanderers.  
Guard thyself, valiant Hero, in thy vital parts: strike down  
the Dāsa with thy blows.
- 11 The man who brings no sacrifice, inhuman, godless, infidel,  
Him let his friend the mountain cast to rapid death, the  
mountain cast the Dasyu down.
- 12 O Mightiest Indra, loving us, gather thou up, as grains of corn  
Within thine hand, of these their kine, to give away, yea,  
gather twice as loving us.
- 13 O my companions, wish for power. How may we perfect Sara's  
praise,  
The liberal princely patron, never to be harmed ?

---

4 *The Kine* : the heavens and the earths. 7 *Etaṣas* : the  
horses of the Sun. 10 *In thy vital parts* : literally, between thy  
thighs. 'Shelter us between thy thighs'—Wilson. 11 *His friend* :  
in which he hopes to find refuge : according to Sāyaṇa, Parvata (moun-  
tain) is a Rishi, the friend of Indra. 12 *Their kine* : the property  
of the hostile aborigines. 13 *Sara's praise* : Sara must be the insti-  
tutor of the sacrifice : according to Sāyaṇa he is Indra, 'the destroyer.'

- 14 By many a sage whose grass is trimmed thou art continually praised,  
That thou, O Śara, hast bestowed here one and here another calf.
- 15 The noble, Śûradeva's son, hath brought a calf, led by the ear, to three of us.  
As a chief brings a goat to milk.

## HYMN LX.

Agni.

- O Agni, with thy mighty wealth guard us from all malignity,  
Yea, from all hate of mortal man.
- 2 For over thee, O Friend from birth, the wrath of man hath no control :  
Nay, Guardian of the earth art thou.
- 3 As such, with all the Gods, O Son of Strength, auspicious in thy flame,  
Give us wealth bringing all things good.
- 4 Malignities stay not from wealth the mortal man whom, Agni, thou  
Protectest while he offers gifts.
- 5 Sage Agni, he whom thou dost urge, in worship of the Gods, to wealth,  
With thine assistance winneth kine.
- 6 Riches with many heroes thou hast for the man who offers gifts:  
Lead thou us on to higher bliss.
- 7 Save us, O Jâtavedas, nor abandon us to him who sins,  
Unto the evil-hearted man.
- 8 O Agni, let no godless man avert thy bounty as a god :  
Over all treasures thou art Lord.
- 9 So, Son of Strength, thou aidest us to what is great and excellent,  
Those, Vasu ! Friend ! who sing thy praise.
- 10 Let our songs come anear to him beauteous and bright with piercing flame,  
Our offerings, with our homage, to the Lord of wealth, to him whom many praise, for help :

14 *Here one and here another : ekamekam : meaning many.*  
15 *Śûradeva's son : Śara. Śâyana explains sauradevyâh as cows won in battle ' May Maghavan, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink. '—Wilson.*

2 *Guardian of the earth : kṣâpâvân : ' Lord of the night. '—Śâyana.*  
5 *Winneth kine : literally, is a goer among cows ; ' walks (lord) among crowds of cattle. '—Wilson.*



- 11 To Agni Jâtavedas, to the Son of Strength, that he may give us precious gifts,  
Immortal, from of old Priest among mortal men, the most delightful in the house :
- 12 Agni, made yours by sacrifice, Agni, while holy rites advance :  
Agni, the first in songs, first with the warrior steed ; Agni to win the land for us,
- 13 May Agni who is lord of wealth vouchsafe us food for friendship sake,  
Agni we ever seek for seed and progeny, the Vasu who protects our lives.
- 14 Solicit with your chants, for help, Agni the God with piercing flame,  
For riches famous Agni, Purumilha and ye men ! Agni to light our dwelling well.
- 15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.  
Let him as Guardian he invoked in all the tribes, the lighter-up of glowing brands.

## HYMN LXI.

Agni.

PREPARE oblation : let him come ; and let the minister serve again  
Who knows the ordering thereof.

- 2 Rejoicing in his friendship, let the Priest be seated over man,  
Beside the shoot of active power.
- 3 Him, glowing bright beyond all thought, they seek among the race of man ;  
With him for tongue they seize the food.
- 4 He hath inflamed the twofold plain : life-giving, he hath climbed the wood,  
And with his tongue hath struck the rock.

12 *With the warrior steed : drvali :* the fierce and rapid fire that clears the jungle for the advance of the Aryan settlers. 14 *To light our dwelling well :* I follow Ludwig's explanation. Sâyana takes *suditi* as a proper name : 'a house for (me) Suditi'—Wilson 15 *The lighter-up of glowing brands : vasturriśhūndm :* according to Sâyana, 'the giver of homes to us Rishis.'

The language of the hymn is intentionally obscure, and much of my translation (in which I generally follow Ludwig) must be regarded as conjectural. 1 *Let him come :* Agni. *The minister :* or, the Adhvaryu. 2 *The shoot :* Agni, according to Sâyana : the stalks of the Soma-plant, according to von Roth. 3 *They seek :* that is, the Gods. 4 *The twofold plain :* the expanses of earth and heaven. *Climbed the wood :* a forest conflagration is referred to.

5 Wandering here the radiant Calf finds none to fetter him, and seeks

The Mother to declare his praise.

6 And now that great and mighty team, the team of horses that are his,

And traces of his car, are seen.

7 The seven milk a single cow ; the two set other five to work, On the stream's loud-resounding bank.

8 Entreated by Vivasvân's ten, Indra cast down the water-jar With threefold hammer from the sky.

9 Three times the newly-kindled flame proceeds around the sacrifice :

The priests anoint it with the meath.

10 With reverence they drain the fount that circles with its wheel above,

Exhaustless, with the mouth below.

11 The pressing-stones are set at work : the meath is poured into the tank,

At the out shedding of the fount.

12 Ye cows, protect the fount : the two Mighty Ones bless the sacrifice.

The handles twain are wrought of gold.

13 Pour on the juice the ornament which reaches both the heaven and earth :

Supply the liquid to the Bull.

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5 *The radiant Calf* : Agni in the form of lightning. *Here* : in the sky above us. *The Mother* : the cloud, which will praise him with a thunder-psalm. 7 *The seven* : officiating priests, or assistants. See II 1. 2. *A single cow* : the text has only *ekam* (unam). Sâyana supplies, cow, which he explains as the *gharma*, pitcher or caldron used for heating milk, etc., in the Pravargya ceremony. *Loud-resounding bank* : with reference to the sacrificial exclamations, uttered by the officiating priests. *The two* : the Adhvaryu and the Pratiprasthâtar, his Assistant, direct the five others in the performance of the ceremony. 8 *Entreated by Vivasvân's ten* : according to Sâyana, the ten fingers of the worshipper. Ten priests are probably meant. *Indra* : Agni or Âditya may be meant.—Sâyana. *The water jar* : the rainy cloud. *Hammer* : meaning, probably, the zigzag lightning. Sâyana explains it by *rasmînd*, with his ray. 10 *The fount* : *avatâm* : the *gharma* or *mahadatra*, the contents of which are poured into the fire. *Its wheel* : apparently, the circular rim on which it usually stands and which is now inverted that all the liquid may flow out. According to Hillebrandt (*Vedische Mythologie*, I. 325) the fount is the Moon. 12 *The two Mighty Ones* : Heaven and Earth. But as the meaning of *rasmînd* is unknown, the sentence can be only conjecturally translated : '(The two kinds of milk) in the sacrifice are plentiful and fruit-giving'—Wilson. 13 *The ornament* : the milk which is mingled with the Soma. *To the Bull* : to Agni.

- 14 These know their own abiding-place : like calves beside the  
mother cows  
They meet together with their kin.
- 15 Devouring in their greedy jaws, they make sustaining food  
in heaven,  
To Indra, Agni light and prayer.
- 16 The Pious One milked out rich food, sustenance dealt in por-  
tions seven,  
Together with the Sun's seven rays.
- 17 I took some Soma when the Sun rose up, O Mitra, Varuna.  
That is the sick man's medicine.
- 18 From where oblations must be laid, which is the Well-beloved's  
home,  
He with his tongue hath compassed heaven.

## HYMN LXII.

Asvins.

- ROUSE ye for him who keeps the Law, yoke your steeds,  
Asvins, to your car :  
Let your protecting help be near.
- 2 Come, Asvins, with your car more swift than is the twinkling  
of an eye :  
Let your protecting help be near.
- 3 Asvins, ye overlaid with cold the fiery pit for Atri's sake :  
Let your protecting help be near.
- 4 Where are ye ? whither are ye gone ? whither, like falcons,  
have ye flown ?  
Let your protecting help be near.
- 5 If ye at any time this day are listening to this my call,  
Let your protecting help be near.
- 6 The Asvins, first to hear our prayer, for closest kinship I  
approach :  
Let your protecting help be near.
- 7 For Atri ye, O Asvins, made a dwelling-place to shield him well  
Let your protecting help be near.

---

14 *These know* : the cows know, and come to, the place where they are to be milked for sacrificial purposes as well as they know their own stable. 15 *Devouring* : perhaps the flames ; but the stanza is obscure. 16 *The Pious One* : Agni. *Dealt in portions seven* : one for each priest. 18 *This Well-beloved's home* : 'the place which I, the eager offerer, choose.'—Wilson. *Haryatâ*, 'the well-beloved,' is perhaps the Soma.

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1 *Who keeps the Law* : which enjoins sacrifice. The Rishi means himself. 3 *For Atri's sake* : see I. 116. 8.

- 8 Ye warded off the fervent heat for Atri when he sweetly spake:  
Let your protecting help be near.
- 9 Erst Saptavadhri by his prayer obtained the trenchant edge  
of fire :  
Let your protecting help be near.
- 10 Come hither, O ye Lords of wealth, and listen to this call of  
mine :  
Let your protecting help be near.
- 11 What is this praise told forth of you as Elders in the ancient  
way ?  
Let your protecting help be near.
- 12 One common brotherhood is yours, Asvins, your kindred is the  
same :  
Let your protecting help be near.
- 13 This is your chariot, Asvins, which speeds through the regions,  
earth and heaven :  
Let your protecting aid be near.
- 14 Approach ye hitherward to us with thousands both of steeds  
and kine :  
Let your protecting help be near.
- 15 Pass not by, remember us with thousands both of kine  
and steeds :  
Let your protecting help be near.
- 16 The purple-tinted Dawn hath risen, and true to Law hath made  
the light :  
Let your protecting help be near.
- 17 He looked upon the Asvins, as an axe-armed man upon a tree :  
Let your protecting help be near.
- 18 By the black band encompassed round, break it down, bold  
one, like a fort.  
Let your protecting help be near.

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9 *Saptavadhri* : see V 78. 6 His release seems to have been effected by employing fire. But see Myriantheus, *Die Asvins*, pp. 88, 90.  
11 'Why is this (repeated invocation) addressed to you as if you were decrepit like old men?'—Wilson. 12 *One common brotherhood* : as twin children of the consort of Vivasvân, the Sun. 17 The meaning is obscure. 'Asvins, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree.'—Wilson. 'He [the demon] looked at the Asvins,'—Grassmann. 18 The first line is said by Sâyana to be addressed to Saptavadhri. It seems to be addressed to Saptavadhri. It seems to express self-encouragement before an attack upon a Dâsa enemy. But see Myriantheus, *Die Asvins*, p 90.

## HYMN LXIII.

Agni.

EXERTING all our strength with thoughts of power we glorify  
in speech

Agni your dear familiar Friend, the darling Guest in every  
home

2 Whom, served with sacrificial oil like Mitra, men presenting gifts  
Eulogize with their songs of praise ;

3 Much lauded Jātavedas, him who bears oblations up to heaven  
Prepared in service of the Gods.

4 To noblest Agni, Friend of man, best Vṛitra-slayer, are we come  
Him in whose presence Riksha's son, mighty Srutarvan, waxes  
great ;

5 To deathless Jātavedas, meet for praise, adored with sacred oil,  
Visible through the gloom of night ;

6 Even Agni whom these priestly men worship with sacrificial  
gifts,  
With lifted ladles offering them.

7 O Agni, this our newest hymn hath been addressed from us to  
thee,  
O cheerful Guest, well-born, most wise, worker of wonders,  
ne'er deceived.

8 Agni, may it be dear to thee, most grateful, and exceeding  
sweet :  
Grow mightier, eulogized therewith.

9 Splendid with splendours may it be, and in the battle with  
the foe  
Add loftier glory to thy fame.

10 Steed, cow, a lord of heroes, bright like Indra, who shall fill  
the car,  
Whose high renown ye celebrate, and people praise each glo-  
rious deed.

11 Thou whom Gopavana made glad with song, O Agni Angiras,  
Hear this my call, thou Holy One.

12 Thou whom the priestly folk implore to aid the gathering of  
the spoil,  
Such be thou in the fight with foes.

---

1 I follow Ludwig in his interpretation of this stanza, the construc-  
tion of which is difficult. 2 *Like Mitra* : or as a friend ; or like  
the Sun.—Sayana. 10 *Steed, cow* : there is no verb to govern these  
accusatives. Perhaps, let it, that is, the hymn, give, may be under-  
stood. Sayana explains *Gdm*, cow, by *gantāram*, goer. '(Worship) ye  
men, the bright (Agni) who goes like a horse and fills our chariot  
(with spoil).—Wilson.

- 13 I, called to him who reels with joy, Sutarvan, Riksha's son,  
     shall stroke  
 The heads of four presented steeds, like the long wool of fleecy  
 rams.
- 14 Four coursers with a splendid car, Savistha's horses, fleet of foot  
 Shall bring me to the sacred feast, as flying steeds brought  
 Tugra's son.
- 15 The very truth do I declare to thee, Parushni, mighty flood.  
 Waters ! no man is there who gives more horses than Savish-  
 tha gives.

## HYMN LXIV.

Agni.

- YOKE, Agni, as a charioteer, thy steeds who best invite the Gods:  
 As ancient Herald seat thyself.
- 2 And, God, as skilfullest of all, call for us hitherward the Gods:  
 Give all our wishes sure effect.
- 3 For thou, Most Youthful, Son of Strength, thou to whom  
     sacrifice is paid,  
 Art holy, faithful to the Law.
- 4 This Agni, Lord of wealth and spoil hundredfold, thousand-  
     fold is head  
 And chief of riches and a Sage.
- 5 As craftsmen bend the felly, so bend at our general call: come  
     nigh,  
 Angiras, to the sacrifice.
- 6 Now, O Virûpa, rouse for him, Strong God who shines at early  
     morn,  
 Fair praise with voice that ceases not.
- 7 With missile of this Agni, his who looks afar, will we lay low  
 The thief in combat for the kine.
- 8 Let not the Companies of Gods fail us, like Dawns that float  
     away,  
 Like cows who leave the niggardly.

---

14 *Tugra's son* : Bhujyu. See Vol. I, Index. 15 *Parushni* :  
 now the Râvi, the river on whose bank Sutarvan offered his sacrifice.

---

I *Ancient Herald* : or, chief Invoker. 6 *Virûpa* : the Rithi of  
 the hymn who addresses himself. *Who shines at early morn* : or, aspir-  
 ing heavenward. *The thief* : the hymn is a prayer for aid in an ex-  
 pedition for the recovery of stolen cattle. 8 *Like Dawns that float*  
*away* : 'like cows that bathe them in the stream,' according to the  
 explanation given in the St. Petersburg Lexicon. *Like cows who leave*  
*the niggardly* : 'the kine abandon not a little (calf).—Wilson.

- 9 Let not the sinful tyranny of any fiercely-hating foe  
Smite us, as billows smite a ship.
- 10 O Agni, God, the people sing reverent praise to thee for  
strength :  
With terrors trouble thou the foe.
- 11 Wilt thou not, Agni, lend us aid in winning cattle, winning  
wealth?  
Maker of room, make room for us.
- 12 In this great battle cast us not aside as one who bears a-load:  
Snatch up the wealth and win it all.
- 13 O Agni, let this plague pursue and fright another and not us:  
Make our impetuous strength more strong.
- 14 The reverent or unwearied man whose holy labour he accepts,  
Him Agni favours with success.
- 15 Abandoning the foeman's host pass hither to this company:  
Assist the men with whom I stand.
- 16 As we have known thy gracious help, as of a Father, long ago,  
So now we pray to thee for bliss.

## HYMN LXV.

Indra.

- NOT to forsake me, I invoke this Indra girt by Maruts, Lord  
Of magic power who rules with might
- 2 This Indra with his Marut Friends clave into pieces Vṛitra's  
head  
With hundred-knotted thunderbolt.
- 3 Indra, with Marut Friends, grown strong hath rent asunder  
Vṛitra, and  
Released the waters of the sea.
- 4 This is that Indra who, begirt by Maruts, won the light of  
heaven  
That he might drink the Soma juice.
- 5 Mighty, impetuous, begirt by Maruts, him who loudly roars,  
Indra, we invoke with songs.
- 6 Indra begirt by Maruts we invoke after the ancient plan,  
That he may drink the Soma juice.
- 7 O liberal Indra, Marut-girt, much-lauded Śatakratu, drink  
The Soma at this sacrifice.
- 8 To thee, O Indra, Marut-girt, these Soma juices, Thunderer !  
Are offered from the heart with lauds.

- 9 Drink, Indra, with thy Marut Friends, pressed Soma at the morning rites,  
Whetting thy thunderbolt with strength.
- 10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed  
The Soma which the mortar pressed.
- 11 Indra, both worlds complained to thee when uttering thy fearful roar,  
What time thou smotest Dasyus dead.
- 12 From Indra have I measured out a song eight-footed with nine parts,  
Delicate, faithful to the Law.

## HYMN LXVI.

Indra.

SCARCELY was Satakratu born when of his Mother he inquired,  
Who are the mighty? Who are famed?

- 2 Then Savasi declared to him Aurnavâbha, Abisuva:  
Son, these be they thou must o'erthrow.
- 3 The Vritra-slayer smote them all as spokes are hammered in-  
to nares:  
The Dasyu-killer waxed in might.
- 4 Then Indra at a single draught drank the contents of thirty pails,  
Pails that were filled with Soma juice.
- 5 Indra in groundless realms of space pierced the Gandharva through, that he  
Might make the Brahmans' strength increase.

11 *Complained to thee*: in terror. *When uttering thy fearful roar*: the meaning of *brâkshamânam*, rendered thus conjecturally, is uncertain.

12 *Eight-footed with nine parts*: the hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines, of eight feet or syllables each. That is, the metre is octosyllabic (8 x 3), and the triplet contains three stanzas in that metre, or nine octosyllabic Pâdas. *From Indra*: originating in him as its subject or inspirer. *Faithful to the Law*: closely connected with sacrifice.

1 Cp. VIII. 45. 4.

2 *Son*: or, the Mighty One. Indra's Mother. *Aurnavâbha*: or *Ûrpavâbha*'s son. See VIII. 32. 26. *These*: and other bands, as *id*, these, is plural.

4 *Pails*: or bowls; literally, lakes. The meaning of the word *âṇuakṣi* in this stanza is uncertain. It appears to be an adjective qualifying *sardasi* pails or lakes. See note in Wilson's Translation.

5 *The Gandharva*: a heavenly being who dwells in the region of the air and guards the celestial Soma, that is, the rain. See I. 22. 14, and 163: 2. According to Sâyana, the Gandharva is the rain-cloud itself, which Indra shattered, and so released the fertilizing water.



- 6 Down from the mountains Indra shot hither his well-directed shaft :  
He gained the ready brew of rice.
- 7 One only is that shaft of thine, with thousand feathers, hundred barbs,  
Which, Indra, thou hast made thy friend.
- 8 Strong as the Ribhus at thy birth, therewith to those who praise thee, men  
And women, bring thou food to eat.
- 9 By thee these exploits were achieved, the mightiest deeds, abundantly :  
Firm in thy heart thou settest them.
- 10 All these things Vishnu brought, the Lord of ample stride whom thou hadst sent —  
A hundred buffaloes, a brew of rice and milk : and Indra slew the ravening boar.
- 11 Most deadly is thy bow, successful, fashioned well ; good is thine arrow, decked with gold.  
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

## HYMN LXVII.

Indra.

- BRING us a thousand, Indra, as our guerdon for the Soma juice :  
Hundreds of kine, O Hero, bring.
- 2 Bring cattle, bring us ornament, bring us embellishment and steeds,  
Give us, besides, two rings of gold.

6 The stanza is similarly explained by Sâyana. Indra smote the rain from the clouds, and obtained food for men.

7 *One only* : Indra alone is the wielder of the thunderbolt.

10 *All these things* : the buffaloes or dark clouds, and the rice and milk or fertilizing rain. *Slew* : the verb is supplied by Sâyana. *The ravening boar* : Vritra. Cf. I. 61. 7, where the deed is similarly related. See Prof. A. A. Macdonell, *Journal R. A. Society*, 1895, p. 186.

11 *Which increase sweetness for him who drinks the sweet* : this is Ludwig's interpretation of two very difficult words which mean according to Wilson's Translation, 'destructively overthrowing, destructively piercing ;' according to the St. Petersburg Lexicon, 'like two bees delighting in sweetness ;' and according to Grassmann, 'sweetness loves thy two lips.'

1 *A thousand* : cows, understood.

2 *Two rings* : the meaning of *mand* here is somewhat uncertain. See Max Müller, *India, What can it Teach us ?* pp. 125, 126 ; Weber, *Episches im Vedischen Ritual*, p. 30 ; and Zimmer, *Altindisches Leben*, pp. 50, 51.

- 3 And, Bold One, bring in ample store rich jewels to adorn the ear,  
For thou, Good Lord, art far renowned.
- 4 None other is there for the priest, Hero! but thou, to give  
him gifts,  
To win much spoil and prosper him.
- 5 Indra can never be brought low, Śakra can never be subdued:  
He heareth and beholdeth all.
- 6 He spieth out the wrath of man, he who can never be deceived:  
Ere blame can come he marketh it.
- 7 He hath his stomach full of might, the Vṛitra-slayer, Conqueror,  
The Soma-drinker, ordering all.
- 8 In thee all treasures are combined, Soma! all blessed things  
in thee,  
Uninjured, easy to bestow.
- 9 To thee speeds forth my hope that craves the gift of corn, and  
kine and gold,  
Yea, craving horses, speeds to thee.
- 10 Indra, through hope in thee alone even this sickle do I grasp.  
Fill my hand, Maghavan, with all that it can hold of barley  
cut or gathered up.

## HYMN LXVIII.

Soma.

THIS here is Soma, ne'er restrained, active, all-conquering,  
bursting forth,  
Rishi and Sage by sapience.

- 2 All that is bare he covers o'er, all that is sick he medicines:  
The blind man sees, the cripple walks.
- 3 Thou, Soma, givest wide defence against the hate of alien men,  
Hatreds that waste and weaken us.
- 4 Thou by thine insight and thy skill, Impetuous One, from  
heaven and earth  
Drivest the sinner's enmity.
- 5 When to their task they come with zeal, may they obtain the  
Giver's grace,  
And satisfy his wish who thirsts.

8 *Soma*: here said to mean Indra himself.

10 'It would appear as if the field were a barren one and the poet sought from *Indra* a harvest which he had not sown.'—Wilson.

1 *Bursting forth*: according to Śāyana, causing (fruit) to spring forth.

4 *Impetuous One*: *ṛijidhin*: according to Śāyana, 'possessed of the remains or dregs of the Soma juice offered in the third *savana*.'

5 *They*: the priests. *The Giver's*: bountiful *Indra's*. *His wish*: *Indra's* longing for Soma-libations.

- 6 So may he find what erst was lost, so may he speed the pious man,  
And lengthen his remaining life.
- 7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,  
Be sweet, O Soma, to our heart.
- 8 O Soma, terrify us not; strike us not with alarm, O King :  
Wound not our heart with dazzling flame.
- 9 When in my dwelling-place I see the wicked enemies of Gods,  
King, chase their hatred far away, thou Bounteous One,  
dispel our foes.

## HYMN LXIX.

Indra.

- O SATAKRATU, truly I have made none else my Comforter.  
Indra, be gracious unto us.
- 2 Thou who hast ever aided us kindly of old to win the spoil,  
As such, O Indra, favour us.
- 3 What now ? As prompter of the poor thou helpst him who  
sheds the juice.  
Wilt thou not, Indra, strengthen us ?
- 4 O Indra, help our chariot on, yea, Thunderer, though it lag  
behind :  
Give this my car the foremost place.
- 5 Ho there ! why sittest thou at ease ? Make thou my chariot  
to be first :  
And bring the fame of victory near.
- 6 Assist our car that seeks the prize. What can be easier for  
thee ?  
So make thou us victorious.
- 7 Indra, be firm : a fort art thou. To thine appointed place  
proceeds  
The auspicious hymn in season due.
- 8 Let not our portion be disgrace. Broad is the course, the prize  
is set,  
The barriers are opened wide.
- 9 This thing we wish, that thou mayst take thy fourth, thy  
sacrificial name.  
So art thou held to be our Lord.

9 *The wicked enemies* : or, the enmities ; that is, when I see that the Gods are displeased with me.

4 The hymn is a prayer for success in a coming chariot race.

7 *To thine appointed place* : 'to thee the repeller (of enemies).'—Wilson.

9 *Thy fourth, thy sacrificial name* : the other three, according to Sáyana, are the constellation-name, the secret name, and the revealed name.

10 Ekadyâ hath exalted you, Immortals : both Goddesses and Gods hath he delighted.

Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

## HYMN LXX.

Indra.

INDRA, God of the mighty arm, gather for us with thy right hand

Manifold and nutritious spoil.

2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,

Mighty in measure, prompt to aid.

3 Hero, when thou art fain to give, neither may Gods nor mortal men

Restrain thee like a fearful Bull.

4 Come, let us glorify Indra, Lord supreme of wealth, Self-ruling King :

In bounty may he harm us not.

5 Let prelude sound and following chant : so let him hear the Sâman sung,

And with his bounty answer us.

6 O Indra, with thy right hand bring, and with thy left remember us :

Let us not lose our share of wealth.

7 Come nigh, O Bold One, boldly bring hither the riches of the churl

Who giveth least of all the folk.

8 Indra, the booty which thou hast with boly singers to receive, Even that booty win with us.

9 Indra, thy swiftly-coming spoil, the booty which rejoices all, Sounds quick in concert with our hopes.

## HYMN LXXI.

Indra.

HASTE forward to us from afar, or, Vṛitra-slayer, from anear, To meet the offering of the meath.

10 The Gods in general are the deities of this stanza. *Ekadyâ* is the *seer* of the hymn. *He, enriched with prayer* : Indra, exalted by our hymn.

5 *Let prelude sound* : *prâ stoshad upagâsishat* : let the *prastotar* and the *udgîtar*, two of the officiating priests at the chanting of a Sâman, discharge their functions : the former singing the prelude and the latter the accompaniment.

8 *Win with us* : make us thy allies.

9 *Sounds in concert with our hopes* : answers to our expectation. Perhaps as Ludwig thinks, the word 'sounds' refers to the herd of cattle which probably constituted the spoil that is spoken of.

- 2 Strong are the Soma-draughts ; come nigh : the juices fill thee  
with delight :  
Drink boldly even as thou art wont.
- 3 Joy, Indra, in the strengthening food : let it content thy wish  
and thought,  
And be delightful to thine heart.
- 4 Come to us thou who hast no foe : we call thee down to hymns  
of praise,  
In heaven's sublimest realm of light.
- 5 This Soma here expressed with stones and dressed with milk  
for thy carouse,  
Indra, is offered up to thee.
- 6 Graciously, Indra, hear my call. Come and obtain the draught,  
and sate  
Thyself with juices blent with milk.
- 7 The Soma, Indra, which is shed in chalices and vats for thee,  
Drink thou, for thou art Lord thereof.
- 8 The Soma seen within the vats, as in the flood the Moon is seen,  
Drink thou, for thou art Lord thereof.
- 9 That which the Hawk brought in his claw, inviolate, through  
the air to thee,  
Drink thou, for thou art Lord thereof.

## HYMN LXXII.

Visvedevas.

- We choose unto ourselves that high protection of the Mighty Gods  
That it may help and succour us.
- 2 May they be ever our allies, Varuṇa, Mitra, Aryaman,  
Far-seeing Gods who prosper us.
- 3 Ye furtherers of holy Law, transport us safe o'er many woes,  
As over water-floods in ships.
- 4 Dear wealth be Aryaman to us, Varuṇa dear wealth meet for  
praise :  
Dear wealth we choose unto ourselves.
- 5 For Sovrans of dear wealth are ye, Ādityas, not of sinner's  
wealth,  
Ye sapient Gods who slay the foe.
- 6 We in our homes, ye Bounteous Ones, and while we journey  
on the road,  
Invoke you, Gods, to prosper us.

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8 *The Moon* : in allusion to the double meaning of Soma, the plant and its juice, and the Moon.

9 *The Hawk* : see I. 80. 2, and 93. 6.

- 7 Regard us, Indra, Vishṇu, here, ye Aṣvins and the Marut host,  
Us who are kith and kin to you.
- 8 Ye Bounteous Ones, from time of old we here set forth our  
brotherhood,  
Our kinship in the Mother's womb.
- 9 Then come with Indra for your chief, at early day, ye Boun-  
teous Gods :  
Yea, I address you now for this.

## HYMN LXXIII.

Agni.

- AGNI, your dearest Guest, I laud, him who is loving as a friend,  
Who brings us riches like a car.
- 2 Whom as a far-foreseeing Sage the Gods have, from the olden  
time,  
Established among mortal men.
- 3 Do thou, Most Youthful God, protect the men who offer, hear  
their songs,  
And of thyself preserve their seed.
- 4 What is the praise wherewith, O God, Angiras, Agni, Son of  
Strength,  
We, after thine own wish and thought,
- 5 May serve thee, O thou Child of Power, and with what sacri-  
fice's plan ?  
What prayer shall I now speak to thee ?
- 6 Our God, make all of us to dwell in happy habitations, and  
Reward our songs with spoil and wealth.
- 7 Lord of the house, what plenty fills the songs which thou ins-  
pirest now,  
Thou whose hymn helps to win the kine ?
- 8 Him Wise and Strong they glorify, the foremost Champion in  
the fray,  
And mighty in his dwelling-place.
- 9 Agni, he dwells in rest and peace who smites and no one smites  
again :  
With hero sons he prospers well.

## HYMN LXXIV.

Aṣvina.

To this mine invocation, O ye Aṣvins, ye Nāsatyas, come,  
To drink the savoury Soma juice.

8 *In the Mother's womb : as common children of Aditi the General Mother of all living beings.*

3 *And of thyself preserve their seed : or, and guard our offspring and ourselves.*

9 *He : the faithful worshipper.*

- 2 This laud of mine, ye Aṣvins Twain, and this mine invitation  
hear,  
To drink the savoury Soma juice.
- 3 Here Kṛishṇa is invoking you, O Aṣvina, Lords of ample wealth,  
To drink the savoury Soma juice.
- 4 List, Heroes, to the singer's call, the call of Kṛishṇa lauding  
you,  
To drink the savoury Soma juice.
- 5 Chiefs, to the sage who sings your praise grant an inviolable  
home,  
To drink the savoury Soma juice.
- 6 Come to the worshipper's abode, Aṣvins, who here is lauding  
you,  
To drink the savoury Soma juice.
- 7 Yoke to the firmly jointed car the ass which draws you, Lords  
of wealth,  
To drink the savoury Soma juice.
- 8 Come hither, Aṣvins, on your car of triple form with triple seat,  
To drink the savoury Soma juice.
- 9 O Aṣvins, O Nāsatyas, now accept with favouring grace my  
songs,  
To drink the savoury Soma juice.

## HYMN LXXV.

Aṣvins.

YE Twain are wondrous strong, well-skilled in arts that heal,  
both bringers of delight, ye both won Dakṣha's praise.

Viśvaka calls on you as such to save his life. Break ye not  
off our friendship, come and set me free.

- 2 How shall he praise you now who is distraught in mind? Ye  
Twain give wisdom for the gain of what is good.

Viśvaka calls on you as such to save his life. Break ye not  
off our friendship, come and set me free.

5 *To drink*: so that ye may drink.

7 *The ass*: cf. I. 34. 9; 116. 2; and 162. 21.

8 *Of triple form with triple seat*: see I. 34. 2, 9.

The Rishi is Viśvaka son of Kṛishṇa.

1 *Dakṣha's praise*: on the occasion mentioned in I. 116. 2; or when the Aṣvins won Sūrya for their bride, I. 116. 17. *To save his life*: according to Śāyana, 'for the sake of his son.' *Come and set me free*: 'flying loose (your reins and gallop hither).'—Wilson. 'Unyoke your horses.'—Grassmann.

2 *Distraught in mind*: referring either to Viśvaka himself, or the man for whom he invokes the Aṣvins' aid. According to Śāyana, Vimanah (distraught in mind) here is the name of a Rishi.

- 3 Already have ye Twain, possessors of great wealth, prospered  
 Vishṇápú thus for gain of what is good.  
 Viṣvaka calls on you as such to save his life. Break ye not  
 off our friendship, come and set me free.
- 4 And that Impetuous Hero, winner of the spoil, though he is  
 far away, we call to succour us,  
 Whose gracious favour, like a father's, is most sweet. Break  
 ye not off our friendship, come and set me free.
- 5 About the holy Law toils Savitar the God: the horn of holy  
 Law hath he spread far and wide.  
 The holy Law hath quelled even mighty men of war. Break  
 ye not off our friendship, come and set me free.

## HYMN LXXVI.

Aṣvins.

- SPLENDID, O Aṣvins, is your praise. Come, fountain-like, to  
 pour the stream.  
 Of the sweet juice effused—dear is it, Chiefs, in heaven—drink  
 like two wild bulls at a pool.
- 2 Drink the libation rich in sweets, O Aṣvins Twain: sit, Heroes,  
 on the sacred grass.  
 Do ye with joyful heart in the abode of man preserve his life  
 by means of wealth.
- 3 The Priyamedhas bid you come with all the succours that are yours.  
 Come to his house whose holy grass is trimmed, to dear sacri-  
 fice at the morning rites.
- 4 Drink ye the Soma rich in meath, ye Aṣvins Twain: sit gladly  
 on the sacred grass.  
 So, waxen mighty, to our eulogy from heaven come ye as wild-  
 bulls to the pool.
- 5 Come to us, O ye Aṣvins, now with steeds of many a varied hue,  
 Ye Lords of splendour, wondrous, borne on paths of gold,  
 drink Soma, ye who strengthen Law.
- 6 For we the priestly singers, fain to hymn your praise, invoke  
 you for the gain of strength.  
 So, wondrous, fair, and famed for great deeds come to us,  
 through our hymn, Aṣvins, when ye hear.

3 *Vishṇápú*: the Rishi's son or grandson.

4 *That Impetuous Hero*: Indra. 'These two verses,' says Grassmann. 'are taken from another hymn. Verse 5 is addressed to Savitar, and verse 4, as it appears, to Indra. The refrain, which is altogether unsuitable here, has been added in order to connect the verses with the preceding hymn.'

2 *The libation*: *gharmām*: the heated milk or other beverage, or the vessel in which it is heated.

3 *The Priyamedhas*: Priyamedha and his family.



## HYMN LXXVII.

Indra.

- As cows low to their calves in stalls, so with our songs we glorify  
 This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.
- 2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things,  
 Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.
- 3 Indra, the strong and lofty hills are powerless to bar thy way.  
 None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
- 4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.  
 Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.
- 5 For in thy might thou stretchest out beyond the boundaries of heaven.  
 The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.
- 6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.  
 Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

## HYMN LXXVIII.

Indra.

- To Indra sing the lofty hymn, Maruts! that slays the Vṛitras best,  
 Whereby the Holy Ones created for the God the light divine that ever wakes.
- 2 Indra who quells the curse blew curses far away, and then in splendour came to us.  
 Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.
- 3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.  
 Let Śatakratu, Vṛitra-slayer, kill the foe with hundred-knotted thunderbolt.

1 *As cows*: the cows who are milked for sacrificial purposes, whose calves are shut up during the ceremony.

5 *The earthly region*: the *rajas* region, middle air, or firmament is frequently divided into two, one half belonging to the earth and the other to the sky. See Wallis, *Cosmology of the Rigveda*, pp. 114, 115.

1 *Maruts*: here meaning the singers of the hymn of praise. 'Priests.'—Wilson. *The light divine*: the Sun, which the Visvedevas generated or created for Indra.

- 4 Aim and fetch boldly forth, O thou whose heart is bold : great glory will be thine thereby.  
In rapid torrent let the mother waters spread. Slay Vṛitra, win the light of heaven.
- 5 When thou, unequalled Maghavan, wast born to smite the Vṛitras dead,  
Thou spreadest out the spacious earth and didst support and prop the heavens.
- 6 Then was the sacrifice produced for thee, the laud, and song of joy,  
Thou in thy might surpassest all, all that now is and yet shall be.
- 7 Raw kine thou filledst with ripe milk. Thou madest Sūrya rise to heaven.  
Heat him as milk is heated with pure Sāma hymns, great joy to him who loves the song.

## HYMN LXXIX.

Indra.

- MAY Indra, who in every fight must be invoked, be near to us.  
May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.
- 2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.  
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.
- 3 Prayers unsurpassed are offered up to thee the Lover of the Song.  
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.
- 4 For thou, O Maghavan, art truthful, ne'er subdued, and bringest many a Vṛitra low.  
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.

7 *Raw kine*: cf. I. 62. 9; 180. 3; II. 40. 2; IV 3. 9; VI. 72. 4; 17. 6; 44. 24; VIII. 32. 25. *Thou madest Sūrya rise to heaven*: Sāyana relates a legend that when the Panis had carried off the cows of the Angirases and placed them in a mountain enveloped in darkness, Indra, at the prayer of the Rishis, set the sun in heaven in order that he might see and recover their cattle. *Heat him as milk is heated*: this line is difficult. '(Priests) excite (Indra) with your praises as men heat the *Gharma* with *Sāman*-hymns.'—Wilson. *Gharma* means either the hot milk or other beverage offered in the Pravargya ceremony, or the vessel in which it is heated. *Great joy to him who loves the song*: or perhaps the meaning is, the Bṛihat-Sāman (one of the most important Sāma hymns, the first and second verses of R. V. VI 46), is dear to him who loves song.

3 *Fitting hymns*: *yōjana*: see Wilson's Translation and note.

- 5 O Indra, thou art far-renowned, impetuous, O Lord of Strength.  
Alone thou slayest with the guardian of mankind resistless  
never-conquered foes.
- 6 As such we seek thee now, O Asura, thee most wise, craving  
thy bounty as our share.  
Thy sheltering defence is like a mighty cloak. So may thy  
glories reach to us.

## HYMN LXXX.

Indra.

- Down to the stream a maiden came, and found the Soma by  
the way.  
Bearing it to her home she said, For Indra will I press thee  
out, for Śakra will I press thee out.
- 2 Thou roaming yonder, little man, beholding every house in  
turn,  
Drink thou this Soma pressed with teeth, accompanied with  
grain and curds, with cake of meal and song of praise.
- 3 Fain would we learn to know thee well, nor yet can we attain  
to thee.  
Still slowly and in gradual drops, O Indu, unto Indra flow.
- 4 Will he not help and work for us? Will he not make us  
wealthier?  
Shall we not, hostile to our lord, unite ourselves to Indra now?
- 5 O Indra, cease to sprout again three places, these which I  
declare,—  
My father's head, his cultured field, and this the part below  
my waist.
- 6 Make all of these grow crops of hair, yon cultivated field of  
ours,  
My body, and my father's head.
- 7 Cleansing Apālā, Indra! thrice, thou gavest sunlike skin to  
her,  
Drawn, Śatakratu! through the hole of car, of wagon, and of  
yoke.

5 *The guardian of mankind*: Indra's thunderbolt with which he slays the  
demons of drought.

The Rishi is Apālā of the family of Atri.

1 *A maiden*: Apālā.

2 *Little man*: *vṛtrakūḥ*: according to Śaṅkara, hero. Indra is intended,  
perhaps as Sūrya the Sun-God.

3 *Indu*: Soma.

4 *He*: Indra. *Hostile to our lord*: Apālā, it is said, was afflicted with a  
cutaneous disease and was consequently repudiated by her husband.

7 *Sunlike*: bright and clear. Śaṅkara says that Indra dragged her through  
the wide hole of his chariot, the narrower hole of the cart and the small hole  
of the yoke, and she cast off three skins. The first skin became a hedgehog,

## HYMN LXXXI.

Indra.

- INVITE ye Indra with a song to drink your draught of Soma juice,  
 All-conquering Satakratu, most munificent of all who live.
- 2 Lauded by many, much-invoked, leader of song, renowned of old :  
 His name is Indra, tell it forth.
- 3 Indra the Dancer be to us the giver of abundant strength :  
 May he, the mighty, bring it near.
- 4 Indra whose jaws are strong hath drunk of worshipping  
 Sudaksha's draught,  
 The Soma juice with barley mixt.
- 5 Call Indra loudly with your songs of praise to drink the Soma juice,  
 For this is what augments his strength.
- 6 When he hath drunk its gladdening drops the God with vigour of a God  
 Hath far surpassed all things that are.
- 7 Thou speedest down to succour us this ever-conquering God of yours,  
 Him who is drawn to all our songs ;
- 8 The Warrior not to be restrained, the Soma-drinker ne'er o'erthrown,  
 The Chieftain of resistless might.
- 9 O Indra, send us riches, thou Omniscient, worthy of our praise :  
 Help us in the decisive fray.

the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels ; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's *ζεύγλη*, II. 19. 406.—Cowell.

For the legend from the Śītyāyana Brāhmaṇa, founded on the hints contained in this hymn and repeated by Śāyana in his Commentary, see also Wilson's Translation, Vol. V.

Prof. Aufrecht has published the text and commentary of this hymn in *Indische Studien*, IV. p. 1 sqq. See M. Müller's *Rig-veda Saṃpatti*, Vol. III., 2nd edition, p. 33 sqq.

3 *The Dancer* : active in battle, dancer of the war dance. *Near* : *adhiṇu* : or, up to our knees.

4 *Sudaksha's draught* : offered by a Rishi of that name.

7 According to Śāyana this stanza is addressed by the *Yajamāna* or sacrificer to the *Stotar* or praising priest, and he gives an imperative sense to the indicative, thou speedest down : 'Bring hither.'—Wilson.

- 10 Even thence, O Indra, come to us with food that gives a hundred powers,  
With food that gives a thousand powers.
- 11 We sought the wisdom of the wise. Śakra, Kine-giver,  
Thunder-armed !  
May we with steeds o'ercome in fight.
- 12 We make thee, Satakratu, find enjoyment in the songs we sing,  
Like cattle in the pasture lands.
- 13 For, Satakratu, Thunder-armed, all that we craved, as men  
are wont,  
All that we hoped, have we attained.
- 14 Those, Son of Strength, are come to thee who cherish wishes  
in their hearts :  
O Indra, none excelleth thee.
- 15 So, Hero, guard us with thy care, with thy most liberal  
providence,  
Speedy, and terrible to foes.
- 16 O Satakratu Indra, now rejoice with that carouse of thine  
Which is most splendid of them all ;
- 17 Even, Indra, that carouse which slays the Vṛitras best, most  
widely famed,  
Best giver of thy power and might.
- 18 For that which is thy gift we know, true Soma-drinker,  
Thunder-armed,  
Mighty One, amid all the folk.
- 19 For Indra, Lover of Carouse, loud be our songs about the  
juice :  
Let poets sing the song of praise.
- 20 We summon Indra to the draught, in whom all glories rest,  
in whom  
The seven communities rejoice.
- 21 At the Trikadrakas the Gods span sacrifice that stirs the  
mind :  
Let our songs aid and prosper it.

10 *Even thence*: from where thou art ; from heaven.

11 *Of the wise*: Indra. *Kine-giver*: godare: perhaps, 'burster open of the cow-stall ;' 'cleaver of mountains.'—Wilson

12 *Like cattle*: as the cowherd refreshes his cattle.—Śāyana.

18 *Thy gift*: the wealth which thou givest. *Amid all the folk*: among all the worshippers who offer thee Soma.—Śāyana.

20 *Seven communities*: *saptā sanādaḥ*: probably = all the folk, in 18; 'the seven associated priests.'—Wilson.

21 *At the Trikadrakas*: see VIII 13. 18, and note.

- 22 Let the drops pass within thee as the rivers flow into the sea :  
O Indra, naught excelleth thee.
- 23 Thou, wakeful Hero, by thy might hast taken food of Soma  
juice,  
Which, Indra, is within thee now
- 24 O Indra, Vṛitra-slayer, let Soma be ready for thy maw,  
The drops be ready for thy forms.
- 25 Now Śrutakaksha sings his song that cattle and the steed may  
come,  
That Indra's very self may come.
- 26 Here, Indra, thou art ready by our Soma juices shed for thee,  
Śakra, at hand that thou mayst give.
- 27 Even from far away our songs reach thee, O Caster of the  
Stone :  
May we come very close to thee.
- 28 For so thou art the hero's Friend, a Hero, too, art thou, and  
strong :  
So may thine heart be won to us.
- 29 So hath the offering, wealthiest Lord, been paid by all the  
worshippers :  
So dwell thou, Indra, even with me.
- 30 Be not thou like a slothful priest, O Lord of spoil and wealth :  
rejoice  
In the pressed Soma blent with milk.
- 31 O Indra, let not ill designs surround us in the sunbeams' light :  
This may we gain with thee for Friend.
- 32 With thee to help us, Indra, let us answer all our enemies :  
For thou art ours and we are thine.
- 33 Indra, the poets and thy friends, faithful to thee, shall loudly sing  
Thy praises as they follow thee.

## HYMN LXXXII.

Indra.

- SŪRYA, thou mountest up to meet the Hero famous for his  
wealth,  
Who hurls the bolt and works for man :
- 2 Him who with might of both his arms brake nine-and-ninety  
castles down,  
Slew Vṛitra and smote Ahi dead.

24 Thy forms: thy various bodies or splendours.—Śāyana.

25 Śrutakaksha: the Rishi of the hymn.

30 Priest: brahmā: Brahman or praying priest.

31 In the sunbeams' light: as Indra stands in the closest relationship to the Sun.

2 Nine-and-ninety castles: cloud-castles of the demon Śambara.

- 3 This Indra is our gracious Friend. He sends us in a full  
broad stream  
Riches in horses, kine, and corn.
- 4 Whatever, Vṛitra-slayer ! thou, Sīrya, hast risen upon to-day,  
That, Iudra, all is in thy power.
- 5 When, Mighty One, Lord of the brave, thou thinkest thus,  
I shall not die,  
That thought of thine is true indeed.
- 6 Thou, Indra, goest unto all Soma libations shed for thee,  
Both far away and near at hand.
- 7 We make this Indra very strong to strike the mighty Vṛitra dead:  
A vigorous Hero shall he be.
- 8 Indra was made for giving, set, most mighty, o'er the joyous  
draught,  
Bright, meet for Soma, famed in song.
- 9 By song as 'twere, the powerful bolt which none may parry  
was prepared :  
Lofty, invincible he grew.
- 10 Indra, Song-lover, lauded, make even in the wilds fair ways for us,  
Whenever, Maghavan, thou wilt.
- 11 Thou whose commandment and behest of sovran sway none  
disregards,  
Neither audacious man nor God.
- 12 And both these Goddesses, Earth, Heaven, Lord of the beau-  
teous helm ! revere  
Thy might which no one may resist.
- 13 Thou in the black cows and the red and in the cows with spot-  
ted skin  
This white milk hast deposited.
- 14 When in their terror all the Gods shrank from the Dragon's  
furious might,  
Fear of the monster fell on them.
- 15 Then he was my Defender, then, Invincible, whose foe is not,  
The Vṛitra-slayer showed his might.
- 16 Him your best Vṛitra-slayer, him the famous Champion of  
mankind  
I urge to great munificence,

3 *Was made* : was created by Prajāpati. —Sāyana.

12 *Lord of the beautiful helm* : or, 'deity of the handsome jaw.' —Wilson.

13 *In the black cows* : cf. I. 62. 9.

14 *The Dragon's furious might* : the fierce attack of the demon Ahi. *Of the monster* : or, of the wild beast, Ahi.

16 *Champion* : *l'jeu pré to sárudhā*, as suggested in the St. Petersburg Lexicon.

- 17 To come, much-lauded ! Many-named with this same thought  
that longs for milk,  
Whene'er the Soma juice is shed.
- 18 Much honoured by libations, may the Vṛitra slayer wake for us:  
May Śakra listen to our prayers.
- 19 O Hero, with what aid dost thou delight us, with what suc-  
cour bring  
Riches to those who worship thee ?
- 20 With whose libation joys the Strong, the Hero with his team  
who quells  
The foe, to drink the Soma juice ?
- 21 Rejoicing in thy spirit bring thousandfold opulence to us :  
Enrich thy votary with gifts.
- 22 These juices with their wedded wives flow to enjoyment lov-  
ingly :  
To waters speeds the restless one.
- 23 Presented strengthening gifts have sent Indra away at sacri-  
fice,  
With might, unto the cleansing bath.
- 24 These two who share his feast, Bay Steeds with golden manes,  
shall bring him to  
The banquet that is laid for him.
- 25 For thee, O Lord of Light, are shed these Soma-drops, and  
grass is strewn :  
Bring Indra to his worshippers.
- 26 May Indra give thee skill and lights of heaven, wealth to his  
votary  
And priests who praise him : laud ye him.
- 27 O Satakratu, wondrous strength and all our lauds I bring to  
thee :  
Be gracious to thy worshippers.

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17 *To come* : that is, that thou, Indra, mayest come. This abrupt change of person is not uncommon in the Veda. 22 *The wedded wives* : of the Soma juices are said to be the two waters called *vasatī-varyah chadhamah*, used in the Soma ceremonies. *To enjoyment* : to be drunk by Indra. *To waters speeds the restless one* : or, with Grassmann, 'The lover of the waters spreads.' The exact meaning of *nichumpunah* is uncertain, Yaska deriving it from *cham*, to eat, and Mahidhara from *cham*, to creep or move slowly. The meaning of the sentence is, according to the Scholiast, that, at the time of the concluding purificatory ceremony which is to atone for errors and omissions in the principal sacrifice, the stale Soma is thrown into the waters. See Cowell's note in Wilson's Translation. 23 *The cleansing bath* : the *avabritha*, here, apparently, the bath or vessel in which the Soma plants were rinsed and purified.



- 28 Bring to us all things excellent, O Satakratu, food and strength : For, Indra, thou art kind to us.
- 29 O Satakratu, bring to us all blessings, all felicity : For, Indra, thou art kind to us.
- 30 Bearing the Soma juice we call, best Vritra-slayer, unto thee : For, Indra, thou art kind to us.
- 31 Come, Lord of rapturous joys, to our libation with thy Bay Steeds, come  
To our libation with thy Steeds.
- 32 Known as best Vritra-slayer erst, as Indra Satakratu, come With Bay Steeds to the juice we shed.
- 33 O Vritra-slayer, thou art he who drinks these drops of Soma :  
come  
With Bay Steeds to the juice we shed.
- 34 May Indra give, to aid us, wealth handy that rules the Skilful Ones :  
Yea, may the Strong give potent wealth.

## HYMN LXXXIII.

Maruts.

- THE Cow, the famous Mother of the wealthy Maruts, pours her milk :  
Both horses of the cars are yoked,—
- 2 She in whose bosom all the Gods, and Sun and Moon for men to see,  
Maintain their everlasting Laws.
- 3 This all the pious sing to us, and sacred poets evermore :  
The Maruts to the Soma-draught !
- 4 Here is the Soma ready pressed : of this the Maruts drink, of this  
Self-luminous the Asvins drink.

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34 *Handy* : *ribhūm*. *That rules the Skilful Ones* : *ribhukshānam*. *The Strong* : *vajī*. These words are used as plays upon the names of the Ribhus, or as Grassmann says, the verse may have been taken from a hymn addressed to the Ribhus. 'May Indra bring to us the houseless Ribhu Ribhukshana to partake of our sacrificial viands ; may he, the mighty, bring the mighty (Vāja)'. — Wilson. Cowel remarks : 'Ribhukshana was the eldest and Vāja the youngest of the three brothers. The Ribhus have a share in the evening libation between Prajapati, and Savitri, see Ait Brahṃ iii. 30. This verse is addressed to the Ribhus in the evening libation on the ninth day of the Dwadasaha ceremony (ib v 21)'

1 *The cow* : Priani. 2 *In whose bosom* : 'in whose presence.' — Wilson. *The Maruts* : are to be invoked, understood.

- 5 Of this, moreover, purified, set in three places, procreant,  
 Drink Varuṇa, Mitra, Aryaman.
- 6 And Indra like the Herald Priest, desirous of the milky juice,  
 At early morn will quaff thereof.
- 7 When have the Princes gleamed and shone through waters as  
 through troops of foes?  
 When hasten they whose might is pure?
- 8 What favour do I claim this day of you great Deities, ye  
 who are  
 Wondrously splendid in yourselves?
- 9 I call, to drink the Soma, those Maruts who spread all realms  
 of earth  
 And luminous regions of the sky.
- 10 You, even such, pure in your might, you, O ye Maruts, I in-  
 voke  
 From heaven to drink this Soma juice.
- 11 The Maruts, those who have sustained and propped the  
 heavens and earth apart,  
 I call to drink this Soma juice.
- 12 That vigorous band of Maruts that abideth in the mountains, I  
 Invoke to drink this Soma juice.

## HYMN LXXXIV.

Indra.

SONG LOVER ! like a charioteer come songs to thee when Soma  
 flows.

O Indra, they have called to thee as mother-kine unto their  
 calves.

- 2 Bright juices hitherward have sped thee, Indra, Lover of the  
 Song.

Drink, Indra, of this flowing sap : in every house 'tis set for  
 thee.

- 3 Drink Soma to inspirit thee, juice, Indra, which the Falcon  
 brought :

For thou art King and Sovran Lord of all the families of men

- 4 O Indra, hear Tiraśchi's call, the call of him who serveth thee  
 Satisfy him with wealth of kine and valiant offspring : Great  
 art thou.

5 Set in three places : first, in a trough ; then in a straining cloth  
 then in a third trough or vessel called *Pātābhrit*. *Procreant* : granting  
 progeny to the worshipper. 6 The Herald Priest : Agni.

1 Like a charioteer straight and swift to their object, 3 Which  
 the Falcon brought : see I 80 2, and 93, 6.

- 5 For he, O Indra, hath produced for thee the newest gladdening song.  
A hymn that springs from careful thought, ancient, and full of sacred truth.
- 6 That Indra will we laud whom songs and hymns of praise have magnified.  
Striving to win, we celebrate his many deeds of hero might.
- 7 Come now and let us glorify pure Indra with pure Sâma hymn.  
Let the pure milky draught delight him strengthened by pure songs of praise.
- 8 O Indra, come thou pure to us, with pure assistance, pure thyself.  
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.
- 9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.  
Pure, thou dost strike the Vritras dead, and strivest, pure, to win the spoil.

## HYMN LXXXV.

Indra,

- For him the Mornings made their courses longer, and Nights with pleasant voices spake to Indra.  
For him the Floods stood still, the Seven Mothers, Streams easy for the heroes to pass over.
- 2 The Darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.  
Neither might God nor mortal man accomplish what the Strong Hero wrought in full-grown vigour.
- 3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.  
His head and mouth have powers that pass all others, and all his people hasten near to listen.

5 *Newest*.....*ancient*: recent in form and expression, but ancient in substance See Muir, *O. S. Text*, III, 232, 239. 7 *Pure Indra with pure Sâma hymns*: according to Sâyaṇa, 'Indra, purified with pure Sâma-hymns, from the pollution he had incurred by killing the Brâhman Vritra. See Wilson's Translation, note.

1 *The heroes*: perhaps Turvaga and Yada—Ludwig. 2 *The Darter* of the thunderbolt; Indra. *Though in trouble*: because he had none to aid him What the *thrice-seven close-pressed ridges of the mountains* are, is uncertain. See Wilson's Translation, note. Ludwig thinks that the battle of the Sue with the demons of winter may be meant. 3 *To listen*: to the commands which issue from his mouth.

- 4 I count thee as the Holiest of the Holy, the easter-down of what hath ne'er been shaken.  
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.
- 5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to slay the Dragon,  
The mountains roared, the cattle loudly bellowed, the Brahmane with their hymns drew nigh to Iadra.
- 6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.  
May we win Mitra with our songs, and Indra, and wait upon our Lord with adoration.
- 7 Flying in terror from the snort of Vritra, all Deities who were thy friends forsook thee.  
So, Indra, be thy friendship with the Maruts : in all these battles thou shalt be the victor.
- 8 Thrice-sixty Maruts waxing strong, were with thee, like piles of beaming light, worthy of worship.  
We come to thee : grant us a happy portion. Let us adore thy might with this oblation.
- 9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy belt of thunder ?  
Weaponless are the Asuras, the godless : scatter them with thy wheel, impetuous Hero.
- 10 To him the Strong and Mighty, most auspicious, send up the beautiful hymns for sake of cattle.  
Lay on his body many songs for Indra invoked with song, for will not he regard them ?
- 11 To him, the Mighty who accepts laudation, send forth thy thought as by a boat o'er rivers,  
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it ?
- 12 Serve him with gifts of thine which Indra welcomes : praise with fair praise, invite him with thine homage.

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5 *Wildly rushing* : this is M. Müller's translation of *madachvātem*. It might be rendered also 'sped in thy rapturous joy.' [*Rauschbeschleunigen*].—Ludwig. *The Dragon* : Abl. 7 *With the Maruts* : as they alone stood by him in the conflict. 8 *Thrice sixty* : or sixtythree, according to Sāyaṇa, nine companies : consisting of seven each. See Cowell's note in Wilson's Translation. *Like piles of beaming light* : 'like cows gathered together.'—Wilson; like morning stars.—Grassmann I have followed Ludwig. 9 *With thy wheel* : or discus, a sharp-edged quoit used as a weapon of war.

Draw near, O singer, and refrain from outery. Make thy voice heard, for will not he regard it ?

- 13 The Black Drop sank in Ansumati's bosom, advancing with ten thousand round about it  
Indra with might longed for it as it panted : the hero-hearted laid aside his weapons.
- 14 I saw the Drop in the far distance moving, on the slope bank of Ansumati's river,  
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.
- 15 And then the Drop in Ansumati's bosom, splendid with light assumed its proper body ;  
And Indra, with Brihaspati to aid him, conquered the godless tribes that came against him.
- 16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.  
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.
- 17 So, Thunder-armed ! thou with thy bolt of thunder didst boldly smite that power which none might equal ;  
With weapons broughtest low the might of Sushpa, and, Indra, foundest by thy strength the cattle.
- 18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vṛitras.  
Then didst thou set the obstructed rivers, flowing, and win the floods that were enthralled by Dāsas.
- 19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.  
He only doth great deeds, the only Hero, sole Vṛitra-slayer he, with none beside him.

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12 *Draw near, O singer, and refrain from outery* : 'O priest' adorn thyself grieve not (for poverty) '—Wilson. 13 *The Black Drop* : the darkened Moon *Ansumati* : a mystical river of the air into which the Moon dips to recover its vanished light. *Ten thousand* : probably, demons of darkness ; the numerals are without a substantive. *As it panted* : while striving against its assailants. *Laid aside his weapons* : after conquering the demons and restoring the darkened Moon. 14 Indra addresses the Maruts. Śāyana explains stanzas 13—15 differently in accordance with a legend which was probably suggested by this passage. He takes *drapedāḥ kṛishṇaḥ*, black drop, to mean 'the swift moving Kṛishṇa', an Aśura or demon who with ten thousand of his kind had occupied the banks of the river Ansumati, which he says, is the Yamunā or Jumna, and was there defeated by Indra, Brihaspati, and the Maruts. See Cowell's note in Wilson's Translation. 16 *The seven* : Kṛishṇa, Vṛitra, Namuchi, Sambara, and other—Śāyana.

- 20 Indra is Vṛitra's slayer, man's sustainer : he must be called ,  
with fair praise let us call him.  
Maghavan is our Helper, our Protector, giver of spoil and  
wealth to make us famous.
- 21 This Indra, Vṛitra-slayer, this Ribhukshan, even at his birth,  
was meet for invocation.  
Doer of many deeds for man's advantage, like Soma quaffed,  
for friends we must invoke him.

## HYMN LXXXVI.

Indra.

- O INDRA, Lord of Light, what joys thou broughtest from the  
Asuras,  
Prosper therewith, O Maghavan, him who lauds that deed,  
and those whose grass is trimmed for thee.
- 2 The unwasting share of steeds and kine which, Indra, thou  
hast fast secured.  
Grant to the worshipper who presses, Soma and gives guerdon,  
not unto the churl.
- 3 The riteless, godless man who sleeps, O Indra, his unbroken  
sleep,—  
May he by following his own devices die. Hide from him  
wealth that nourishes.
- 4 Whether, O Sakra, thou be far, or, Vṛitra-slayer, near at hand,  
Thence by heaven-reaching songs he who hath pressed the  
juice invites thee with thy long-maned Steeds.
- 5 Whether thou art in heaven's bright sphere, or in the basin of  
the sea ;  
Whether, chief Vṛitra-slayer, in some place on earth, or in the  
firmament, approach.
- 6 Thou Soma-drinker, Lord of Strength, [beside our flowing  
Soma juice  
Delight us with thy bounty rich in pleasantness, O Indra, with  
abundant wealth.
- 7 O Indra, turn us not away : be the companion of our feast.  
For thou art our protection, yes, thou art our kin : O Indra,  
turn us not away.
- 8 Sit down with us, O Indra, sit beside the juice to drink the  
meath. Show forth great favour to the singer, Maghavan ;  
Indra, with us, beside the juice.

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21 Ribhukshan : or, Lord of Ribhus.

1 Joys : riches.—Sâyana. From the Asuras : from the powerful Rāk-  
shasas.—Sâyana. 2 Gives guerdon : liberally rewards the priests.

- 9 O Caster of the Stone, nor Gods nor mortals have attained to thee.  
Thou in thy might surpassest all that hath been made : the Gods have not attained to thee.
- 10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,  
Most eminent for power, destroyer in the conflict, fierce and exceeding Strong, stalwart and full of vigour.
- 11 Bards joined in song to Indra so that he might drink the Soma juice,  
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives
- 12 The holy sages form a ring, looking and singing to the Ram, Inciters, full of vigour, not to be deceived, are with the chanters, nigh to hear.
- 13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.  
Holy most liberal, may he lead us on to riches, and, Thunder-armed, make all our pathways pleasant for us.
- 14 Thou knowest well, O Sakra, thou most Potent, with thy strength, Indra, to destroy these castles.  
Before thee, Thunder-armed ! all beings tremble : the heavens and earth before thee shake with terror.
- 15 May thy truth, Indra, Wondrous Hero ! be my guard : bear me o'er much woe, Thunderer ! as over floods.  
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be-desired, O King ?

## HYMN LXXXVII.

Indra.

- To Indra sing a Sâma hymn, a lofty song to Lofty Sage,  
To him who guards the Law, inspired, and fain for praise.
- 2 Thou, Indra, art the Conqueror : thou gavest splendour to the Sun.  
Maker of all things, thou art Mighty and All-God.
- 3 Radiant with light thou wentest to the sky, the luminous realm of heaven.  
The Deities, Indra, strove to win thee for their Friend.
- 4 Come unto us, O Indra, dear, still conquering, unconcealable,  
Vast as a mountain spread on all sides, Lord of Heaven.

13 *The Ram* : Indra. See I. 51. 1, and VIII. 2. 40. *Inciters* : apparently, the Gods themselves.

- 2 *All-God* : *visvadevâk* : 'the lord of all the gods.'—Wilson.  
4 *Unconcealable* : as the Sun God.

- 5 O truthful Soma drinker, thou art mightier than both the worlds.  
 Thou strengthenest him who pours libation, Lord of Heaven.  
 6 For thou art he, O Indra, who stormeth all castles of the foe, Slayer of Dasyus, man's Supporter, Lord of Heaven.  
 7 Now have we, Indra, Friend of Song, sent our great wishes forth to thee,  
 Coming like floods that follow floods.  
 8 As rivers swell the ocean, so, Hero, our prayers increase thy might, Though of thyself, O thunderer, waxing day by day.  
 9 With holy song they bind to the broad wide-yoked car the Bay Steeds of the rapid God,  
 Bearers of Indra, yoked by word.  
 10 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring  
 A hero conquering in war.  
 11 For, gracious Satakratu, thou hast ever been a Mother and a Sire to us,  
 So now for bliss we pray to thee.  
 12 To thee, Strong, Much-invoked, who showest forth thy strength, O Satakratu, do I speak :  
 So grant thou us heroic strength.

## HYMN LXXXVIII.

Indra.

- O THUNDERER, zealous worshippers gave thee drink this time yesterday.  
 So, Indra, listen here to those who bring the land : come near unto our dwelling-place.  
 2 Lord of Bay Steeds, fair-helmed, rejoice thee : this we crave.  
 Here the disposers wait on thee.  
 Thy loftiest glories claim our lands beside the juice, O Indra, Lover of the Song.  
 3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.  
 When he who will be born is born with power we look to treasures as our heritage.

7 *Coming like floods* : in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfrie.'—Wilson.  
 10 *A hero* : an heroic son.

2 *Disposers* : the priests who order religious ceremonies. 3 This stanza is difficult and obscure. Mahidhara's explanation is : 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living being, as. as rain, corn, etc.) ; may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Cowell's note in Wilson's Translation.



- 4 Praise him who sends us wealth, whose bounties injure none :  
good are the gifts which Indra grants.

He is not wroth with one who satisfies his wish : he turns his  
mind to giving boons.

- 5 Thou in thy battles, Indra, art subduer of all hostile bands.  
Father art thou, all-conquering, cancelling the curse, thou  
victor of the vanquisher.

- 6 The Earth and Heaven clung close to thy victorious might, as  
to their only two mother cows.

When thou attackest Vṛitra all the hostile bands shrink and  
faint, Indra, at thy wrath.

- 7 Bring to your aid the Eternal One, who shoots and none may  
shoot at him,

Inciter, swift, victorious, best of Charioteers, Tugrya's unvan-  
quished Strengtheners ;

- 8 Arranger of things unarranged, e'en Satakratu, source of  
might,

Indra, the Friend of all, for succour we invoke, Guardian of  
treasure, sending wealth.

## HYMN LXXXIX.

Indra. Vāk.

I move before thee here present in person, and all the Deities  
follow behind me.

When, Indra, thou securest me my portion, with me thou  
shalt perform heroic actions.

- 2 The food of meath in foremost place I give thee, thy Soma  
shall be pressed, thy share appointed.

Thou on my right shalt be my friend and comrade : then  
shall we two smite dead full many a foe-man.

- 3 Striving for strength bring forth a laud to Indra, a truthful  
hymn if he in truth existeth.

One and another say, There is no Indra. Who hath beheld  
him ? Whom then shall we honour ?

6 *As to their calf* : or the translation may be, as sire and mother  
to their child. 7 *Tugrya* is Bhujyu, the son of Tugra. See Vol I,  
Index. 8 *Arranger of things unarranged* : 'the consecrator of others  
but himself consecrated by none.'—Wilson.

1 This stanza is spoken by Agni. 2 Indra answers.

3 Addressed to the priests. *One and another* : *nema* : but according to  
Śāyana, Nema is the name of the Rishi. 'Nema says, "verily there is  
no Indra."' — Wilson.

- 4 Here am I, look upon me here, O singer. All that existeth I surpass in greatness.  
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.
- 5 When the Law's lovers mounted and approached me as I sat lone upon the dear sky's summit,  
Then spake my spirit to the heart within me, My friends have cried unto me with their children.
- 6 All these thy deeds must be declared at Soma-feasts, wrought, Indra, Bounteous Lord, for him who sheds the juice,  
When thou didst open wealth heaped up by many, brought from far away to Śarabha, the Rishi's kin.
- 7 Now run ye forth your several ways : he is not here who kept you back.  
For hath not Indra sunk his bolt deep down in Vritra's vital part ?
- 8 On rushing with the speed of thought within the iron fount he pressed :  
The Falcon went to heaven and brought the Soma to the Thunderer.
- 9 Deep in the ocean lies, the bolt with waters compassed round about,  
And in continuous onward flow the floods their tribute bring to it.
- 10 When, uttering words which no one comprehended, Vāk, Queen of Gods, the Gladdener, was seated,  
The heaven's four regions drew forth drink and vigour : now whither hath her noblest portion vanished ?

4 Indra speaks this and the following stanza. 5 *The Law's lovers* : the priests who in sacrifice ascend to Indra. According to Hildebrandt (*V. Mythologie*, I. 354), the Maruts; *śaśmantak* meaning not 'with their children,' but 'with the Infant (Soma)'. 6 The priest addresses Indra. *Śarabha* : a Rishi of that name.—Śāyana The original hymn appears to end with this stanza. 7 Addressed to the waters of heaven after Indra's battle with Vritra. 8 *He* : the Falcon. *The iron fount* : the stronghold or cloud in which the Soma or ambrosial rain was imprisoned. Cf. IV. 27.2. 9 *In the ocean* : as produced naturally in the sea of air. 10 This and the following stanza have no apparent connexion with what precedes: *Vāk* : or Vāch, vox, voice, or Speech personified. Her unintelligible words are the thunder. *Her noblest portion* : according to Śāyana, the rain which follows thunder. Or the thunder itself may be intended See Cowell's note in Wilson's Translation. *Was seated* : at the sacrifice offered to her.

- 11 The Deities generated Vāk the Goddess, and animals of every figure speak her.  
 May she, the Gladdener, yielding food and vigour, the Milch-cow Vāk, approach us meetly lauded.
- 12 Step forth with wider stride, my comrade Viṣṇu ; make room, Dyauṣ, for the leaping of the lightning.  
 Let us slay Vṛitra, let us free the rivers : let them flow loosed at the command of Indra

## HYMN XC.

Various.

- YŌ, specially that mortal man hath toiled for service of the Gods,  
 Who quickly hath brought near Mitra and Varuṇa to share his sacrificial gifts.
- 2 Supreme in sovran power, far-sighted, Chiefs and Kings, meet swift to hear from far away,  
 Beth, wondrously, set them in motion as with arms, in company with Sūrya's beams.
- 3 The rapid messenger who runs before you, Mitra-Varuṇa, with iron head, swift to the draught,
- 4 He whom no man may question, none may summon back, who stands not still for colloquy,—  
 From hostile clash with him keep ye us safe this day ; keep us in safety with your arms.
- 5 To Aryaman and Mitra sing a reverent song, O pious one,  
 A pleasant hymn that shall protect to Varuṇa : sing forth a laud unto the Kings.
- 6 They, the Red Treasure they have sent, one only Son born of the Three.  
 They, the Immortal Ones, never deceived, survey the families of mortal men.
- 7 My songs are lifted up, and acts most splendid are to be performed,  
 Come hither, ye Nāsatyas, with accordant mind to meet and to enjoy my gifts.

11 *Speak her* : articulately-speaking men and lower animals all derive their voices from her. 12 This stanza, which is out of place here, is spoken by Indra when he is about to attack Vṛitra. See IV. 18. 11.

3 *The rapid messenger* : the lightning, as one of the forms of Agni.  
 6 *The true, Red Treasure* : the Sun. *The three* : heaven, mid-air, and earth.

8 Lords of great wealth, when we invoke your bounty which no demon checks,

Both of you, furthering our eastward-offered praise, come,  
Chiefs whom Jamadagni lauds !

9 Come, Vāyu, drawn by fair hymns, to our sacrifice that reaches heaven.

Poured on the middle of the straining-cloth, and cooked, this bright drink hath been offered thee.

10 He comes by straightest paths, as ministering Priest, to taste the sacrificial gifts.

Then, Lord of harnessed teams ! drink of the twofold draught, bright Soma mingled with the milk.

11 Verily, Sūrya, thou art great; truly, Âditya, thou art great. As thou art great indeed, thy greatness is admired : yea, verily, thou, God, art great.

12 Yea, Sūrya, thou art great in fame : thou evermore, O God, art great.

Thou by thy greatness art the Gods' High Priest, divine, far-spread unconquerable light.

13 She yonder, bending lowly down, clothed in red hues and rich in rays,

Is seen, advancing as it were with various tints, amid the ten surrounding arms.

14 Past and gone are three mortal generations : the fourth and last into the Sun hath entered.

He mid the worlds his lofty place hath taken. Into green plants is gone the Purifying.

15 The Rudras' Mother, Daughter of the Vasus, centre of nectar, the Âdityas' Sister —

To folk who understand will I proclaim it—injure not Aditi, the Cow, the pinless.

13 *She yonder* : Ushas or Dawn. *The ten surrounding arms* : the ten regions of the world.

14 *Three mortal generations* : according to the legend, Prajapati produced in succession three kinds of creatures who all died. The fourth generation lived and enjoyed the light and warmth of the Sun. See Cowell's note in Wilson's Translation, or *Satsamādhya-Brahmana*, II. 5. 1. 1—4. *Into green plants* : Sāyana explains *haridāś* as the quarters of the sky, and *parvamanak* (the Purifying) as Vāyu or the Wind. Grassmann takes *parvamanak* to be the Soma, and *haridāś* to be the horses of the Sun. I have followed Ludwig's interpretation ; but I find the stanza almost unintelligible.

15 *Centre of nectar* : or, of amrit, or immortality, or the world of the immortal Gods. *The Cow* ; the earthly cow, as the type of Aditi or universal Nature, must not be offended. The stanza is spoken by the priest who has received the cow as his reward.

Weak-minded men have as a cow adopted me who came hither  
 from the Gods, a Goddess,  
 Who, skilled in eloquence, her voice uplifteth, who standeth  
 near at hand with all devotions.

## HYMN XCI.

Agni.

Lord, of the house, Sage, ever young, high power of life, O  
 Agni, God,  
 Thou givest to thy worshipper.

- 2 So with our song that prays and serves, attentive, Lord of  
 spreading light,  
 Agni, bring hitherward the Gods.
- 3 For, Ever-Youthful One, with thee, best Fartherer, as our ally,  
 We overcome, to win the spoil.
- 4 As Aurva Bhrigu used, as Apnavāna used, I call the pure  
 Agni who clothes him with the sea.
- 5 I call the Sage who sounds like wind, the Might that like  
 Parjanya roars,  
 Agni who clothes him with the sea.
- 6 As Savitar's productive Power, as him who sends down bliss,  
 I call Agni who clothes him with the sea.
- 7 Hither, for powerful kinship, I call Agni, him who prooves  
 you, Most frequent at our solemn rites ;
- 8 That through this famed One's power, he may stand by us  
 even as Tvashṭar comes  
 Unto the forms that must be shaped.
- 9 This Agni is the Lord supreme above all glories mid the Gods :  
 May he come nigh to us with strength.
- 10 Here praise ye him the most renowned of all the ministering  
 Priests,  
 Agni, the Chief at sacrifice ;
- 11 Piercing, with purifying flame, enkindled in our homes, most  
 high,  
 Swiftest to hear from far away.

16 *Weak-minded men* : 'Men are too feeble in their intellect to comprehend me in my true form and my real nature : they can only understand my worth in the shape of a cow.'—See Ludwig, *R.* 7; IV. 245, 246. The concluding stanza is spoken by Aditi as a cow.

4 *Aurva Bhrigu* : or, perhaps, Aurva and Bhrigu. The ancient Rishi Aurva is said to have been the grandson of Bhrigu. *Apnavāna* : another ancient Rishi, mentioned in connexion with the Bhrigus and the earliest worship of Agni, in Book IV. 7. 1.

- 12 Sage, laud the Mighty One who wins the spoil of victory like a steed,  
And, Mitra-like, unites the folk.
- 13 Still turning to their aim in thee, the oblation-bearer's  
sister hymns  
Have come to thee before the wind.
- 14 The waters find their place in him, for whom the threefold  
sacred grass  
Is spread unbound, unlimited.
- 15 The station of the bounteous God hath, through his aid which  
none impair,  
A pleasant aspect like the Sun.
- 16 Blazing with splendour, Agni, God, through pious gifts of  
sacred oil,  
Bring thou the Gods and worship them.
- 17 The Gods as mothers brought thee forth, the Immortal Sage,  
O Angiras,  
The bearer of our gifts to heaven.
- 18 Wise Agni, Gods established thee, the Seer, noblest messenger,  
As bearer of our sacred gifts.
- 19 No cow have I to call mine own, no axe at hand wherewith  
to work,  
Yet what is here I bring to thee.
- 20 O Agni, whatsoever be the fuel that we lay for thee,  
Be pleased therewith, Most Youthful God.
- 21 That which the white-ant eats away, that over which the  
emmet crawls—  
May all of this be oil to thee.
- 22 When he enkindles Agni, man should with his heart attend  
the song :  
I with the priests have kindled him.

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12 Sage : the priest is addressed. 13 *Before the wind* : or, in front of the wind, with which the flame is fanned. 14 'The waters rest in Agni, who abides as lightning in the firmament.'—Note in Wilson's Translation which I have followed closely in this stanza. 15 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* (station) taken as in apposition to *padam* (place) in 14. 'The station of the bounteous : he hath, through his aid which none impair, A pleasant aspect like the Sun.' 19 As Prayoga, the Rishi of the hymn, has no cow and no axe to cut wood, Agni is asked in this and the two following stanzas to dispense with the customary offerings of milk, and to accept such wood as the worshipper can pick up. 22 *With his heart* : a devout spirit will compensate the want of milk and properly prepared fuel.

## HYMN XCII.

Agni.

THAT noblest Furtherer hath appeared, to whom men bring  
their holy works.

Our songs of praise have risen aloft to Agni who was born to  
give the Ārya strength.

2 Agni of Divodāsa turned, as 'twere in majesty, to the Gods.  
Onward he sped along the mother earth, and took his station  
in the height of heaven.

3 Him before whom the people shrink when he performs his  
glorious deeds,  
Him who wins thousands at the worship of the Gods himself,  
that Agni, serve with songs.

4 The mortal man whom thou wouldst lead to opulence, O Vasu,  
he who brings thee gifts.  
He, Agni, wins himself a hero singing lauds, yea, one who feeds  
a thousand men.

5 He with the steed wins spoil even in the fenced fort, and gains  
imperishable fame.  
In thee, O Lord of wealth, continually we lay all precious  
offerings to the Gods.

6 To him who dealeth out all wealth, who is the cheerful Priest  
of men,  
Te him, like the first vessels filled with savoury juice, to Agni  
go the songs of praise.

7 Votaries, richly-gifted, deck him with their songs, even as the  
steed who draws the car.  
On both, Strong Lord of men ! on child and grandson pour  
the bounties which our nobles give.

8 Sing forth to him, the Holy, most munificent, sublime with  
his refulgent glow,  
To Agni, ye Upastutas.

9 Worshipped with gifts, enkindled, splendid, Maghavan shall  
win himself heroic fame.  
And will not his most newly shown benevolence come to us  
with abundant strength ?

3 *O Divodāsa* : whom Divodāsa especially worshipped and claimed as his tutelary God. The stanza is obscure, and my translation founded on von Roth's interpretation of *prā yā odorita*, which has been accepted by Cowell, must be regarded as conjectural. See Wilson's Translation and note. 4 *A hero* : a brave son. 7 The second line is obscure 'Gracious lord of men, grant wealth to us rich in children and grandchildren.'—Wilson. 8 *Upastutas* : singers go after the Rishi-Upastuta. See I. 36. 10.

- 10 Priest, presser of the juice ! praise now the dearest Guest of  
all our friends,  
Agni, the driver of the cars.
- 11 Who, finder-out of treasures open and concealed, bringeth  
them hither, Holy One ;  
Whose waves, as in a cataract, are hard to pass, when he,  
through song, would win him strength,
- 12 Let not the noble Guest, Agni, be wroth with us : by many a  
man his praise is sung.  
Good Herald, skilled in sacrifice.
- 13 O Vasu, Agni, let not them be harmed who come in any way  
with lauds to thee.  
Even the lowly, skilled in rites, with offered gifts, seeketh  
thee for the envoy's task.
- 14 Friend of the Maruts, Agni, come with Rudras to the Soma-  
draught,  
To Subhari's fair song of praise, and be thou joyful in the light.

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10 *Priest, presser of the juice : asava : stotah* — Sâyana. 'Singer of hymns' — Wilson. 11 *Whose waves* : billowy floods of flame rushing on like waters falling down a precipice. 'Whose (flame)', as he hastens to wage the battle by means of our sacred rite, are hard to be passed through as waves rushing down a declivity.' — Wilson See also Pischel, *Verdische Studien*, I p. 184. *Through song* : inspired and strengthened by our hymns. 13 *For the envoy's task* : to bear his oblations to the Gods.





# VĀLAKHILYA.

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(BOOK VIII. HYMNS 49—59. *M. Müller.*)

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## HYMN I.

Indra.

To you will I sing Indra's praise who gives good gifts as well we know ;

The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.

As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

3 The drops effused, the gladdening draughts, O Indra, Lover of the Song,

As waters seek the lake where they are wont to rest, fill thee, for bounty, Thunderer.

4 The matchless draught that strengthens and gives eloquence, the sweetest of the meath drink thou,

That in thy joy thou mayst scatter thy gifts o'er us, plenteously, even as the dust.

5 Come quickly to our laud, urged on by Soma-pressers like a horse—

Laud, Godlike Indra, which milch-kine make sweet for thee : with Kanva's son are gifts for thee.

6 With homage have we sought thee as a Hero, strong, pre-eminent, with unfailing wealth.

O Thunderer, as a plenteous spring pours forth its stream, so, Indra, flow our songs to thee.

7 If now thou art at sacrifice, or if thou art upon the earth, Come thence, high-thoughted ! to our sacrifice with the Swift, come, Mighty with the Mighty Ones.

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See Book VIII, Hymn XLIX., note Professor Cowell's version of these eleven hymns will be found in Appendix 1. of Wilson's Translation, Vol. V. I am indebted to him for some improvements on the version which I had previously prepared.

2 *As with a hundred hosts* : 'like a weapon with a hundred edges.' Cowell. 4 *That...gives eloquence* : *virakshanam* : from *vach*; 'w-lling,' from *vaksh* = *uksh*.—von Roth, and Cowell. *Plenteously, even as the dust* : the meaning of the text is obscure. The St Petersburg Lexicon takes *dhriśad* = *drīśad*, he neither millstone : 'just as the mill-stone pours out meal.'—Cowell. *The Swift and the Mighty Ones*, are Indra's horses.

- 8 The active, fleet foot, tawny Coursers that are thine are swift to victory, like the Wind.  
Wherewith thou goest round to visit Manus' seed, wherewith all heaven is visible.
- 9 Indra, from thee so great we crave prosperity in wealth of kine, As, Maghavan, thou favouredst Medhyâtithi, and, in the fight, Nipâtithi.
- 10 As, Maghavan, to Kanva, Trasadasya, and to Paktha and Dasavrāja;  
As, Indra, to Gosarya and Rijisvan thou vouchsafedst wealth in kine and gold.

## HYMN II.

Indra.

- SAGRA I praise, to win his aid, far famed, exceeding bountiful,  
Who gives, as 'twere in thousands, precious wealth to him  
who sheds the juice and worships him.
- 2 Arrows with hundred points, unconquerable, are this Inda's mighty arms in war.  
He streams on liberal worshippers like a hill with springs,  
when juices poured have gladdened him.
- 3 What time the flowing Soma drops have gladdened with their taste the Friend,  
Like water, gracious Lord ! were my libations made, like milchkin to the worshipper
- 4 To him the peerless, who is calling you to give you aid, forth flow the drops of pleasant meath.  
The Soma-drops which call on thee, O gracious Lord, have brought thee to our hymns of praise.
- 5 He rushes hurrying like a steed to Soma that adorns our rite,  
Which hymns make sweet to thee, lover of pleasant food. The call to Paura thou dost love.
- 6 Praise the strong, grasping Hero, winner of the spoil, ruling supreme o'er mighty wealth.  
Like a full spring, O Thunderer, from thy store hast thou poured on the worshipper evermore.

9 *Medhyâtithi* : a Ri-bi whose name has frequently occurred *Nipâtithi* : mentioned only here and Valakhilya Hymn III 10 *Trasadasya* : see Vol. I, Index. *Paktha* : a favourite of the Agvins. See VIII. 22. 10. *Dasavrāja* : see VIII. 8 20. *Gosarya* : see VIII. 8. 20 *Rijisvan* : see Vol. I, Index.

5 *The call to Paura* : the invitation to Paura's house. According to von Roth *paura* means the filler, the satifier : 'thou approvest the summons to the satisfying beverage.'—Cowell. See V. 74. 4.

- 7 Now whether thou be far away, or in the heavens, or on the earth,  
 O Indra, mighty-thoughted, harnessing thy Bays, come L. fty with the Lofly Ones.
- 8 The Bays who draw thy chariot, Steeds who injure none, surpass the wind's impetuous strength—  
 With whom thou silencest the enemy of man, with whom thou goest round the sky.
- 9 O gracious Hero, may we learn anew to know thee as thou art :  
 As in decisive fight thou holpest Etasa, or Vasa 'gainst Dasavraja,
- 10 As Maghavan, to Kanva at the sacred feast, to Dirghanitha thine home friend,  
 As to Gosarya thou, Stone-darter, gavest wealth, give me a gold-bright stall of kine.

## HYMN III.

Indra.

As with Manu Sāmvarani, Indra, thou drankest Soma juice, And, Maghavan, with Nipātithi, Medhyātithi, with Pushtigu and Srushtigu.—

- 2 The son of Prishadvāna was Praskanva's host, who lay decrepit forlorn.  
 Aided by thee the Rishi Dasyave-vrika strove to obtain thousands of kine
- 3 Call hither with thy newest song Indra who lacks not hymns of praise.  
 Him who observes and knows, inspirer of the Sage, him who seems eager to enjoy.
- 4 He, unto whom they sang the seven-headed hymn, three-parted, in the loftiest place,  
 He sent his thunder down on all these living things, and so displayed heroic might.

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7 This stanza is almost a repetition of stanza 7 of Hymn I. 9. *Etasa* : see I 61, 15. *Vasa* : mentioned as a favourite of the Asvins in X 40 7. *Dasavraja* : said in stanza 10 of Hymn I. to have been helped by Indra. 10 *Dirghanitha* : Ludwig takes this word to be an adjective qualifying *medhe a thvars*, 'at the sacrificial feast of long duration.' *A gold-bright stall of kine* : according to Ludwig, a stall graced with bay steeds, would be a better translation.

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1 *Sāmvarani* : son of the Vedic Rishi Sāmvarana. See V. 33 10. At the end of the stanza, 'So drink with us,' is to be understood. 2 *Forlorn* : rejected and cast out by his kindred. *Dasyave-vrika* : literally, the Wolf-to-the-Dasyu, that is, Destroyer of flocks or herbarians. 4 *The seven-headed* : sung by seven heavenly singers.

- 5 We invoke that Indra who bestoweth precious things on us.  
Now do we know his newest favour; may we gain a stable that  
is full of kine.
- 6 He whom thou aidest, gracious Lord, to give again, obtains  
great wealth to nourish him.  
We with our Soma ready, Lover of the Song! call, Indra  
Maghavan, on thee.
- 7 Ne'er art thou fruitless, Indra; ne'er dost thou desert the  
worshipper:  
But now, O Maghavan, thy bounty as a god is poured forth  
ever more and more.
- 8 He who hath overtaken Krivi with his might, and silenced  
Susina with death-bolts —  
When he supported yonder heaven and spread it out, then first  
the son of earth was born
- 9 Good Lord of wealth is he to whom all Aryas, Dasas here be-  
long.  
Directly unto thee, the pious Rusama Paviru, is that wealth  
brought nigh.
- 10 In zealous haste the singers have sung forth a song distilling  
oil and rich in sweets  
Riches have spread among us and heroic strength, with us are  
flowing Soma-drops.

## HYMN IV.

Indra.

- As, Sakra, thou with Manu called Vivasvân drankest Soma juice,  
As, Indra, thou didst love the hymn by Trita's side, so dost  
thou joy with Ayu now.
- 2 As thou with Matarisvan, Medhya, Prishadhra, hast cheered  
thee, Indra, with pressed juice,  
Drunk Soma with Rijūnas, Syūmarasmi by Daśonya's, Dasa-  
sipra's side.
- 3 'Tis he who made the lauds his own and boldly drank the  
Soma juice,

8 *The son of earth*: man. 9 *Rusama Paviru*: the Rusamas are  
mentioned in V. 30. 13—15. The name of Paviru does not occur again.

I *Vivasvan*: or *Viva-vat*, was the father of Manu who is generally  
called *Vaivasvata*, Ayu: the Rishi of the hymn, or the sacrificer.  
2 *Matarisvan*: the Rishi of hymn VI of the *Vātakhilya Madhva*:  
the Rishi of hymns V. IX. and X. *Prishadhra*: the Rishi of Hymn VIII.  
*Syūmarasmi*: mentioned, as a favourite of the Asvins, in L 112. 16. The  
names of *Rijūnas*, *Daśonya*, and *Dasasipra* do not occur again in the  
Rigveda.

- He to whom Vishnu came striding his three wide steps, as  
Mitra's statutes ordered it.
- 4 In whose land thou didst joy, Indra, at the great deed, O  
Satakratu, Mighty One!  
Seeking renown we call thee as the milkers call the cow who  
yields abundant milk
- 5 He is our Sire who gives to us, Great, Mighty, ruling as he wills.  
Unsought, may he the Strong, Rich, Lord of ample wealth,  
give us of horses and of kine.
- 6 He to whom thou, Good Lord, givest that he may give incre-  
ases wealth that nourishes.  
Eager for wealth we call on Indra, Lord of wealth, on Sata-  
kratu with our lauds.
- 7 Never art thou neglectful : thou guardest both races with thy  
care.  
The call on Indra, fourth *Āditya* ! is thine own. *Amrit* is  
established in the heavens.
- 8 The offerer whom thou, Indra, Lover of the Song, liberal  
Maghavan, favourest,—  
As at the call of *Kanva* so, O gracious Lord, hear thou our  
songs and eulogy.
- 9 Sung is the song of ancient time : to Indra have ye said the  
prayer.  
They have sung many a *Brihati* of sacrifice, poured forth the  
worshipper's many thoughts.
- 10 Indra hath tossed together mighty stores of wealth, and both  
the worlds, yea, and the Sun.  
Pure, brightly-shining, mingled with the milk, the draughts  
of *Soma* have made Indra glad.

## HYMN V.

Indra.

- As highest of the Maghavans, preeminent among the Bulls,  
Best breaker-down of forts, kine-winner, Lord of wealth, we  
seek thee, Indra Maghavan.
- 2 Thou who subduedst *Āyu*, *Kutsa*, *Atithigva*, waxing daily in  
thy might,

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5 *Ruling as he wills* : 'he who acts as the sovereign.' Cowell. 7  
*Both races* : Gods and men. *Fourth Aditya* : *Varuna*, *Mitra*, and *Arya-*  
*man* being the other three. *Amrit* : 'ambrosia.'—Cowell. 8 As thou  
hearest, must be supplied at the beginning of the stanza. 9 *Briha-*  
*t* : verse in the *Brihati* metre.

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1 *Highest* : or, *dearest*. *The Bulls* : strong herds.  
*Kutsa*, *Atithigva* : see 1.53. 10.

2 *Āyu*

As such, rousing thy power, we invoke thee now, thee  
Satakratu, Lord of Bays.

- 3 The pressing-stones shall pour, for us the essence of the meath  
of all,  
Drops that have been pressed out afar among the folk, and  
those that have been pressed near us.
- 4 Repel all enmities and keep them far away : let all win  
treasure for their own  
Even among *Sishtas* are the stalks that make thee glad, where  
thou with Soma satest thee.
- 5 Come, Indra, very near to us with aids of firmly-based resolve  
Come, most auspicious, with thy most auspicious help, good  
Kinsman, with good kinsmen, come !
- 6 Bless thou with progeny the chief of men, the lord of heroes,  
victor in the fray.  
Aid with thy powers the men who sing thee lauds and keep  
their spirits ever pure and bright.
- 7 May we be such in battle as are surest to obtain thy grace :  
With holy offerings and invocations of the Gods, we mean,  
that we may win the spoil
- 8 Thine, Lord of Bays, am I, Prayer longeth for the spoil.  
Still with thy help I seek the fight.  
So, at the raiders' head, I, craving steeds and kine, unite  
myself with thee alone.

## HYMN VI.

Indra.

INDRA, the poets with their hymns extol this hero might of  
thine :

They strengthened loud in song, thy power that droppeth oil.  
With hymns the *Pauras* came to thee.

- 2 Through piety they came to Indra for his aid, they whose  
libations give thee joy.  
As thou with *Krisa* and *Samvarta* hast rejoiced, so, Indra, be  
thou glad with us.

4 *Sishtas* : apparently a tribe of no great importance. *Stalks* : of  
the Soma-plant. 8 *At the raiders' head* : at the head of the band  
who are going forth to seize the cattle of their enemies. Von Roth  
thinks that *matindm* should be read instead of *mathindm*, and Grass-  
mann translates according, 'in Anfang meiner Bitten,' 'at the begin-  
ning of my prayers.'

1 *Pauras* : 'the offerers.'—Cowell. See *Vāṅkhilya*, II. 5. 2  
*Krisa* : the *Rishi* of Hymn VII. of the *Vāṅkhilya*. *Samvarta* : not men-  
tioned elsewhere.

- 3 Agreeing in your spirit, all ye Deities, come nigh to us.  
Vasus and Rudras shall come near to give us aid, and Maruts listen to our call.
- 4 May Pūshan, Viṣṇu and Sarasvatī befriend, and the Seven Streams, this call of mine :  
May Waters, Wind, the mountains, and the Forest-Lord, and Earth give ear unto my cry.
- 5 Indra, with thine own bounteous gift, most liberal of the Mighty Ones,  
Be our boon benefactor, Vr̥tra-slayer, be our feast-companion for our weal.
- 6 Leader of heroes, Lord of battle, lead thou us to combat, thou Most Sapient One,  
High fame is theirs who win by invocations, feasts and entertainment of the Gods.
- 7 Our hopes rest on the Faithful One: in Indra is the people's life.  
O Maghavan, come nigh that thou mayst give us aid : make plenteous food stream forth for us.
- 8 Thee would we worship, Indra with our songs of praise :  
Satakratu, be thou ours.  
Pour down upon Praskanya bounty vast and firm, exuberant, that shall never fail.

## HYMN VII.

## Praskanya's Gift.

GREAT, verily, is Indra's might. I have beheld, and hither comes

Thy bounty, Dasyave-vṛika !

- 2 A hundred oxen white of hue are shining like the stars in heaven,  
So tall, they seem to prop the sky.
- 3 Bamboos a hundred, hundred dogs, a hundred skins of beasts well-tanned,  
A hundred tufts of Balbaja, four hundred red-hued mares are mine.

4 *The Forest Lord : vanaspati* : the tall timber tree, frequently meaning the Sacrificial Post. 5 *Benefactor* : or Bhaga, the God who distributes wealth.

1 'Great is Indra's power, and the gifts which I have received from thee, O destroyer of the Da-yus, can be compared only to his bounty.' Dasyavevrika, here, is the name, not of the Rishi, but of a hero who in alliance with the Kanyas has been victorious in his attack on the hostile barbarians. See Ludwig, Vol. III p. 164. 3. *Balbaja* : a kind of coarse grass (Eleusine Indica), used in religious ceremonies and for other purposes when planted.



- 4 Blest by the Gods, Kāśāyanas ! be ye who spread through life on life :  
Like horses have ye stridden forth.  
5 Then men extolled the team of seven : not yet full-grown, its name is great.  
The dark mares rushed along the paths, so that no eye could follow them.

## HYMN VIII. Praskanya's Gift.

- THY bounty, Dasyave-vrika, exhaustless hath displayed itself :  
Its fulness is as broad as heaven.  
2 Ten thousand Dasyave-vrika, the son of Putakratā, hath  
From his own wealth bestowed on me.  
3 A hundred asses hath he given, a hundred head of fleecy sheep,  
A hundred slaves, and wreaths besides.  
4 There also was a mare led forth, picked out for Putakratā's  
sake, Not of the horses of the herd.  
5 Obervant Agni hath appeared, oblation-bearer with his car.  
Agni with his resplendent flame hath shone on high as shines  
the sun, hath shone like Surya in the heavens.

## HYMN IX. Aśvins.

- ENDOWED, O Gods, with your primeval wisdom, come quickly  
with your chariot O ye Holy.  
Come with your mighty powers, O ye Nāsatyas ; come hither,  
drink ye this the third libation.  
2 The truthful Deities, the Three-and-Thirty, saw you approach  
before the Ever-Truthful.

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4 *Kāśāyanas* : descendants of Kāśya. 5 *The team of seven* : 'siebh-ge-spannes.'—Grassman; 'seven yoked team.'—Cowell. But the exact meaning here of *śaptdśya* is uncertain. Von Roth thinks that it is probably a proper name. Ludwig takes it in the sense of a bond of friendship or alliance. *The dark mares* : there is no substantive, and 'mares' is conjecturally supplied. According to Ludwig, the dark hosts of The Dasyus conquered by Dasyave-vrika are intended, and the whole stanza would be more correctly translated : 'Then no more thought they of the great renown of the collective bond. The dark tribes rushed along the paths so that no eye could reach to them.' See Ludwig's Commentary, Vol. V. p. 552

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2 *The son of Putakratā* : or, more probably, called Putakratā after his father Pūtakratu.—Ludwig 3 *Slaves : dāśa* : conquered barbarians. 4 *Picked out* : or, adorned. *Putakratā* : the wife of Pūtakratu.

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1 *Nāsatyas* : 'truthful ones'—Cowell. See Vol I., Index. 2 *The Three-and-Thirty* : or, Thrice-Eleven. See I. 34. 11. *The Ever-Truthful* : the Sun, whose approach is heralded by the Aśvins.

Accepting this our worship and libation, O Asvins bright with fire, drink ye the Soma

3 Asvins, that work of yours deserves our wonder,—the Bull of heaven and earth and air's mid region

Yea, and your thousand promises in battle,—to all of these come near and drink beside us.

4 Here is your portion laid for you, ye Holy : come to these songs of ours, O ye Násatyas.

Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

## HYMN X.

Visvedevas.

HE whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,

Who was appointed as a learned Bráhmaṇ,—what is the sacrificer's knowledge of him ?

2 Kindled in many a spot, still One is Agni; Surya is One, though high o'er all he shineth.

Illumining this All, still One is Ushas. That which is One hath into All developed,

3 The chariot bright and radiant, treasure-laden, three-wheeled, with easy seat, and lightly rolling,

Which She of Wondrous Wealth was born to harness,—this car of yours I call. Drink what remaineth.

## HYMN XI.

Indra-Varuṇa.

In offerings poured to you, O Indra-Varuṇa, these shares of yours stream forth to glorify your state.

Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice

2 The waters and the plants, O Indra-Varuṇa, had efficacious vigour, and attained to might.

3 *The Bull* : the Sun, whom, as his heralds and revealers, they may be said to have created. *Thousand promises* : 'a characteristic periphrasis for the Maghavans, or wealthy nobles'—Ludwig.

1 The hymn appears to consist of unconnected fragments, and the purport of this stanza is not obvious. 3 *She of Wondrous Wealth* : Ushas or Dawn. *Was born to harness* : or, as Prof. Cowell translates : 'At whose yoking the Dawn was born' The chariot of the Asvins precedes that of the Dawn

2 *The waters and the plants* : used in sacrifice ; the Soma-plants and the water employed in preparing the juice for libation. The meaning of the stanza seems to be : although you are far away in the most distant firmament, our libations have had power to attract you. Regard us only : the godless man is unworthy of your consideration even as an enemy.

Ye who have gone beyond the 'path of middle air,—no godless man is worthy to be called your foe.

- 3 True is your Kṛiṣa's word, Indra and Varuṇa : The seven holy voices pour a wave of meath,

For their sake, Lords of splendour ! aid the pious man who, unbewildered, keeps you ever in his thoughts

- 4 Dropping oil, sweet with Soma, pouring forth their stream, are the Seven Sisters in the seat of sacrifice,

These, dropping oil, are yours, O Indra-Varuṇa : with these enrich with gifts and help the worshipper.

- 5 To our great happiness have we ascribed to these Two Bright Ones truthfulness, great strength, and majesty.

O Lords of splendour, aid us through the Three-times-Seven, as we pour holy oil, O Indra-Varuṇa

- 6 What ye in time of old, Indra and Varuṇa, gave Rishis—revelation, thought, and power of song.

And places which the wise made, weaving sacrifice,—these through my spirit's fervid glow have I beheld.

- 7 O Indra-Varuṇa, grant to the worshippers cheerfulness void of pride, and wealth to nourish them.

Vouchsafe us food, prosperity, and progeny, and lengthen out our days that we may see long life.

3 *The seven holy voices* : the voices of the seven priests or sacred bards. See IX. 103. 3 *A wave of meath* : 'a stream of honey.'—Cowell.

4 *The seven Sisters* : 'sister-streams of the Soma'—Cowell. 5 *The Three-times-Seven* : perhaps the Maruts, thrice- even being used indefinitely for a larger number consisting of troops of seven. See I 133 6.

6 *Revelation* : *śrutāni* : that which was heard ( from the beginning ) ; sacred knowledge. 'Fame.'—Cowell *Places* : perhaps, as Ludwig suggests, homes in the world to come, which the wise Rishis have prepared for themselves by performing sacrifice here below. *Through my spirit's fervid glow* : *tāpasā* : according to Grassmann and Cowell, this *tāpas* means 'the holy austerity' of the Rishi, and not the sacred fervour of the hymn. I have followed Ludwig.

## BOOK THE NINTH.

### HYMN I.

Soma Pavamāna.

- In sweetest and most gladdening stream flow pure, O Soma,  
on the way,  
Pressed out for Indra, for his drink.
- 2 Fiend-queller, Friend of all men, he bath with the wood at-  
tained unto  
His place, his iron-fashioned home.
- 3 Be thou best Vṛitra-slayer, best granter of bliss, most liberal :  
Promote our wealthy princes' gifts.
- 4 Flow onward with thy juice unto the banquet of the Mighty  
Gods :  
Flow hither for our strength and fame.
- 5 O Indra, we draw nigh to thee, with this one object day by day:  
To thee alone our prayers are said.
- 6 By means of this eternal fleece may Sūrya's Daughter purify  
Thy Soma that is foaming forth.
- 7 Ten sister maids of slender form seize him within the press  
and hold  
Him firmly on the final day.
- 8 The virgins send him forth : they blow skin musician-  
like and fuse  
The triple foe-repelling meath.

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Nearly all the hymns of this Book are addressed to the deified Soma juice, or to Soma, or Indra, the Moon, who as containing the celestial nectar, the drink of the Gods, is identified with the Soma-plant and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamāna (Self-Purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer. See Muir, *O S Texts*, V, 258 sqq, Hillebrandt, *Vedische Mythologie*, I 385 sqq, and Max Müller, *Chips*, IV 353—367. But of Oldenberg, *Religion des Veda*, 599—612. 1 *Fluxa pura* : *pāvasava* : 'purify thyself'—Ludwig. 2 *With the wood* : some wooden vessel or implement, perhaps the *śruva* or dipping-spoon. *Iron-fashioned home* : receptacle that has been hammered or formed with a tool of dyas, iron or other metal. It is not clear what vessel is intended.

6 *Surya's Daughter* : Śraddhā or Faith, See *Satapatha-Brāhmaṇa*, XII. 7. 3. 11. 7 *Ten sister maids* : the priest's fingers. *The final day* : on which the Soma is effused. 8 *Virgins* : the unwedded ones : the fingers. *Musician-like* : or, as men blow a bagpipe; but the meaning of *bakurām* and the second half-line is not clear. 'They seize it glittering like a water-skin.'—Wilson.

- 9 Inviolable milch-kine round about him blend, for Indra's drink,  
The fresh young Soma with their milk.
- 10 In the wild raptures of this draught, Indra slays all the  
Vjitrās : he,  
The Hero, pours his wealth on us.

## HYMN II.

## Soma Pavamāna.

- SOMA, flow on, inviting Gods, speed to the purifying cloth :  
Pass into Indra, as a Bull.
- 2 As mighty food speed hitherward, Indu, as a most splendid  
Steer :  
Sit in thy place as one with strength.
- 3 The well-loved meath was made to flow, the stream of the  
creative juice,  
The Sags drew waters to himself.
- 4 The mighty waters, yes, the floods accompany thee Mighty One,  
When thou wilt clothe thee with the milk.
- 5 The lake is brightened in the floods. Soma, our Friend,  
heaven's prop and stay,  
Falls on the purifying cloth.
- 6 The tawny Bull hath bellowed, fair as mighty Mitra to behold :  
He shines together with the Sun.
- 7 Songs, Indu, active in their might are beautified for thee,  
wherewith  
Thou deckest thee for our delight.
- 8 To thee who givest ample room we pray, to win the joyous  
draught :  
Great are the praises due to thee.
- 9 Indu, as Indra's Friend, on us pour with a stream of sweet-  
ness, like  
Parjanya sender of the rain.
- 10 Winner of kine, Indu, art thou, winner of heroes, steeds, and  
strength :  
Primeval Soul of sacrifice.

3 *The Sags* : the Soma. *Waters* ; with which the stalks of the plant are sprinkled. 5. *The lake* : the Soma juice. 6. *The tawny Bull* : 'the golden-hued showerer of blessings'—Wilson. The strong greenish-yellow Soma juice. *Hath bellowed* : an exaggerated expression for the sound made by the juice as it drops, but in keeping with its representation as a bull. 9. *Like Parjanya* : enriching and blessing us as the rain-cloud fertilizes the ground.

## HYMN III.

Soma Pavamāna.

HERE present this Immortal God flies, like a bird upon her wings.

To settle in the vats of wood.

2 This God, made ready with the hymn, runs swiftly through the winding ways,  
Inviolable as he flows.

3 This God while flowing is adorned, like a bay steed for war,  
by men  
Devout and skilled in holy songs.

4 He, like a warrior going forth with heroes, as he flows along  
Is fain to win all precious boons.

5 This God, as he is flowing on, speeds like a car and gives his gifts : He lets his voice be heard of all.

6 Praised by the sacred bards, this God dives into waters, and bestows  
Rich gifts upon the worshipper.

7 Away he rushes with his stream, across the regions, into heaven,  
And roars as he is flowing on.

8 While flowing, meet for sacrifice, he hath gone up to heaven  
across  
The regions, irresistible.

9 After the way of ancient time, this God, pressed out for Deities,  
Flows tawny to the straining-cloth,

10 This Lord of many Holy Laws, even at his birth engendering strength,  
Effused, flows onward in a stream.

## HYMN IV.

Soma Pavamāna.

O SOMA flowing on thy way, win thou and conquer high renown;

And make us better than we are.

1 *The vats of wood* : *dronans* : large wooden vessels, tubs or troughs, which receive the Soma juices.

2 *The winding ways* : of the wool which forms the strainer.—Ludwig.—‘Rushes against the enemies,’—Wilson

6 *Dives into waters* : called *vasativarayah*, with which the stalks of the Soma-plant are sprinkled.

9 *Pressed out for Deities* : the Soma juice being identified with the *Auric* or *nectar*, the drink of the Gods, contained in the Moon.

1 *Better than we are* : or, happier, than we are.

- 2 Win thou the light, win heavenly light, and, Soma, all fellicities ;  
And make us better than we are.
- 3 Win skilful strength and mental power. O Soma, drive away our foes ;  
And make us better than we are.
- 4 Ye purifiers, purify Soma for Indra, for his drink :  
Make thou us better than we are.
- 5 Give us our portion in the Sun through thine own mental power and aids ;  
And make us better than we are.
- 6 Through thine own mental power and aid long may we look upon the Sun ;  
Make thou us better than we are.
- 7 Well-weaponed Soma, pour to us a stream of riches doubly great ;  
And make us better than we are.
- 8 As one victorious, unsubdued in battle pour forth wealth to us ;  
And make us better than we are.
- 9 By worship Pavamāna ! men have strengthened thee to prop the Law :  
Make thou us better than we are.
- 10 O Indu, bring us wealth in steeds, manifold, quickening all life ;  
And make us better than we are.

## HYMN V.

Āpriś.

- ENKINDLED, Pavamāna, Indu, sends forth his light on every side  
In friendly show, the bellowing Bull
- 2 He, Pavamāna, Self-produced, speeds onward sharpening his horns :  
He glitters through the firmament.
- 3 Brilliant like wealth, adorable, with splendour Pavamāna shines,  
Mightily with the streams of meath.

4 *Purifiers* : priests whose business is to purify the juice. *Make thou* : O Soma. 9 *To prop the Law* : *vidharmanī* : 'for their own upholding'—Wilson. 10 *Quickening all life* : *vi.eduum* : explained by Sayana as—*sarvagāminam* : 'all-reaching.'—Wilson.

In this Āpri hymn attributes of Agni are transferred to Soma Pavamāna. 1 *Enkindled* : *sāmidhak* : properly applicable to Agni. *The bellowing Bull* : 'the showerer of blessings, uttering a loud sound.'—Wilson. 2 *Self-produced* : *Tanūnāpat* ; properly a name of Agni ; here, the Moon.

- The tawny Pavamāna, who strews from of old the grass with  
might,  
Is worshipped, God amid the Gods.
- 5 The golden, the Celestial Doors are lifted with their frames  
on high,  
By Pavamāna glorified.
- 6 With passion Pavamāna longs for the great lofty Pair, well-  
formed,  
Like beauteous maidens, Night and Dawn.
- 7 Both Gods who look on men I call, Celestial Heralds : Indra's  
Self  
Is Pavamāna, yea, the Bull.
- 8 This, Pavamāna's sacrifice, shall the three beauteous Goddess-  
ses,  
Sarasvati and Bhārati and Ilā, Mighty One, attend.
- 9 I summon Tvashtar hither, our protector, champion, earliest-  
born,  
Indu is Indra, tawny Steer ; Pavamāna is Prajāpati.
- 10 O Pavamāna, with the meath in streams anoint Vanaspati,  
The ever-green, the golden-hued, refulgent, with a thousand  
boughs.
- 11 Come to the consecrating rite of Pavamāna, all ye Gods,—  
Vāyu, Sūrya, Bṛhaspati, Indra, and Agni, in accord.

## HYMN VI.

Soma Pavamāna.

- Soma flow on with pleasant stream, a Bull devoted to the Gods,  
Our Friend, unto the woollen sieve.
- 2 Pour hitherward, as Indra's Self, Indu, that gladdening  
stream of thine,  
And send us coursers full of strength.
- 3 Flow to the filter hitherward, pouring that ancient gladden-  
ing juice,  
Streaming forth power and high renown.
- 4 Hither the sparkling drops have flowed, like waters down a  
steep descent :  
They have reached Indra purified.

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5 *The Celestial Doors* : the doors of the hall of sacrifice are here identified with the portals of the east through which light comes into the world. See II. 3. 5. 7 *Celestial Heralds* : see I. 13. 8. *Indra's Self* : *indrah* here is explained by Śāyana as = *diptah* ; 'radiant'.—Wilson. 10 *Vanaspati* : the sacrificial stake. 11 *The consecrating rite* : *saddakṛtim* : oblation accompanied with the utterance of the sacred formula Svāhā.



- 5 Whom, having passed the filter, ten dames cleanse, as 'twere  
a vigorous steed,  
While he disports him in the wood:—
- 6 The steer—strong juice with milk pour forth, for feast and  
service of the Gods,  
To him who bears away the draught.
- 7 Effused, the God flows onward with his stream to Indra, to  
the God,  
So that his milk may strengthen him.
- 8 Soul of the sacrifice, the juice effused flows quickly on : he  
keeps  
His ancient wisdom of a Sage.
- 9 So pouring forth, as Indra's Friend, strong drink best Glad-  
dener ! for the feast.  
Thou, even in secret, storest hymns.

## HYMN VII.

Soma Pavamāna-

- FORTH on their way the glorious drops have flowed for main-  
tenance of Law,  
Knowing this sacrifice's course.
- 2 Down in the mighty waters sinks the stream of meath, most  
excellent,  
Oblation best of all in worth.
- 3 About the holy place, the Steer true, guileless, noblest, hath  
sent forth  
Continuous voices in the wood.
- 4 When, clothed in manly strength, the Sage flows in celestial  
wisdom round,  
The Strong would win the light of heaven.
- 5 When purified, he sits as King above the hosts, among his folk,  
What time the sages bring him nigh.

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5 *Whom* : relative to juices in the following stanza. *Ten dames* : the fingers. *The wood* : the vat or trough. 6 *To him who bears away the draught* : to Indra. Others take *dhādya* to mean 'for strength or prowess in battle.' 9 *Even in secret* : wisdom lies hidden in the Soma, and cannot be recognized until one drinks the juice.—Ludwig

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2 *The mighty waters* : the holy waters called *vasatthuryak*. 3 *In the wood* : according to Sayana, *vane* here = *udake*, in the water. The stanza is very difficult, and I am unable to offer a satisfactory translation. 4 *The strong* : Indra. 'Then the mighty (Indra) in heaven is eager to repair to the oblation.'—Wilson. 5 *Above the hosts, among his folk* : or, as preferred by Prof. Ludwig in his Commentary, above the contending tribes or people (*vishā*).

6 Dear, golden-coloured, in the fleece he sinks, and settles in the wood :

The Singer shows his zeal in hymns.

7 He goes to Indra, Vāyu, to the Asvins, as his custom is,  
With gladdening juice which gives them joy.

8 The streams of pleasant Soma flow to Bhaga, Mitra-Varuna,—  
Well-knowing through his mighty powers.

9 Gain for us, O ye Heaven and Earth, riches of meath to win  
us wealth :

Gain for us treasures and renown.

## HYMN VIII.

Soma Pavamān.

ONKING Indra's dear desire these Soma juices have flowed  
forth,

Increasing his heroic might.

2 Laid in the bowl, pure-flowing on to Vāyu and the Asvins,  
may  
These give us great heroic strength.

3 Soma, as thou art purified, incite to bounty Indra's heart,  
To sit in place of sacrifice.

4 The ten swift fingers deck thee forth, seven ministers impel  
thee on :

The sages have rejoiced in thee.

5 When through the filter thou art poured, we clothe thee with  
a robe of milk.

To be a gladdening draught for Gods.

6 When purified within the jars, Soma, bright red and golden-  
hued,

Hath clothed him with a robe of milk

7 Flow on to us and make us rich. Drive all our enemies away.  
O Indu, flow into thy Friend.

8 Send down the rain from heaven, a stream of opulence from  
earth. Give us,

O Soma, victory in war.

9 May we obtain thee, Indra's drink, who viewest men and  
findest light,

Gain thee, and progeny and food.

---

8 *well-knowing, through his mighty powers* : that is, the streams  
that, through the power of Soma, know the way they should go. ' The  
worshippers knowing its ( virtues are rewarded ) with happiness'.—  
Wilson.

7 *Flow on to us and make us rich* : or, ' Flow to us wealthy wor-  
shippers.' *Thy Friend* : Indra. Cf. IX. 3 1.

## HYMN IX.

Soma Pavamāna.

THE Sage of Heaven whose heart is wise, when laid between  
both hands and pressed,  
Sends us delightful powers of life.

- 2 On, onward to a glorious home ; dear to the people void of  
guile,  
With excellent enjoyment, flow.
- 3 He, the bright Son, when born illumed his Parents who had  
sprung to life,  
Great Son great Strengtheners of Law.
- 4 Urged by the seven devoted and hath stirred the guileless  
river which  
Have magnified the Single Eye.
- 5 These helped to might the Youthful One, high over all, invin-  
cible,  
Even Indu, Indra ! in thy law.
- 3 The Immortal Courser, good to draw, looks down upon the  
Seven : the fount  
Hath satisfied the Goddesses.
- 7 Aid us in holy rites, O Man : O Pavamāna, drive away  
Dark shades that must be met in fight.
- 8 Make the paths ready for a hymn newer and newer evermore :  
Make the lights shine as erst they shone.
- 9 Give, Pavamāna, high renown, give kine and steeds and hero  
sons :  
Win for us wisdom, win the light.

## HYMN X.

Soma Pavamāna.

LIKE cars that thunder on their way, like coursers eager for  
renown,

Have Soma-drops flowed forth for wealth.

- 2 Forth have they rushed from holding hands, like chariots  
that are urged to speed,  
Like joyful songs of singing-men.

1 *The Sage of Heaven* : the Soma. *Both hands* : *naptiyok* : literally, two granddaughters. According to Śāyana, two boards used in pressing the Soma are intended. See Cowell's note in Wilson. 3 *His Parents* : *mātard* : literally, his two mothers ; Heaven and Earth.

4 *Seven devotions* : practised in the preparation of the Soma. Śāyana takes *saptā* with *nadyāḥ* : 'gladdens the seven guileless rivers.'—Wilson. *Single Eye* : Soma, the Moon. 6 *Courser* : the flowing Soma. *The Seven* : rivers. *The fount* : 'Full, as a well, he has satisfied the divine streams.'—Wilson. 7 *O Man* : manly Soma.

- 3 The Somas deck themselves with milk, as Kings are graced  
with eulogies,  
And, with seven priests, the sacrifice.
- 4 Pressed for the gladdening draught, the drops flow forth abund-  
antly with song,  
The Soma juices in a stream.
- 5 Winning Vivasvân's glory and producing Morning's light, the  
Suns  
Pass through the openings of cloth.
- 6 The singing-men of ancient time open the doors of sacred  
songs,—  
Men, for the mighty to accept.
- 7 Combined in close society sit the seven priests, the brother-  
hood,  
Filling the station of the One.
- 8 He gives us kinship with the Gods, and with the Sun unites  
our eye :  
The Sage's offspring hath appeared.
- 9 The Sun with his dear eye beholds that quarter of the heav-  
ens which priests  
Have placed within the sacred cell.

## HYMN XI.

Soma Pavamâna.

Strive forth to Indu, O ye men, to him who now is purified,  
Fain to pay worship to the Gods.

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5 *The suns*, so called as being creators of the light: 'the sun-  
bright juices.'—Wilson. *Vivasvân*: the morning Sun. 6 *Men, for*  
*the mighty to accept*: 'men, offerers of Soma,' according to Sayana.  
7 *The seven priests*: the *adhvaryus* who bring the water with which  
the stalks of the Soma-plants are sprinkled. *The One*: Soma.—Sayana.  
8 *He gives us kinship with the Gods*: I follow Prof. Pischel's interpre-  
tation of this difficult passage. 'Soma unites our navel with the navel  
of the Gods, our eye with the Sun, that is, he brings us into union  
with the Gods in heaven.'—*Vedische Studien*, I., p. 69. 'I take into  
my navel the navel of the sacrifice [the Soma].—Wilson. 'He [Soma]  
as kinsman has brought us a kinsman [Sârya].—Ludwig. *The Sage's*  
*offspring*: a periphrasis for the Sage himself, that is, Soma.—Ludwig.  
9 This stanza is very obscure. I have adopted Benfey's explanation  
who here follows an occasional interpretation of *die* or *dyaule*, given  
by the Scholiast, which identifies it with the *dronakulasa*, or large  
Soma-trough. He takes it as meaning that the Sun looks towards the  
place where the Soma lies while it is pressed.....Sâyana seems to  
interpret this verse as meaning that Indra views the Soma with affec-  
tion even after it has been drunk by the priests [fixed in the heart].—  
Cowell, in Wilson's Translation.

- 2 Together with thy pleasant juice the Atharvans have commingled milk,  
Divine, devoted to the God.
- 3 Bring, by thy flowing, weal to kine, weal to the people, weal to steeds,  
Weal, O thou King, to growing plants.
- 4 Sing a praise-song to Soma brown of hue, of independent might, The Red, who reaches up to heaven.
- 5 Purify Soma when effused with stones which hands move rapidly,  
And pour the sweet milk in the meath.
- 6 With humble homage draw ye nigh ; blend the libation with the curds :  
To Indra offer Indu up.
- 7 Soma, foe-queller, chief o'er men, doing the will of Gods, pour forth.  
Prosperity upon our kine.
- 8 Heart-knower, Sovran of the heart, thou art effused, O Soma, that Indra may drink thee and rejoice.
- 9 O Soma Pavamāna, give us riches and heroic strength, -  
Indu ! with Indra for ally.

## HYMN XII.

Soma Pavamana.

- To Indra have the Soma-drops, exceeding rich in sweets, been poured,  
Shed in the seat of sacrifice
- 2 As mother kine low to their calves, to Indra have the sages called,  
Called him to drink the Soma juice.
- 3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,  
Resting upon a wild cow's hide.
- 4 Far-sighted Soma, Sage and Seer, is worshipped in the central point  
Of heaven, the straining-cloth of wool.

2 *The Atharvans* : the priests, who perform the duties of the Adhvaryus. 3 *King* : the usual designation of Soma in the Brāhmaṇa. 4 *The Red* : *karadachidarunavarṇaya* : ' sometimes red-coloured.'—Sayana.

3 *In the stream's wave* : in the water with which the stalks are sprinkled *Upon a wild-cow's hide* : this, which is Benfey's explanation of *gauri*, seems to be borne out by *gor adhi tuchi*, upon the ox-hide, of IX. 101. 11. Sayana's interpretation is different : ' to a chant in the middle tone.'—Wilson. 4 *Of heaven* : *divah* : see IX. 10, 9, and note.

- 5 In close embraces Indu holds Soma when poured within the  
jara,  
And on the purifying sieve.  
6 Indu sends forth a voice on high to regions of the sea of air,  
Shaking the vase that drops with meath.  
7 The Tree whose praises never fail yields heavenly milk  
among our hymns,  
Urging men's generations on.  
8 The Wise One, with the Sage's stream, the Soma urged to  
speed, flows on  
To the dear places of the sky.  
9 O Pavamana, bring us wealth bright with a thousand splendours, yea,  
O Indu, give us ready help.

## HYMN XIII.

## Soma Pavamana.

- PASSED through the fleece in thousand streams the Soma,  
purified, flows on  
To Indra's, Vayu's special place.  
2 Sing forth, ye men who long for help, to Pavamana, to the  
Sage, Effused to entertain the Gods.  
3 The Soma-drops with thousand powers are purified for victory,  
Hymned to become the feast of Gods.  
4 Yea, as thou flowest bring great store of food that we may  
win the spoil :  
Indu, bring splendid manly might.  
5 May they in flowing give us wealth in thousands, and heroic  
power,-  
These Godlike Soma-drops effused.

5 *Indu holds Soma* : 'the deity seems to be thus opposed to the mere plant.'—Cowell's note. Ludwig suggests that Indu here may be the Moon, as the time of important liturgical ceremonies depends upon the Moon's phases. So also Hillebrandt, *V. M.*, I., p. 316. 6 *To regions of the sea of air* : or *samudrasya* here may mean, of the sea or water into which the Soma juice falls. *Shaking* : or, perhaps, stirring (with joy). *The vase* : *kṛdam*; the *dronakalasa*, the large wooden vessel for holding the juice. According to Sâyana, whose interpretation I have followed in the first line, *kṛdam* here means the cloud. 7 *The Tree* : Soma. *Men's generations* : sacrificial seasons, according to Sâyana.

*Indra's, Vayu's special place* : the vessels especially prepared to hold libations intended for Indra and Vayu. 3 *For victory* : *ojasvīdaya* : 'for the attainment of food.'—Wilson. So Sâyana in stanzas 3 and 4 ; but in 6 the word is explained by *sangrāhṛasya*, to battle, in the first clause where he inserts it after *hipṛasā*, urged, and by *anna-lābhāya*, for the attainment of food, in the second clause.

- 6 Like coursers by their drivers urged, they were poured forth,  
for victory,  
Swift through the woollen straining-cloth.
- 7 Noisily flow the Soma-drops, like milch-kine lowing to their  
calves :  
They have run forth from both the hands.
- 8 As Gladdener whom Indra loves, O Pavamana, with a roar  
Drive all our enemies away.
- 9 O Pavamānas, driving off the godless, looking on the light,  
Sit in the place of sacrifice

## HYMN XIV.

Soma Pavamana.

REPOSING on the river's wave the Sage hath widely flowed  
around,  
Bearing the hymn which many love.

- 2 When the Five kindred Companies, active in duty, with the  
song  
Establish him, the Powerful,
- 3 Then in his juice whose strength is great, have all the Gods  
rejoiced themselves,  
When he hath clothed him in the milk.
- 4 Freeing himself he flows away, leaving his body's severed  
limbs, And meets his own Companion here.
- 5 He by the daughters of the priest, like a fair youth, hath been  
adorned,  
Making the milk, as 'twere, his robe.
- 6 O'er the fine fingers, through desire of milk, in winding course  
he goes,  
And utters voice which he hath found.
- 7 The nimble fingers have approached, adorning him the Lord  
of strength :  
They grasp the vigorous Courser's back.

8 *With a roar* : Making a loud noise in dropping.

1 *On the river's waves* : in the *vasantivari* waters, which are used to sprinkle the stalks. *Bearing the hymn* : Prof. Geldner explains this as meaning, 'Bearing away the much coveted prize,' Soma being regarded as a courser or racehorse. See *Vedische studien*, I, p. 120. 2 *Five kindred Companies* referring, probably, to some sacrifice instituted in common by representatives of the five Aryan tribes. 4 *His own Companion* : Indra. *He meets* : this (*sangato bhavati*) is Śāyana's explanation of *samjighante*; but it is not easy to see how the word can bear this signification. 5 *Daughters* : or granddaughters ; the fingers. 6 *Which he hath found* : 'which the worshipper recognizes.'—Wilson.

- 8 Comprising all the treasures that are in the heavens and on the earth,  
Come, Soma, as our faithful Friend.

## HYMN XV.

Soma Pavamāna.

- THROUGH the fine fingers, with the song, this Hero comes with rapid cars,  
Going to Indra's special place.  
2 In holy thought he ponders much for the great worship of the Gods,  
Where the Immortals have their seat,  
3 Like a good horse is he led out, when on the path that shines with light  
The mettled steeds exert their strength.  
4 He brandishes his horns on high, and whets them, Bull who leads the herd,  
Doing with might heroic deeds.  
5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,  
Becoming Sovran of the streams.  
6 He, over places rough to pass, bringing rich treasures closely packed,  
Descends into the reservoirs.  
7 Men beautify him in the vats, him worthy to be beautified, Him who brings forth abundant food.  
8 Him, even him, the fingers ten and the seven songs make beautiful,  
Well-weaponed, best of gladdeners.

## HYMN XVI.

Soma Pavamāna.

- THE pressers from the Soma-press send forth thy juice for rapturous joy :  
The speckled sap runs like a flood.

1 *Indra's special place* : 'Indra's abode.'—Wilson. In Hymn XIII. 1, *nishkrītam* is explained by Śāyana as the vessel prepared and set apart. 3 *Like a good horse* the text has only *hitāh* which may mean either good or pleased. 'Placed (in the cart) he is brought.'—Wilson. 4 *Horns* : cf. IX. 5. 2. 5 *Rays of, shining gold* : as the Moon. 6 *Places rough to pass* : the wool of the strainer Śāyana gives a totally different explanation of this stanza. See Wilson's Translation. I have followed Prof. Ludwig. 8 *Seven songs* : the songs of the seven priests.

1 *From the Soma-Press* : *onyah*, ablative dual of *oni*, signifying apparently an implement or a vessel, consisting of two places, used in the preparation of the Soma juice.



- 2 With strength we follow through the sieve him who brings  
might and wins the kine,  
Enrobed in water with his juice.
- 3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,  
And make it pure for Indra's drink.
- 4 Moved by the purifier's thought, the Soma flows into the sieve:  
By wisdom it hath gained its home.
- 5 With humble homage, Indra, have the Soma-drops flowed forth  
to thee,  
Contending for the glorious prize.
- 6 Purified in his fleecy garb, attaining every beauty, he  
Stands, hero-like amid the kine.
- 7 Swelling, as 'twere, to heights of heaven, the stream of the  
creative juice  
Falls lightly on the cleansing sieve.
- 8 Thus, Soma, purifying him who knoweth song mid living men,  
Thou wanderest through the cloth of wool.

## HYMN XVII. Soma Pavamāna.

- Like rivers down a steep descent, slaying the Vritras, full  
of zeal,  
The rapid Soma-streams have flowed.
- 2 The drops of Soma juice effused fall like the rain upon the  
earth :  
To Indra flow the Soma-streams.
  - 3 With swelling wave the gladdening drink, the Soma, flows  
into the sieve,  
Loving the Gods and slaying fiends.
  - 4 It hastens to the pitchers, poured upon the sieve it waxes  
strong  
At sacrifices through the lauds.
- Soma, thou shinnest mounting heaven as 'twere above light's  
triple realm,  
And moving seem'st to speed the Sun.

---

The word is said to be employed to denote, metaphorically  
heaven and earth. 'They who express thee, the juice of  
heaven and earth.'—Wilson. 3 *Waterless* : *anaptam*, which Śāyana  
explains by *andptam*, not reached, or overtaken, by enemies. The  
meaning is not clear. 4 *Its home* : in the large wooden vessel  
called *dronakalasa*. 5 *Contending for the glorious prize* : like race-  
horses. 'Giving thee vigour for the great conflict.'—Wilson.

- 6 To him, the head of sacrifice, singers and bards have sung  
their songs,  
Offering what he loves to see.
- 7 The men, the sages with their hymns, eager for help, deck thee  
strong steed,  
Deck thee for service of the Gods.
- 8 Flow onward to the stream of meath : rest efficacious in  
thy home,  
Fair, to be drunk at sacrifice.

## HYMN XVIII.

Soma Pavamāna.

- THOU, Soma, dweller on the hills, effused, hast flowed into  
the slave :
- All-bounteous art thou in carouse.
- 2 Thou art a sacred Bard, a Sage ; the meath is offspring of  
thy sap :
- All-bounteous art thou in carouse.
- 3 All Deities of one accord have come that they may drink  
of thee :
- All-bounteous art thou in carouse.
- 4 He who containeth in his hands all treasures much to be  
desired :
- All-bounteous art thou in carouse.
- 5 Who milketh out this mighty Pair, the Earth and Heaven,  
like mother kine :
- All-bounteous art thou in carouse.
- 6 Who in a moment mightily floweth around these two world-  
halves :
- All-bounteous art thou in carouse.
- 7 The Strong One, being purified, bath in the pitchers cried  
aloud :
- All-bounteous art thou in carouse.

## HYMN XIX.

Soma Pavamāna.

O Soma, being purified bring us the wondrous treasure, mead  
For lauds, that is in earth and heaven.

6 *The head of sacrifice* : the most important element of the ceremony. According to Śāyana, at the head, that is, on the last and most important day of the effusion of the Soma juice. *Offering what he loves to see* : 'entertaining affection for him the all-beholding.'—Wilson.

8 *Meath* : or honey. *In thy home* : in the *dronakalasa*.

1 *Dweller on the hills* : 'pressed between the stones.'—Wilson.

- 3 For ye Twain, Indra, Soma, are Lords of the light, Lords of the kine :  
Great Rulers, prosper ye our songs.
- 3 The tawny Steer, while cleansed among the living, bellowing on the grass,  
Hath sunk and settled in his home.
- 4 Over the Steer's productive flow the sacred songs were resonant,  
The mothers of the darling Son.
- 5 Hath he not, purified, impregnated the kine who long to meet their Lord,  
The kine who yield the shining milk ?
- 6 Bring near us those who stand aloof : strike fear into our enemies :  
O Pavamāna, find us wealth.
- 7 Soma, bring down the foeman's might, his vigorous strength and vital power,  
Whether he be afar or near.

## HYMN XX.

Soma Pavamāna.

- FOUR through the straining-cloth the Sage flows to the banquet of the Gods,  
Subduing all our enemies .
- 2 For he, as Pavamāna, sends thousandfold treasure in the shape  
Of cattle to the singing-men.
- 3 Thou graspest all things with thy mind, and purifiest thee with thoughts :  
As such, O Soma, find us fame.
- 4 Pour lofty glory on us, send sure riches to our liberal lords,  
Bring food to those who sing thy praise.
- 5 As thou art cleansed, O Wondrous Steed, O Soma, thou hast entered like  
A pious King, into the songs.
- 6 He, Soma, like a courser in the floods invincible, made clean  
With hands, is resting in the jars.

4 Hymns are sung over the Soma-stream, and are called mothers of the precious juice because it is prepared while they are sung. 5 The kine : the vasatvari waters, which long to mingle with the Soma.

5 Steed : *valine* : bearer ( of our offerings )' — Wilson. 6 Like a courser : 'the hearer (of oblations)' — Wilson.

- 7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,  
Lending the laud a Hero's strength,

## HYMN XXI.

Soma Pavamāna.

To Indra flow these running drops, these Somas frolicsome in mood.

Exhilarating, finding light;

- 2 Driving off foes, bestowing room upon the presser, willingly  
Bringing their praiser vital force.  
3 Lightly disporting them, the drops flow to one common reservoir,  
And fall into the river's wave.  
4 These Pavamānas have obtained all blessings much to be desired,  
Like coursers harnessed to a car.  
5 With view to us, O Soma-drops bestow his manifold desire  
On him who yet hath given us naught.  
6 Bring us our wish with this design, as a wright brings his new-wrought wheel :  
Flow pure and shining with the stream.  
7 These drops have cried with resonant voice : like swift steeds  
they have run the course,  
And roused the good man's hymn to life.

## HYMN XXII.

Soma Pavamāna

THESE rapid Soma-streams have stirred themselves to motion  
like strong steeds,

Like cars, like armies hurried forth.

- 2 Swift as wide winds they lightly move, like rain-storms of  
Parjanya, like

The flickering flames of burning fire.

- 3 These Soma juices, blent with curds, purified, skilled in sacred hymns,

Have gained by song their hearts desire.

- 4 Immortal, cleansed, these drops, since first they flowed, have  
never wearied, fain  
To reach the region and their paths.

7 Chief : Sâyana explains *makhda* by *danum*, gift.

5 This stanza is obscure, and Sâyana's commentary is imperfect. It seems that the Soma-drops are prayed to enrich the institutor of the sacrifice who has not as yet rewarded the priests. 7 Run the course : reached the *dronakalasa*.

3 By song : *nîpa* : by knowledge, according to Sâyana. The St. Petersburg Diet explains *nîp* as the twigs (of *cepres*) which form the bottom of the funnel and support the filtering cloth.—Cowell in Wilson's Translation.

- 5 Advancing they have travelled o'er the ridges of the earth  
and heaven,  
And this the highest realm of all.
- 6 Over the heights have they attained the highest thread that  
is spun out,  
And this which must be deemed most high.
- 7 Thou, Soma, holdest wealth in kine which thou hast seized  
from niggard churls :  
Thou calledst forth the outspun thread.

## HYMN XXIII.

Soma Pavamāna.

- Swift Soma drops have been effused in stream of meath, the  
gladdening drink,  
For sacred lore of every kind.
- 2 Hither to newer resting-place the ancient Living Ones are  
come.  
They made the Sun that he might shine.
- 3 O Pavamāna, bring to us the unsacrificing foeman's wealth,  
And give us food with progeny.
- 4 The living Somas being cleansed diffuse exhilarating drink,  
Turned to the vat which drips with meath.
- 5 Soma flows on intelligent possessing sap and mighty strength,  
Brave Hero who repels the curse.
- 6 For Indra, Soma ! thou art cleansed. a feast companion for  
the Gods :  
Indu, thou fain wilt win us strength.
- 7 When he had drunken draughts of this, Indra smote down  
resistless foes :  
Yea, smote them, and shall smite them still.

## HYMN XXIV

Soma Pavamāna.

HITHERWARD have the Somas streamed, the drops while they  
are purified :  
When blent, in waters they are rinsed.

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6 Or, 'Screams rushing down have filled the threads, most exor-  
llent, spread out beneath' ; that is, the threads of the straining-cloth.  
See note in Wilson. According to Sayana 'the thread' is sacrifice; and  
'this which must be deemed most high' may be, as Ludwig suggests,  
the place of sacrifice which is also to be held holy. Wilson translates  
the second line :—'this rite is glorified thereby.' 7 From niggard  
churls : or from the Panis. Thou calledst out the outspun thread : 'thou  
hast called aloud at the outspread sacrifices.'—Wilson.

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2 Newer resting-place : newly prepared place of sacrifice. The  
ancient Living Ones : the Soma-drops.

- 2 The milk hath run to meet them like floods rushing down a precipice ?  
They come to Indra, being cleansed.
- 3 O Soma Pavamāna, thou art flowing to be Indra's drink :  
The men have seized and lead thee forth.
- 4 Victorious, to be hailed with joy, O Soma, flow, delighting men,  
To him who ruleth o'er mankind.
- 5 Thou, Indu, when, effused by stones, thou runnest to the filter, art  
Ready for Indra's high decree.
- 6 Flow on, best Vritra-slayer; flow meet to be hailed with joyful lauds.  
Pure, purifying, wonderful.
- 7 Pure, purifying is he called the Soma of the meath effused,  
Slayer of sinners, dear to Gods.

## HYMN XXV

Soma Pavamana.

GREEN-HUED ! as one who giveth strength flow on for Gods to drink, a draught  
For Vayu and the Marut host.

- 2 O Pavamana sent by song, roaring about thy dwelling-place.  
Pass into Vayu as Law bids.
- 3 The Stear shines with the Delties, dear Sage in his appointed home,  
Foe-slayer, most beloved by Gods.
- 4 Taking each beauteous form, he goes, desirable, while purified, Thither where the Immortals sit.
- 5 To Indra Soma flows, the Red, engendering song, exceeding wise.  
The visitor of living men.

---

4 To him who ruleth o'er mankind : to Indra. 5 Ready for Indra's high decree : Wilson, following Sayana, translates : 'an ample portion for Indra's belly.' See Bergaigne, *La Religion Védique*, III 210 ff. for the meaning of *dāman* in the Rigveda.

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2 Into Vayu : into the vessel appropriated to Vayu—Sayana.  
5 The Red : *arushah* : here explained by Sayana as — *arohamānah*, shining or radiant. *The visitor of living men* : *ayushah* : the meaning of this word is uncertain. The St. Petersburg Lexicon explains it as, conjointly with men ; with human co-operation. Ludwig in his translation renders it by 'der den lebenden besucht,' who visits the living men; but in his Commentary suggests that it may mean, during the whole of life.' Constantly, — Wilson.

- 6 Flow, best exhilarator, Sage, flow to the filter in a stream  
To seat thee in the place of song.

## HYMN XXVI.

Soma Pavamana.

THE sages with the fingers' art have dressed and decked that  
vigorous Steed

Upon the lap of Aditi.

- 2 The kine have called aloud to him exhaustless with a thousand streams,  
To Indu who supporteth heaven.
- 3 Him, nourisher of many, Sage, creative Pavamana, they  
Have sent, by wisdom, to the sky.
- 4 Him, dweller with Vivasvan, they with use of both arms have  
sent forth,  
The Lord of Speech infallible.
- 5 Him, green, beloved, many-eyed, the Sisters with the pressing-  
stones  
Send down to ridges of the sieve.
- 6 O Pavamana, Indu, priests hurry thee on to Indra, thee  
Who adiest song and cheerest him.

## HYMN XXVII

Soma Pavamana.

THIS Sage, exalted by our lauds, flows to the purifying cloth,  
Scattering foes as he is cleansed.

- 2 As giving power and winning light, for Indra and for Vayu he  
Is poured upon the filtering cloth.
- 3 The men conduct him, Soma, Steer, Omniscient, and the Head  
of heaven,  
Effused into the vats of wood.

6 *Of song* : *arkasya* : *archaniasyendrasya*, of the adorable Indra, according to Sayana. *Arka* has two meanings in the Rigveda (1) song or hymn of praise and (2) light or splendour. See Pischel, *Vedische Studien*, I. pp. 23—26.

1 *Aditi* : the earth.

2 *The kine* : who supply the milk that is mixed with the Soma juice.

4 *Vivasvan* : meaning here the sacrificer. Of both arms *bhurijoh* : according to Sayana—*bahook*, the arms of the body. The St. Petersburg Lexicon explains the word as meaning a sort of vice or implement for holding wood while it is being cut. *Lord of speech* : making men eloquent.

5 *Many-eyed* : 'far-beholding.'—Wilson. *The Sisters* : the fingers of the officiating priest.

3 *Omniscient* : or, all possessing. *Vats of wood* : *vanashu* : according to Benfey, into the streams of water.

- 4 Longing for kine, longing for gold hath Indu Pavamāna lowed,  
Still Conqueror, never overcomes.
- 5 This Pavamāna, gladdening draught, drops on the filtering-cloth, and then  
Mounts up with Sūrya to the sky.
- 6 To Indra in the armament this mighty tawny Steer hath flowed,  
This Indu, being purified.

## HYMN XXVIII.

Soma Pavamāna.

- URGED by the men, this vigorous Steed, Lord of the mind,  
Omniscient,  
Runs to the woollen straining-cloth.
- 2 Within the filter hath he flowed, this Soma for the Gods  
effused,  
Entering all their essences.
- 3 He shines in beauty there, this God Immortal in his dwelling-place,  
Foe-slayer, dearest to the Gods.
- 4 Directed by the Sisters ten, bellowing on his way this Steer  
Runs onward to the wooden vats.
- 5 This Pavamāna, swift and strong, Omniscient, gave splendour  
to  
The Sun and all his forms of light.
- 6 This Soma, being purified, flows mighty and infallible,  
Slayer of sinners, dear to Gods.

## HYMN XXIX.

Soma Pavamāna.

- FORWARD with mighty force have flowed the currents of this  
Steer effused.  
Of him who sets him by the Gods.
- 2 The singers praise him with their song, and learned priests  
adorn the Steed,  
Brought forth as light that merits laud.
- 3 These things thou winnest lightly while purified, Soma, Lord  
of wealth :  
Fill full the sea that claims our praise.

---

4 *Longing for kine* : who supply milk to mix with the Soma juice.  
*Gold* : worn on the finger of the priest who presses out the juice.  
*Lowed* : made a noise in dropping.      5 *Mounts up* : as the Moon.

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1 *Who sets him by the Gods* : or. who decorates the Gods. 'Who seeks to surpass the gods.'—Wilson.      3 *These things* : for which we pray. *The sea* : the Soma-vat or reservoir.



- 4 Winning all precious things at once, flow on, O Soma, with thy stream :  
Drive to one place our enemies.
- 5 Preserve us from the godless, from ill-omened voice of one and all.  
That so we may be freed from blame.
- 6 O Indu, as thou flowest on bring us the wealth of earth and heaven,  
And splendid vigour, in thy stream.

## HYMN XXX.

Soma Pavamāna.

STREAMS of this Potent One have flowed easily to the straining-cloth :

While he is cleansed he lifts his voice.

- 2 Indu, by pressers urged to speed, bellowing out while beautified,  
Sends forth a very mighty sound.
- 3 Pour on us, Soma, with thy stream man-conquering might  
which many crave,  
Accompanied with hero sons.
- 4 Hither hath Pavamāna flowed, Soma flowed hither in a stream,  
To settle in the vats of wood.
- 5 To waters with the stones they drive thee tawny-hued, most,  
rich in sweets,  
O Indu, to be Indra's drink.
- 6 For Indra, for the Thunderer press the Soma very rich in sweets  
Lovely, inspiriting, for strength.

## HYMN XXXI.

Soma Pavamāna.

THE Soma-drops, benevolent, come forth as they are purified,  
Bestowing wealth which all may see.

- 2 O Indu, high o'er heaven and earth be thou, increaser of our  
might :  
The Master of all strength be thou.
- 3 The winds are gracious in their love to thee, the rivers flow  
to thee :  
Soma, they multiply thy power.

5 *Ill-omened voice* : *śannā*, explained by Śāyana as = *śabdānnindāś-pā*, sound or word in the form of blame ; the raging fury of the demon or the godless men, according to Grassmann.

2 *A very mighty sound* : or, a sound which Indra loves.

1 *Wealth which all may see* : 'intellectual wealth.'—Wilson..

3 *The winds* : cf. 'Vāyu is Soma's guardian God' (X. 85. 5).

Soma, wax great. From every side may vigorous powers unite in thee :

Be in the gathering-place of strength.

5 For thee, brown-hued ! the kine have poured imperishable oil and milk

Aloft on the sublimest height.

6 Friendship, O Indu, we desire with thee who bearest noble arms,

With thee, O Lord of all that is.

## HYMN XXXII.

Soma Pavamāna

THE rapture-shedding Soma-drops, effused in our assembly, have

Flowed forth to glorify our prince.

2 Then Trita's Maidens onward urge the Tawny-coloured with the stones,

Indu for Indra, for his drink.

3 Now like a swan he maketh all the company sing each his hymn :

He, like a steed, is bathed in milk.

4 O Soma, viewing heaven and earth, thou runnest like a darting deer :

Set in the place of sacrifice.

5 The cows have sung with joy to him, even as a woman to her love :

He came as to a settled race.

6 Bestow illustrious fame on us, both on our liberal lords and me, Glory, intelligence, and wealth

4 This stanza has occurred before See I 91. 16 *Be in the gathering place of strength* : be the central point and source of all power. 5 *The kine* : of the clouds the waters. *Oil and milk* : sweet and fertilizing rain. Or the cows who supply milk for the libation may be intended, in which case, 'the sublimest' would be the place of sacrifice.

1 *Our prince* : the noble who institutes the sacrifice. 2 *Trita's Maidens* : the fingers of the priest. See IX 38 2. 3 *Like a swan* : as a sentinel *hansu* (swan, wild-geese, or flamingo) at the approach of danger sounds a note of alarm which is answered by all the rest — Ludwig. 4 *Darting* : Śāyana takes *taktāh* with 'thou,' Soma, and explains it by *gavyaish payadutbhirmiristah san*, being mixed with milk, curds, etc. Elsewhere Śāyana explains it by 'swift.' 5 *Cows* : praises, according to Śāyana. *As to a settled race* : as a horse is brought to run a race that has been arranged. 'As a hero hastens to the welcome contest,' — Wilson.

## HYMN XXXIII.

Soma Pavamāna

LIKE waves of waters, skilled in song the juices of the Soma.  
speed

Onward, as buffaloes to woods.

- 2 With stream of sacrifice the brown bright drops have flowed  
with strength in store  
Of kine into the wooden vats.

- 3 To Indra, Vāyu, Varuna, to Vishnu, and the Maruts, flow  
The drops of Soma juice effused.

- 4 Three several words are uttered : kine are lowing, cows who  
give their milk :  
The Tawny-hued goes bellowing on.

- 5 The young and sacred mothers of the holy rite have uttered  
praise :  
They decorate the Child of heaven.

- 6 From every side, O Soma, for our profit, pour thou forth  
four seas  
Filled full of riches thousandfold.

## HYMN XXXIV.

Soma Pavamāna.

THE drop of Soma juice effused flows onward with this stream  
impelled,

Rending strong places, with its might.

- 2 Poured forth, to Indra, Varuna, to Vāyu and the Marut host,  
To Vishnu, flows the Soma juice.

- 3 With stones they press the Soma forth the Strong conducted  
by the strong :  
They milk the liquor out with skill.

- 4 'Tis he whom Trita must refine, 'tis he who shall make Indra  
glad :

The Tawny One is decked with tints.

4 *Three several words* : according to Sayana, *trividhā statih*, praise of three kinds, from the three Vedas. 'The priests utter the three sacred texts'—Wilson. Probably three triplets chanted during the ceremony. See Bergaigne, I 288. 5 *Mothers of the holy rite* : apparently, the cows who supply milk for libations. *The Child of Heaven* : the Soma, which, according to a text quoted by Sayana, 'was in the third heaven from hence.' 6 *Four seas* : imaginary seas, to correspond with the four quarters of heaven.

1 *Strong places* : the strongholds of enemies, the Sonds who with old the rain. 4 *Trita* : the preparer of the Celestial Soma.

- 5 Him do the Sons of Pṛiṣni milk, the dwelling-place of sacrifice,  
Oblation lovely and most dear.
- 6 To him in one united stream these songs flow on straight  
forward : he,  
Loud-voiced, hath made the milch kine low.

## HYMN XXXV.

Soma Pavamāna.

- POUR forth on us abundant wealth, O Pavamāna, with thy  
stream,  
Wherewith thou mayest find us light.
- 2 O Indu, swayer of the sea, shaker of all things, flow thou on,  
Bearer of wealth to us with might.
- 3 With thee for Hero, Valiant One ! may we subdue our ene-  
mies :  
Let what is precious flow to us.
- 4 Indu arouses strength, the Sage who strives for victory,  
winning power,  
Discovering holy works and means.
- 5 Mover of a speech we robe him with our songs as he is purified  
Soma, the Guardian of the folk ;
- 6 On whose way, Lord of Holy Law, most rich, as he is purified,  
The people all have set their hearts.

## HYMN XXXVI.

Soma Pavamāna.

- FORTH from the mortar is the juice sent, like a car-horse, to  
the sieve :  
The Steed steps forward to the goal.
- 2 Thus, Soma, watchful, bearing well, cheering the Gods, flow  
past the sieve,  
Turned to the vat that drops with meath.

5 *The dwelling-place of sacrifice* : the Soma-plant contains within itself the chief element of sacrifice, and the preparation of the juice is only the development of its nature.—Ludwig.

2 *The sea* : the reservoir of Soma juices. 4 *Discovering holy works and means* : 'acquainted with sacred rites and arms,'—Wilson.

6 *On whose way* : on whose statutes or decrees.

1 *To the goal* : *kārshman* : apparently, a line or furrow drawn across the end of the race-course. In I 116. 17, Śāyana explains *kārshman* as a piece of wood serving as a goal, but in this place he takes it to mean, 'the God attracting battle-field called a sacrifice,' *devānāṃ kārshanaścati yajñākye saṅgrāme*. See Cowell's note in Wilson's Translation. 2 *The vat* : the *dronakalasa*.

- 3 Excellent Pavamâna, make the lights shine brightly out for us :  
Speed us to mental power and skill.
- 4 He, beautified by pious men, and coming from their hands, adorned,  
Flows through the fleecy straining-cloth.
- 5 May Soma pour all treasures of the heavens, the earth, the firmament  
Upon the liberal worshipper.
- 6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,  
And seeking heroes, Lord of Strength !

## HYMN XXXVII.

Soma Pavamâna.

- SOMA, the Steer, effused for draught, flows to the purifying sieve,  
Slaying the fiends, loving the Gods.
- 2 Far-sighted, tawny coloured, he flows to the sieve, intelligent,  
Bellowing, to his place of rest.
- 3 This vigorous Pavamana runs forth to the luminous realm of heaven,  
Friend-slayer, through the fleecy sieve.
- 4 This Pavamâna up above Trita's high ridge hath made the Sun,  
Together with the Sisters, shine.
- 5 This Vritra-slaying Steer, effused, Soma, room giver, ne'er deceived,  
Hath gone, as 'twere, to win the spoil,
- 6 Urged onward by the sage, the God speeds forward to the casks of wood,  
Indu to Indra willingly.

## HYMN XXXVIII.

Soma Pavamâna.

This Steer, this Chariot, rushes through the woollen filter,  
as he goes  
To war that wins a thousand spoils.

- 1 For draught: *pitâya* : ' for the drinking (of the gods). '—Wilson.  
2 Intelligent : or, endowed with strength, 4 Trita's high ridge : according to Sâyana, ' the high place (of the sacrifice) of Trita ' the Rishi. But the heavenly home of Trita, the celestial preparer of the Soma for Indra, is intended. The Sisters : the Dawns. 6 Willingly : *manhâna* : ' plenteously. '—Ludwig. ' In his might. '—Cowell.

1 To war that wins a thousand spoils : more literally, to thousand-fold booty, or deed of might.

- 2 The Dames of Trita with the stones onward impel this  
Tawny One,  
Indu to Indra for his drink.
- 3 Ten active fingers carefully adorn him here ; they make him  
bright  
And beauteous for the gladdening draught.
- 4 He like a falcon settles down amid the families of men,  
Speeding like lover to his love.
- 5 This young exhilarating juice looks downward from its place  
in heaven,  
This Soma-drop that pierced the sieve.
- 6 Poured for the draught, this tawny juice flows forth, intel-  
ligent, crying out,  
Unto the well-beloved place.

## HYMN XXXIX.

Soma Pavamāna.

- Flow on, O thou of lofty thought, flow swift in thy beloved  
form,  
Saying, I go where dwell the Gods.
- 2 Preparing what is unprepared, and bringing store of food  
to man,  
Make thou the rain descend from heaven.
- 3 With might, bestowing power, the juice enters the purifying  
sieve,  
Far-seeing, sending forth its light.
- 4 This is it which in rapid course hath with the river's wave  
flowed down  
From heaven upon the straining-cloth.
- 5 Inviting him from far away, and even from near at hand, the  
juice  
For Indra is poured forth as meath.
- 6 In union they have sung the hymn : with stones they urge the  
Tawny One.  
Sit on the place of sacrifice.

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2 *The Dames of Trita* : as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in IX. 32. 2.      5 *From its place in heaven* : or *diveśa* may be the genitive case, taken with *stauh*, the Child of Heaven, as in IX. 33. 5.  
6 *The well-beloved place* : the *dronakalasa* or vat in which it rests.

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2 *Preparing what is unprepared* : ' consecrating the unconsecrated worshipper or place,' is Sayana's explanation.      6 *Sit* : O Gods.—  
Soyana.

## HYMN XL.

Soma Pavamāna

THE Very Active hath assailed, while purified, all enemies :  
They deck the Sage with holy songs.

- 2 The Red hath mounted to his place ; to Indra goes the mighty juice :  
He settles in his firm abode.
- 3 O Indu, Soma, send us now great opulence from every side,  
Pour on us treasures thousandfold
- 4 O Soma Pavamāna, bring, Indu all splendours hitherward :  
Find for us food in boundless store.
- 5 As thou art cleansed, bring hero strength and riches to thy worshipper,  
And prosper thou the singer's hymns.
- 6 O Indu, Soma, being cleansed, bring hither riches doubly-piled,  
Wealth, mighty Indu meet for lauds.

## HYMN XLI.

Soma Pavamana

ACTIVE and bright have they come forth, impetuous in speed  
like bulls,  
Driving the black skin far away.

- 2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,  
Leaving the bridge of woe behind.
- 3 The mighty Pavamāna's roar is heard as 'twere the rush of rain :  
Lightnings are flashing to the sky.
- 4 Pour out on us abundant food, when thou art pressed, O Indu,  
wealth  
In kine and gold and steeds and spoil.
- 5 Flow on thy way, Most Active, thou : fill full the mighty heavens and earth,  
As Dawn, as Surya with his beams.

2 *The Red* : Soma. *His place* : the *dronak-lasa*, or reservoir *His firm abode* : heaven. 6 *Doubly piled* : *dvitārhasam* : according to Śāyana, 'from both worlds, heaven and earth.

1 *They* : the Soma juices. *The black skin* : meaning, apparently, both the black pall or covering of night and the *Rākshasas* or dark-skinned *Dasyus* or hostile aborigines. 3 The cleansing of the terrestrial Soma is identified with the purification of the celestial *vetas* accompanied by rain and lightning. See Hillebrandt, *V. M.* 343, 363.

6 On every side, O Soma, flow round us with thy protecting stream.

As Rasa flows around the world.

## HYMN XLII.

Soma Pavamāna.

ENGENDERING thee Sun in floods, engendering heaven's lights,  
green-hued,

Robed in the waters and the milk,

2 According to primeval plan this Soma, with his stream, effused  
Flows purely on, a God for Gods.

3 For him victorious, waxen great, the juices with a thousand  
powers  
Are purified for winning spoil.

4 Shedding the ancient fluid he is poured into the cleansing sieve :  
He, thundering, hath produced the Gods.

5 Soma, while purifying, sends hither all things to be desired,  
He sends the Gods who strengthen Law.

6 Soma, effused, pour on us wealth in kine, in heroes, steeds,  
and spoil,  
Send us abundant store of food.

## HYMN XLIII.

Soma Pavamāna.

We will enrobe with sacred song the Lovely One who, as a  
Steed,

Is decked with milk for rapturous joy.

2 All songs of ours desiring grace adorn him in the ancient way,  
Indu for Indra, for his drink.

3 Soma flows on when purified, beloved and adorned with songs,  
Songs of the sage Medhyātīthi.

4 O Soma Pavamāna, find exceeding glorious wealth for us,  
Wealth, Indu, fraught with boundless might.

5 Like courser racing to the prize Indu, the lover of the Gods,  
Boars, as he passes, in the sieve.

6 *Rasa* : a mythical stream that flows round the atmosphere and the earth. See V. 41. 15, and X. 108, 1.

1 *In floods* : in the waters on high ; in the firmament. 4 *Hath produced the Gods* : *yatra soma 'bhishadyat iatra deoḥ nigatam pradur-bhāvant* ; where Soma is effused, there the gods constantly appear.—Śāyana.

1 *As a steed* : is bathed in water. *For rapturous joy* : 'for the exhilaration (of the gods)'—Wilson. 3 *Medhyātīthi* : the Rishi of the hymn. 5 *Racing to the prize* : *vajrasrit* : 'rushing into battle.'—Wilson.



- 6 Flow on thy way to win us strength, to speed the sage who  
praises thee :  
Soma, bestow heroic power.

## HYMN XLIV. Soma Pavamāna.

- INDU, to us for this great rite, bearing as 'twere thy wave to  
'Gods,  
Unwearied, thou art flowing forth.
- 2 Pleased with the hymn, impelled by prayer, Soma is hurried  
far away,  
The Wise One in the Singer's stream.
- 3 Watchful among the Gods, this juice advances to the cleans-  
ing sieve :  
Soma, most active, travels on.
- 4 Flow onward, seeking strength for us, embellishing the sacri-  
fice :  
The priest with trimmed grass calleth thee.
- 5 May Soma, ever bringing power to Bhaga and to Vāyu, Sage  
And hero, lead us to the Gods.
- 6 So, to increase our wealth to-day, Inspirer, best of Furtherers,  
Win for us strength and high renown.

## HYMN XLV. Soma Pavamāna.

- FLOW, thou who viewest men, to give delight, to entertain the  
Gods,  
Indu, to Indra for his drink.
- 2 Stream to thine embassy for us : thou hastenest, for Indra, to  
The Gods, O better than our friends.
- 3 We balm thee, red of hue, with milk to fit thee for the rap-  
turous joy :  
Unbar for us the doors of wealth.

6 *Heroic power* : 'excellent male offspring.'—Wilson.

1 *For this great rite* : 'to give us abundant wealth.'—Wilson.  
*Unwearied - aydayah* : according to Sayana, this is the name of the  
Rishi : 'Ayāya (goeth) towards the gods (in sacrifice).'—Wilson.

2 *Thou hastenest* : Sayana gives a different explanation of this part  
of the stanza : 'thou (who) art drunk for Indra, (pour) on the gods  
wealth for (us their) friends.'—Wilson. I have adopted Ludwig's  
interpretation. 3 *We balm thee, red of hue* : or, 'Yea, we adorn thee,  
red.' *For the rapturous joy* : *madaya* : 'for the purpose of exhilara-  
tion.'—Wilson.

- 4 He through the sieve hath passed, as comes a courser to the pole, to run :  
Indu belongs unto the Gods.
- 5 All friends have lauded him as he sports in the wood, beyond the fleece :  
Singers have chanted Indu's praise.
- 6 Flow, Indu, with that stream wherein steeped thou announcest to the man  
Who worships thee heroic strength.

## HYMN XLVI.

## Soma Pavamāna.

- LIKE able coursers they have been sent forth to be the feast of Gods,  
Joying in mountains, flowing on.
- 2 To Vāyu flow the Soma-streams, the drops of juice made beautiful  
Like a bride dowered by her sire.
- 3 Pressed in the mortar, these, the drops of juice, the Soma-rich in food,  
Give strength to Indra with their work.
- 4 Deft-handed men, run hither, seize the brilliant juices blent with meal,  
And cook with milk the gladdening draught.
- 5 Thus, Soma, Conqueror of wealth ! flow, finding furtherance for us,  
Giver of ample opulence.
- 6 This Pavamāna, meet to be adorned, the fingers ten adorn,  
The draught that shall make Indra glad.

4 *To the pole* : the meaning of *dhuram* here is not clear, and the comparison is not obvious. 'As a horse in going passes the shaft (of the chariot).—Wilson. 'As a horse (presses) through the yoke,—Grassmann. Ludwig suggests 'hedge' or 'barrier' as the probable meaning of the word in this place. 5 *In the wood, beyond the fleece* : when he has passed through the woollen strainer and fallen into the wooden trough or vat. *Singers* : *ndadh* : shouts of joy, according to the St. Petersburg Lexicon. —

1 *They have been sent forth* : *asrigram* (effusi sunt) is applicable both to the effused Soma-drops and to horses loosed or started for a race. *Joying in mountains* : coming from plants grown on hills. 2 *Dowered by her sire* : meaning, perhaps, possessed of property inherited from her father. 4 *Deft handed* : *suhastyah* cannot be satisfactorily accounted for. *Suhastya*, a dual, may have been the original reading. See Ludwig's Commentary, Vol. V., pp 347 348.

## HYMN XLVII.

Soma Pavamāna.

GREAT as he was, Soma hath gained strength by this high solemnity :

Joyous he riseth like a bull.

2 His task is done : his crushings of the Dasyus are made manifest :

He sternly reckoneth their debts.

3 Soon as his song of praise is born, the Soma, Indra's juice, becomes

A thousand-winning thunderbolt.

4 Seer and Sustainer, he himself desireth riches for the sage  
When he embellisheth his songs.

5 Fain would they both win riches as in races of the steeds. In war  
Thou art upon the conqueror's side.

## HYMN XLVIII.

Soma Pavamāna,

WITH sacrifice we seek to thee kind Cherisher of manly might  
In mansions of the lofty heavens ;

2 Gladdening, crusher of the bold, ruling with very mighty away,  
Destroyer of a hundred forts.

3 Hence, Sapient One ! the Falcon, strong of wing, unwearied  
brought thee down,  
Lord over riches, from the sky.

4 That each may see the light, the Bird brought us the guard  
of Law, the Friend  
Of all, the speeder through the air.

5 And now, sent forth, it hath attained to mighty power and  
majesty,  
Most active, ready to assist.

1 *Riseth* : or, *roareth*. *Saddam karoti* — Śkyana. 2 *He sternly reckoneth their debts* : 'resolute he acquits the debts (of the worshipper).—Wilson. 3 *A thousand-winning thunderbolt* : all-powerful to slay the wicked and to reward worshippers. 4 *Sustainer* : I follow Ludwig in taking *vidhantāri* as a nominative singular. But see Cowell's note in Wilson's Translation. 5 *They both* : Soma and the sage or singer.—Ludwig Śkyana interprets the stanza differently :— 'Thou desirest to give wealth to those who conquer in combat as (men offer fodder) to horses in battle.'—Wilson.

1 *Kind Cherisher of manly might* : 'auspicious bearing wealth'—Wilson. 2 *Hundred forts* : cf IV 26 3. 3 *The falcon* : see IV. 26 and 27. 4 *The Friend of all* : or, the common possession. *The speeder through the air* : *rojavataram* : 'the showerer of water.'—Wilson.

## HYMN XLIX.

Soma Pavamana.

POUR down the rain upon us, pour a wave of waters from the sky,

And plenteous store of wholesome food.

- 2 Flow onward with that stream of thine, whereby the cows have come to us,

The kine of strangers to our home.

- 3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream

Pour down on us a flood of rain

- 4 To give us vigour, with thy stream run through the fleecy straining cloth :

For verily the Gods will hear.

- 5 Onward hath Pavamana flowed and beaten off the Rakshasas, Flashing out splendour as of old.

## HYMN L.

Soma Pavamana.

LOUD as a river's roaring wave thy powers have lifted up themselves :

Urge on thine arrow's sharpened point.

- 2 At thine effusion upward rise three voices full of joy, when thou Flowest upon the fleecy ridge,

- 3 On to the fleece they urge with stones the tawny well-beloved One,

Even Pavamana, dropping meath.

- 4 Flow with thy current to the sieve, O Sage most powerful to cheer,

To seat thee in the place of song.

- 5 Flow, Most Exhilarating ! flow anointed with the milk for balm,

Indu, for Indra, for his drink.

4 *The Gods will hear* : the sound that thou makest in flowing — Sayana.

5 *Flashing out splendour as of old* : or, 'Making lights shine as erst they shone.'

1 *Urge on thine arrow's sharpened point* : *vanasya chodaya pavim* ; apparently a bold metaphorical expression for 'make a noise like that of a discharged arrow.' 'Emit thy sound like that of a (rushing) arrow.' — Wilson. Or *vanasya* may mean of (thy) reed, pipe, flute, or other musical instrument, and Sayana explains *pavin*. by *saddam*. Benfey accordingly (Samaveda, II. 5. 1. 5. 1) renders the passage : 'Erhebe deiner Flöte Schall,' 'Lift up the music of thy flute.' According to Hillebrandt, *V. M.*, I p. 43, the reed or arrow means the sharp-pointed stalk of the Soma plant.

2 *Three voices full of joy* : or, three several joyful words See IX. 33 4. *The fleecy ridge* : 'the summit of the fleece' — Wilson

4. *In the place of song* : see IX. 25. 6. 'On Indra's lap.' — Wilson.

## HYMN LI.

Soma Pavamana.

- ADHVARYU, on the filter pour the Soma juice expressed with stones,  
And make it pure for Indra's drink.
- 2 Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,  
Most excellent, most rich in sweets.
- 3 These Gods and all the Marut host, Indu ! enjoy this juice of thine,  
This Pavamana's flowing meath.
- 4 For, Soma, thou hast been effused, strengthening for the wild carouse,  
O Steer, the singer, for our help.
- 5 Flow with thy stream, Far-sighted One, effused, into the cleansing sieve :  
Flow on to give us strength and fame.

## HYMN LII.

Soma Pavamāna.

- WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,  
Flow to the filter when effused.
- 2 So, in thine ancient ways, may he, beloved, with a thousand streams  
Run o'er the fleecy straining-cloth.
- 3 Him who is like a caldron shake : O Indu, shake thy gift to us  
Shake it, armed Warrior ! with thine arms.
- 4 Indu, invoked with many a prayer, bring down the vigour of these men,  
Of him who threatens us with war.
- 5 Indu, Wealth giver, with thine help pour out for us a hundred, yea,  
A thousand of thy pure bright stem.

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4 *For the wild carouse* : ' for speedy exhilaration.'—Wilson.

2 *May he* : the juice, regarded as distinct from Soma who is addressed.  
3 *Him who is like a caldron* : beat or bruise the Soma that is full of juice as a caldron is of water. *With thine arms* : or, with the blows (of the pressing-stones). The meaning of the second and third 'shake' seems to be ' send rapidly.' '(Soma), send (us) him who is like a pot; Indu, send us now wealth; swift-flowing (Soma), send it with blows (of the stones).'—Wilson Professor Grassmann says that by 'him who is like a caldron' the wealthy enemy is intended, whose possessions are to be poured out upon the pious worshippers.

## HYMN LIIL.

Soma Pavamāna.

O THOU with stones for arms, thy powers, crushing the fiends,  
have raised themselves :

Chase thou the foes who compass us.

2 Thou conquerest thus with might when car meets car, and  
when the prize is staked :

With fearless heart will I sing praise.

3 No one with evil thought assails this Pavamāna's holy laws :  
Crush him who fain would fight with thee.

4 For Indra to the streams they drive the tawny rapture-drop-  
ping Steed,  
Indu the bringer of delight.

## HYMN LIV.

Soma Pavamāna.

AFTER his ancient splendour, they, the bold, have drawn the  
bright milk from

The Sage who wins a thousand gifts.

2 In aspect he is like the Sun ; he runneth forward to the lakes,  
Seven currents flowing through the sky.

3 He, shining in his splendour, stands high over all things that  
exist—

Soma, a God as Sūrya is.

4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,  
Wealth from the kine to feast the Gods.

## HYMN LV.

Soma Pavamāna.

POUR on us with thy juice all kinds of corn, each sort of  
nourishment,

And, Soma, all felicities.

2 As thine, O Indu, is the praise, and thine what springeth  
from the juice,

Seat thee on the dear, sacred grass.

1 *With stones for arms: adirāḥ* : generally an appellative of Indra, the slinger or castor of the stone or thunderbolt ; here, according to Sāyaṇa, = *grāvavan soma*, O Soma, possessor of, that is, expressed by, the stones. 2 *When car meets car* : in battle. *When the prize is staked* : in the chariot-race ; or the reference may be also to battle. 4 *To the streams* : the *vasatīvari* waters.

1 *They, the bold* : the Soma-pressers. *The Sage* : or Rishi ; Soma. 2 *The lakes* : of air. *Seven currents* : corresponding to the seven earthly rivers. 'He unites with the seven down-descending rivers of heaven. — Wilson. 4 *From the kine* : consisting of milk, curds, etc.

- 3 And, finding for us kine and steeds, O Soma, with thy juice  
flow on  
Through days that fly most rapidly.
- 4 As one who conquers, ne'er subdued, attacks and slays the  
enemy,  
Thus, Vanquisher of thousands ! flow.

## HYMN LVI.

Soma Pavamāna.

- SWIFT to the purifying sieve flows Soma as exalted Law,  
Slaying the fiends, loving the Gods.
- 2 When Soma pours the strengthening food a hundred ever-  
active streams  
To Indra's friendship win their way.
- 3 Ten Dames have sung to welcome thee, even as a maiden  
greeted her love :  
O Soma, thou art decked to win.
- 4 Flow hitherward, O Indu, sweet to Indra and to Vishnu : guard  
The men, the singers, from distress.

## HYMN LVII.

Soma Pavamāna.

- THE streams that never fail or waste flow forth like showers  
of rain from heaven,  
To bring a thousand stores of strength.
- 2 He flows beholding on his way all well beloved sacred lore,  
Green-tinted, brandishing his arms.
- 3 He, when the people deck him like a docile king of elephants,  
Sits as a falcon in the wood.
- 4 So bring thou hitherward to us, Indu, while thou art purified,  
All treasures both of heaven and earth.

## HYMN LVIII.

Soma Pavamāna.

SWIFT runs this giver of delight, even the stream of flowing  
juice :  
Swift runs this giver of delight.

4 *Vanquisher of thousands* : or, thou who winnest thousands, i. e. countless spoils or treasures. —

3 *Ten Dames* : the fingers, whose sound is heard in the operation of pressing the Soma juices. —

3 *Like a docile king of elephants* : von Roth, in the St. Petersburg Lexicon, suggests, *ibhe* for *ibhah*, 'like a pious king among his retinue ; but no alteration is necessary, *ibhah* and *rajā* being taken together in the sense of elephant-king or stately and noble elephant. See *Vedische Studien*, I. p. XV. *Sits as a falcon in the wood* : in the wood, as referring to the Soma, meaning the wooden trough or vat. 'Sits' on the waters like a hawk.'—Wilson. —

1 *Swift* : *idrat* : 'rescuing (his worshippers from sin).'—Wilson.

- 2 The Morning knows all precious things, the Goddess knows her  
grace to man :  
Swift runs this giver of delight.
- 8 We have accepted thousands from Dhvasra's and Purushanti's  
hands :  
Swift runs this giver of delight.
- 4 From whom we have accepted thus thousands and three times  
ten besides :  
Swift runs this giver of delight.

## HYMN LIX. Soma Pavamāna.

- Flow onward, Soma, winning kine, and steeds, and all that  
gives delight :  
Bring hither wealth with progeny.
- 2 Flow onward from the waters, flow, inviolable, from the plants:  
Flow onward from the pressing-boards.
- 8 Soma, as Pavamāna, pass over all trouble and distress :  
Sit on the sacred grass, a Sage.
- 4 Thou, Pavamāna foundest light; thou at thy birth becamest  
great  
O Indu, thou art over all.

## HYMN LX. Soma Pavamāna.

- SING forth and laud with sacred song most active Pavamāna,  
laud  
Indu who sees with thousand eyes.
- 2 These who hast thousand eyes to see, bearer of thousand bur-  
thens, they  
Have filtered through the fleecy cloth.

3 *Dhvasra* and *Purushanti* were 'two kings who conferred great wealth on *Taranta* and *Purumilha*, two rishis of the family of *Vidada-sva* See p. XXXIII. of Max Müller's *Rig-veda*, Vol. V.—Cowell's note in Wilson's Translation.

4 *Thus thousands and three times ten* : Śāyana, taking *tana* (thus, in this manner) to mean 'garments,' mistaking *trimsatam*, thirty, for *trisatam*, three hundred, and neglecting the *sha* (and), interprets 'three hundred thousand garments.' 'Thirty robes and thousands.'—E. B. Cowell. Grassmann places this hymn in his Appendix as a composition of fragments and out of place where it stands in the text.

2 *The waters* : the *vasatkevari* waters. *The pressing-boards* : *dhishanabhyah* : according to Sayana, *gravabhyah*, the pressing-stones.

- 1 *With sacred song* : *gāyatana* : 'with a *Gayatri* hymn.'—Wilson.  
2 *Bearer of thousand burthens* : or, bringer of thousand bounties.



- 3 He, Pavamâna, hath streamed through the fleece : he runs  
into the jars,  
Finding his way to Indra's heart.
- 4 That Indra may be bounteous, flow, most active Soma, for our  
weal :  
Bring genial seed with progeny.

## HYMN LXI.

Soma Pavamâna.

- Flow onward, Indu, with this food for him who in thy wild  
delight  
Battered the nine-and-ninety down,
- 2 Smote swiftly forts, and Sambara, then Yadu and that Tur-  
vâsa, For pious Divodâsa's sake.
- 3 Finder of horses, pour on us horses and wealth in kine and  
gold,  
And, Indu, food in boundless store.
- 4 We seek to win thy friendly love, even Pavamanas flowing  
o'er  
The limit of the cleansing sieve.
- 5 With those same waves which in their stream o'erflow the  
purifying sieve,  
Soma, be gracious unto us.
- 6 O Soma, being purified, bring us from all sides,—for thou  
canst,—  
Riches and food with hero sons.
- 7 Him here, the Child whom streams have borne, the ten swift  
fingers beautify :  
With the Adityas is he seen.
- 8 With Indra and with Vâyu he, effused, flows onward with the  
beams  
Of Surya to the cleansing sieve.
- 9 Flow rich in sweets and lovely for our Bhaga, Vâyu, Pushan,  
flow  
For Mitra and for Varuṇa.
- 10 High is thy juice's birth : though set in heaven, on earth it  
hath obtained  
Strong sheltering power and renown.

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1 *The nine-and-ninety* : ' ninety-nine (cities of the foe). '—Wilson.  
3 *In boundless store* : literally, in thousands. 7 *Whom streams have borne* : *sindhumâtaram* : ' whose parents are the rivers. '—Wilson. Born as the Moon in the ocean of air. *With the Adityas is he seen* : that is, he is counted as one of the Adityas.

- 11 Striving to win, with him we gain all wealth from the ungodly man,  
Yea, all the glories of mankind.
- 12 Finder of room and freedom, flow for Indra whom we must  
'adore,  
For Varuṇa and the Marut host.
- 13 The Gods have come to Indu well-descended, beautified with  
milk,  
The active crusher of the foe.
- 14 Even as mother cows their calf, so let our praise-songs strength-  
en him,  
Yea, him who winneth Indra's heart.
- 15 Soma, pour blessings on our kine, pour forth the food that  
streams with milk :  
Increase the sea that merits laud-
- 16 From heaven hath Pavamana made, as 'twere, the marvellous  
thunder, and  
The lofty light of all mankind
- 17 The gladdening and auspicious juice of thee, of Pavamana,  
King !  
Flows o'er the woollen straining-cloth.
- 18 Thy juice, O Pavamana, sends its rays abroad like splendid  
skill,  
Like lustre, all heaven's light, to see.
- 19 Flow onward with that juice of thine most excellent, that  
brings delight,  
Slaying the wicked, dear to Gods.
- 20 Killing the foeman and his hate, and winning booty every  
day,  
Gainer art thou of steeds and kine.
- 21 Red-hued, be blended with the milk that seems to yield its  
lovely breast,  
Falcon-like resting in thine home.

13 *Well-descended* : literally, well-born or well-produced; '(who is completely generated'—Wilson. 15 *The sea* : *samudram*; according to Śāyana, water generally. 16 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderfult thundering of the sky.'—Muir, *O S Texts*, IV. 112. The great light common to all men, or *visvānām* or the *lofty light of all mankind* is Agni Vaiśvanara. 20 *The foeman and his hate* : 'the hostile Vritra,'—Wilson.

- 22 Flow onward thou who strengthenedst Indra to slaughter  
Vritra who  
Compassed and stayed the mighty floods.
- 23 Soma who rainest gifts, may we win riches with our hero  
sons :  
Strengthen, as thou art cleansed, our hymns.
- 24 Aided by thee, and through thy grace, may we be slayers  
when we war :  
Watch, Soma, at our solemn rites.
- 25 Chasing our foemen, driving off the godless, Soma floweth on,  
Going to Indra's special place.
- 26 O Pavamana, hither bring great riches, and destroy our foes :  
O Indu, grant heroic fame
- 27 A hundred obstacles have ne'er checked thee when fain to  
give thy boons,  
When, being cleansed, thou combatest.
- 28 Indu, flow on, a mighty juice; glorify us among the folk :  
Drive all our enemies away.
- 29 Indu, in this thy friendship most lofty and glorious may we  
Subdue all those who war with us.
- 30 Those awful weapons that thou hast, sharpened at point to  
strike men down—  
Guard us therewith from every foe.

## HYMN LXII

## Soma Pavamāna.

THESE rapid Soma-drops have been poured through the puri-  
fying sieve  
To bring us all felicities.

- 2 Dispelling manifold mishap, giving the courser's progeny,  
Yea, and the warrior steed, success.

25 *The godless : aramānā :* those who present no sacrificial offerings; the withholders (of wealth).—Wilson *Special place :* that is, the vessel set apart for his libations.

26 *Heroic fame :* or, fame with brave sons. 27 *Obstacles :* or enemies, according to Sāyana. *Thou combatest : makhastvas :* according to Sāyana, 'when thou wishest to give us wealth.' The meanings "fight," "strive," etc., are foreign to Sāyana, being derived from a comparison of mactō, etc.—Editor's note in Wilson's Translation.

30 *Weapons :* the Moon being the warrior who overcomes the darkness of night. See Hillebrandt, *V. M.*, I 340 Cf. 'The moon ..... advances like an indignant warrior through a fleeing army.'—S. T. Coleridge.

- 3 Bringing prosperity to kine, they make perpetual *Īla* flow  
To us for noble eulogy.
- 4 Strong, mountain-born, the stalk hath been pressed in the  
streams for rapturous joy :  
Hawk-like he settles in his home.
- 5 Fair is the God loved juice; the plant is washed in waters,  
pressed by men :  
The milch-kine sweeten it with milk.
- 6 As drivers deck a courser, so have they adorned the month's  
juice for  
Ambrosia, for the festival.
- 7 Thou, Indu, with thy streams that drop sweet juices, which  
were poured for help,  
Hast settled in the cleansing sieve.
- 8 So flow thou onward through the fleece, for Indra flow, to be  
his drink,  
Finding thine home in vats of wood.
- 9 As giving room and freedom; as most sweet, pour butter forth  
and milk,  
O Indu, for the Angirases.
- 10 Most active and benevolent, this Pavamāna, sent to us  
For lofty friendship, meditates.
- 11 Queller of curses, mighty, with strong sway, this Pavamāna  
shall  
Bring treasures to the worshipper.
- 12 Pour thou upon us thousandfold possessions, both of kine and  
steeds,  
Exceeding glorious, much-desired.
- 13 Wandering far, with wise designs, the juice here present is  
effused,  
Made beautiful by living men.

3 *Īla* : here, according to Sayana, meaning 'food.' 'Labetrask,'  
refreshing draught.—Grassmann.      4 *The stalk* : the *Soma*-plant,  
which is said to have grown on the mountains.      5 *In waters* : the  
sacrosanct waters.      6 *For ambrosia* : *amrita* : 'for the sake of  
immortality.'—Wilson.      9 *For the Angirases* : or, from the Angi-  
rases. The Jamadagnis were not members of that family.—Ludwig.  
10 *Meditates* : 'is known (to all).'—Wilson.      13 *Wandering far*  
*urugayāt* : according to Sayana, much-lauded, or praised by

- 14 For Indra flows the gladdening drink, the measurer of the region, Sage,  
With countless wealth and endless help.
- 15 Born on the mountain, landed here, Indu for Indra is set down,  
As in her sheltering nest a bird.
- 16 Pressed by the men, as 'twere to war hath Soma Pavamāna  
sped,  
To rest with might within the vats.
- 17 That he may move, they yoke him to the three-backed triplo-  
seated car  
By the Seven Rishis' holy songs.
- 18 Drive ye that Tawny Courser, O ye pressers, on his way to war  
Swift Steed who carries off the spoil.
- 19 Pouring all glories hither, he, effused and entering the jar,  
Stands like a hero mid the kine.
- 20 Indu, the living men milk out thy juice to make the rapturous,  
draught :  
Gods for the Gods milk out the meath.
- 21 Pour for the Gods into the sieve our Soma very rich in sweets,  
Him whom the Gods most gladly hear.
- 22 Into his stream who gladdens best these Soma juices have  
been poured,  
Lauded with songs for lofty fame
- 23 Thou flowest to enjoy the milk, and bringest valour, being  
cleansed :  
Winning the spoil flow hitherward.
- 24 And, hymned by Jamadagnis, let all nourishment that kine  
supply,  
And general praises, flow to us.
- 25 Soma, as leader of the song flow onward with thy wondrous  
aids,  
For holy lore of every kind.

14 *The measurer of the region* : who measured out and made the firmament. 15 *Born on the mountain* : or, perhaps, as Śāyana takes it, 'made manifest by song'. 17 *By the seven Rishis' holy songs* : or 'Of Rishis, with seven holy songs'; the car being the sacrifice, the three backs or ridges being, the three daily libations, the three seats being the three Vedas. 19 *Mid the kine* : among the enemy's cattle, for whose possession he is fighting. So, says Śāyana, Soma stands among the sacrifices. 20 *The living men* : the worshippers, according to Śāyana ; but perhaps as Ludwig suggests, his *stotarah* should be *stotarah* pressers. *Gods* : *devah* : the priests.

- 26 Do thou as leader of the song, stirring the waters of the sea,  
Flow onward, thou who movest all.
- 27 O Soma, O thou Sage, these worlds stand ready to attest thy  
might :  
For thy behoof the rivers flow.
- 28 Like showers of rain that fall from heaven thy streams per-  
petually flow  
To the bright fleece spread under them.
- 29 For potent Indra purify Indu effectual and strong,  
Enjoyment-giver, Mighty Lord.
- 30 Soma, true, Pavamāna, Sage, is seated in the cleansing sieve,  
Giving his praiser hero strength

## HYMN LXIII.

Soma Pavamāna.

- Pour hitherward, O Soma, wealth in thousands and heroic  
strength,  
And keep renown secure for us.
- 2 Thou makest food and vigour swell for Indra, best of glad-  
deners !  
Within the cups thou seatest thee.
- 3 For Indra and for Vishnu poured, Soma hath flowed into  
the jar :  
May Vāyu find it rich in sweets.
- 4 These Somas swift and brown of hue, in stream of solemn  
sacrifice  
Have flowed through twisted obstacles,
- 5 Performing every noble work, active, augmenting Indra's  
strength,  
Driving away the godless ones.
- 6 Brown Soma-drops, effused, that seek Indra, to their appro-  
priate place  
Flow through the region hitherward.
- 7 Flow onward with that stream of thine wherewith thou gavest  
Sūrya light,  
Urging on waters good to men.
- 8 He, Pavamāna, high'er man yoked the Sun's courser Eṭas  
To travel through the realm of air.

26 *Waters of the sea* : of the sea of air, the firmament.

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4 *Twisted obstacles* : either the twigs of which the frame of the filter was made, or the rough surface of the wool of the strainer. 'Are let loose upon the *Rākshāsas*.'—Wilson. 8 In this and the following stanza Soma is identified with the Sun.

- 9 And those ten Coursers, tawny-hued, he harnessed that the Sun might come :  
Indu, he said, is Indra's self.
- 10 Hence, singers, pour the gladdening juice to Vāyu and to Indra, pour  
The drops upon the fleecy cloth.
- 11 O Soma Pavamāna, find wealth for us not to be assailed,  
Wealth which the foeman may not win.
- 12 Send riches hither with thy stream in thousands, both  
steeds and kine,  
Send spoil of war and high renown.
- 13 Soma the God, expressed with stones, like Surya, floweth on  
his way,  
Pouring the juice within the jar.
- 14 These brilliant drops have poured for us, in stream of solemn  
sacrifice,  
Worshipful laws and strength in kine.
- 15 Over the cleansing sieve have flowed the Somas, blent with  
curdled milk,  
Effused for Indra Thunder-armed.
- 16 Soma, do thou most rich in sweets, a gladdening drink most  
dear to Gods,  
Flow to the sieve to bring us wealth.
- 17 For Indra, living men adorn the Tawny Courser in the streams,  
Indu, the giver of delight.
- 18 Pour for us, Soma, wealth in gold, in horses and heroic sons,  
Bring hither strength in herds of kine.
- 19 For Indra pour ye on the fleece him very sweet to taste, who  
longs  
For battle as it were in war.
- 20 The singers, seeking help, adorn the Sage who must be decked  
with songs ;  
Loud bellowing the Steer comes on.
- 21 The singers with their thoughts and hymns have, in the stream  
of sacrifice,  
Caused Soma, active Steer, to roar.

---

9 *Coursers* : or *Harits*. Cf IV 6 9 and 13 3. 10 *Hence* : from this vessel. 14 *Worshipful laws* ; the meaning of *dhamāny-dryā* is not clear '(Flowing) towards the dwelling of respectable (worshippers)'.—Wilson. 'Venerable might'.—Ludwig.

- 22 God, working with mankind, flow on; to Indra go thy gladden-  
ing juice :  
To Vāyu mount as Law commands.
- 23 O Soma Pavamāna, thou pourest out wealth that brings re-  
nown :  
Enter the lake, as one we love
- 24 Soma, thou flowest chasing foes and bringing wisdom and de-  
light :  
Drive off the folk who love not Gods.
- 25 The Pavamānas have been poured, the brilliant drops of Soma  
juice,  
For holy lore of every kind
- 26 The Pavamānas have been shed, the beautiful swift Soma-  
drops,  
Driving all enemies afar.
- 27 From heaven, from out the firmament, hath Pavamāna been  
effused  
Upon the summit of the earth.
- 28 O Soma, Indu, very wise, drive, being purified, with thy stream  
All foes, all Rākshasas away.
- 29 Driving the Rākshasas afar, O Soma, bellowing, pour for us  
Most excellent and splendid strength.
- 30 Soma, do thou secure for us the treasures of the earth and  
heaven,  
Indu ! all boons to be desired.

## HYMN LXIV.

Soma Pavamāna.

- SOMA, thou art a splendid Steer, a Steer, O God, with steer-  
like sway :  
Thou as a Steer ordainest laws
- 2 Steer-strong thy might is as a steer's, steer-strong thy wood,  
steer-like thy drink :  
A Steer indeed, O Steer, art thou.
- 3 Thou, Indu, as a vigorous horse, hast neighed together steeds  
and kine :  
Under for us the doors to wealth.

---

23 *The lake* : the *dronakalasa*, vat or reservoir.      27 *The summit*  
*of the earth* : the raised altar.

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1 *Steer* : Sāyana, as usual, explains *vrisha* by *varshakaḥ* 'Sprinkler.' -  
Wilson.      3 *Neighed together* : collected, through the efficacy of the  
sound thou makest in dropping through the filter, and enriched as with  
steeds and kine.



- 4 Out of desire of cows and steeds and heroes potent Soma-drops, Brilliant and swift, have been effused.
- 5 They purified in both the hands, made beautiful by holy men, Flow onward to the fleecy cloth.
- 6 These Soma juices shall pour forth all treasures for the worshipper  
From heaven and earth and firmament.
- 7 The streams of Pavamāna, thine, Finder of all, have been effused,  
Even as Surya's rays of light.
- 8 Making the light that shines from heaven thou flowest on to every form :  
Soma, thou swellest like a sea.
- 9 Urged on thou sendest out thy voice, O Pavamāna: thou hast moved,  
Like the God Surya, to the sieve.
- 10 Indu Enl'ghtener, Friend, hath been purified by the sages' hymns :  
So starts the charioteer his steed—
- 11 Thy God delighting wave which hath flowed to the purifying sieve,  
Alighting in the home of Law.
- 12 Flow to our sieve, a gladdening draught that hath most intercourse with Gods,  
Indu, to Indra for his drink.
- 13 Flow onward with a stream for food, made beautiful by sapient men :  
Indu with sheen approach the milk.
- 14 While thou 'art cleansed, Song-Lover, bring comfort and vigour to the folk,  
Poured, Tawny One ! on milk and curds.
- 15 Purified for the feast of Gods, go thou to Indra's special place, Resplendent, guided by the strong.
- 16 Accelerated by the hymn, the rapid drops of Soma juice Have flowed, urged onward, to the lake.
- 17 Easily have the living drops, made beautiful approached the lake,  
Yea, to the place of sacrifice.

---

8 *To every form* : to bring us blessings in every shape. 9 *To the sieve* : *vidharmani* : 'in observance of the law,' according to M. Bergaigne. See *La Religion Vedique*, III. 218, note. 16 *The lake* : *samudram* : according to Sâyana, the sea of air, the firmament. The *drona-kalasa*, vat or reservoir, is probably intended.

- 18 Compass about, our faithful Friend, all our possessions with  
thy might :  
Guard, hero like, our sheltering home.
- 19 Loud neighs the Courser Etasa, with singers, harnessed for  
the place,  
Guided for travel to the lake.
- 20 What time the Swift One resteth in the golden place of sacrifice,  
He leaves the foolish far away.
- 21 The friends have sung in unison, the prudent wish to sacrifice,  
Down sink the unintelligent.
- 22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,  
To sit in place of sacrifice,
- 23 Controlling priests and sages skilled in holy song adorn the  
well :  
The living make thee beautiful.
- 24 Aryaman, Mitra, Varuṇa drink Pavamāna's juice, yea, thine :  
O Sage, the Maruts drink thereof.
- 25 O Soma, Indu, thou while thou art purified urgest onward  
speech  
Thousandfold, with the lore of hymns.
- 26 Yea, Soma, Indu, while thou art purified do thou bring to us  
Speech thousandfold that longs for war.
- 27 O Indu, Much-invoked, while thou art purifying, as the Friend  
Of these men enter thou the lake
- 28 Bright are these Somas blent with milk, with light that flashes  
brilliantly  
And form that utters loud acclaim.
- 29 Led by his drivers, and sent forth, the Strong Steed hath come  
nigh for spoil,  
Like warriors when they stand arrayed.
- 30 Specially, Soma, coming as a Sage from heaven to prosper us,  
Flow like the Sun for us to see.

19 *The Courser Etasa* : here meaning Soma. *Vāhnik* (from *vah*, Lat. *veh-o*) is properly a horse of burden, or draught-horse. 21 *The friends* : the priests ; or perhaps the Maruts. *Down sink* : *narake*, into hell, says Śāyana. 26. *That longs for war* : *makhasyuṣam* : 'desiring wealth' — Wilson. See IX. 61. 27, note. 28 *Form* : *kripa* : stream, according to Śāyana. 30 *Specially* : *ridhak* : said by Yāska to be the Vedic form of *prishak*, and to be used in the sense of prospering. See Wilson's Translation, Editor's note. Or *ridhak* may mean lightly, easily, without effort.

## HYMN LXV.

THE glittering maids send Sura forth, the glorious sisters,  
close-allied,

Send Indu forth, their mighty Lord.

2 Pervade, O Pavamāna, all our treasures with repeated light,  
God, coming hither from the Gods.

3 Pour on us, Pavamāna, rain, as service and fair praise for  
Gods :

Pour all to be our nourishment.

4 Thou art a Steer by lustre : we, O Pavamāna, faithfully  
Call upon thee the Splendid One.

5 Do thou, rejoicing, nobly armed ! pour upon us heroic strength  
O Indu, come thou hitherward.

6 When thou art cleansed with both the hands and dipped in  
waters, with the wood  
Thou comest to the gathering-place.

7 Sing forth your songs, as Vyasva sang, to Soma Pavamāna, to  
The Mighty One with thousand eyes ;

8 Whose coloured sap they drive with stones, the yellow meath-  
distilling juice,  
Indu for Indra, for his drink.

9 We seek to gain the friendly love of thee that Strong and  
Mighty One,  
Of thee the winner of all wealth.

10 Flow onward with thy stream, a Steer, inspiring the Maruts  
Lord,  
Winning all riches by thy might.

11 I send thee forth to battle from the press, O Pavamāna,  
Strong,  
Sustainer, looker on the light.

12 Acknowledged by this song of mine, flow, tawny-coloured,  
with thy stream :  
Incite to battle thine ally.

13 O Indu, visible to all pour out for us abundant food :  
Soma, be thou our prosperer.

1 *The glittering maids* : the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma. *Sura* : here said to mean Soma; 'the invigorating.'—Wilson. *The glorious sisters* : the fingers. 3 *As service* : as the cause of worship. 6 *With the wood* : ' (taken up) with the wooden vessel '—Wilson. Cf. IX. 1. 2. 7 *Vyasva* : a Rishi frequently mentioned in Book VIII. 12 *Thine ally* : Indra

- 14 The pitchers, Indu, with thy streams have sung aloud in vigorous might :  
Enter them, and let Indra drink.
- 15 O thou whose potent gladdening juice they milk out with the stones, flow on,  
Destroyer of our enemies.
- 16 King Pavamāna is implored with holy songs, on man's behalf,  
To travel through the firmament.
- 17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,  
The gift of fortune for our help.
- 18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed.  
Like beauty for a brilliant show.
- 19 Soma, flow on exceeding bright with loud roar to the wooden vats,  
Falcon-like resting in thine home.
- 20 Soma the Water-winner flows to Indra, Vāyu, Varuṇa,  
To Viśvān and the Marut host.
- 21 Soma, bestowing food upon our progeny, from every side  
Pour on us riches thousandfold !
- 22 The Soma juices which have been expressed afar or near at hand,  
Or there on Saryanāvān's bank,
- 23 Those pressed among Arjikas, pressed among the active, in men's homes,  
Or pressed among the Races Five—
- 24 May these celestial drops, expressed, pour forth upon us, as they flow.  
Rain from the heavens and hero strength.
- 25 Urged forward o'er the ox-hide flows the Lovely One of tawny hue,  
Landed by Jamadagni's song.
- 26 Like horses urged to speed, the drops, bright, stirring vital power, when blent  
With milk, are beautified in streams.

22 *Saryanavan's bank* : this lake is said to be on the borders of the Kurukshetra country. 23 *Arjikas* : apparently a non-Aryan people in the North-West. See VIII 63. 11. 25 *O'er the ox-hide* : the leather sheet that received the droppings of the Soma.

- 27 So they who toil with juices send thee forward for the Gods' repast :  
So with this splendour flow thou on.
- 28 We choose to-day that chariot-steed of thine, the Strong, that brings us bliss,  
The Guardian, the desire of all,
- 29 The Excellent, the Gladdener, the Sage with heart that understands,  
The Guardian, the desire of all ;
- 30 Who for ourselves, O thou Most Wise, is wealth and fair Intelligence,  
The Guardian, the desire of all.

## HYMN LXVI.

Soma Pavamāna.

- For holy lore of every sort, flow onward thou whom all men love,  
A Friend to be besought by friends.
- 2 O'er all thou rulest with these Two which, Soma Pavamāna, stand,  
Turned, as thy stations, hitherward.
- 3 Wise Soma Pavamāna, thou encompassst on every side  
Thy stations as the seasons come.
- 4 Flow onward, generating food, for precious boons of every kind  
A Friend for friends, to be our help.
- 5 Upon the lofty ridge of heaven thy bright rays with their essences,  
Soma, spread purifying power.
- 6 O Soma, these Seven Rivers flow, as being thine, to give command :  
The streams of milk run forth to thee.
- 7 Flow onward, Soma in a stream, effused to gladden Indra's heart,  
Bringing imperishable fame.
- 8 Driving thee in Vivasvān's course, the Seven Sisters with their hymns  
Made melody round thee the Sage.

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28. *The guardian : pñtam :* according to Pischel, 'den schwellenden,' 'the swelling one.' See his exhaustive excursus on the word in *Vedische Studien*, I. pp. 191—194.

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The Rishis are the hundred Vaidhānases, said to have been a race of saintly hermits sprung from the nails of prajāpati. 3 *With these Two :* probably a double asterism. See Hillebrandt, *V. M.* p. 446 ; and Gaidicke, *Der Accusatio im Veda.* p. 199. 8 The stream of Soma is likened to the course of Vivasvān or the 'Sun.' *The Seven Sisters* are probably the *Seven Rivers* of stanza 6. According to Sayana, the seven kindred (priests) are intended.

- 9 The virgins deck thee o'er fresh streams to drive thee to the  
sieve when thou,  
A singer, bathest in the wood.
- 10 The streams of Pavamāna, thine, Sage, Mighty One, have  
poured them forth  
Like coursers eager for renown.
- 11 They have been poured upon the fleece towards the meath-  
distilling vat :  
The holy songs have sounded forth.
- 12 Like milch-kine coming home, the drops of Soma juice have  
reached the lake,  
Have reached the place of sacrifice.
- 13 O Indu, to our great delight the running waters flow to us,  
When thou wilt robe thyself in milk.
- 14 In this thy friendship, and with thee to help us, fain to  
sacrifice,  
Indu, we crave thy friendly love.
- 15 Flow on, O Soma, for the great Viewer of men, for gain of kine  
Enter thou into Indra's throat.
- 16 Best art thou, Soma, of the great, Strongest of strong ones,  
Indu : thou  
As Warrior ever hast prevailed.
- 17 Mightier even than the strong, more valiant even than the  
brave,  
More liberal than the bountiful,
- 18 Soma, as Sura, bring us food, win offspring of our bodies : we  
Elect thee for our friendship, we elect thee for companionship.
- 19 Agni, thou pourest life: send down upon us food and vigorous  
strength :  
Drive thou misfortune far away.
- 20 Agni is Pavamāna, Sage, Chief Priest of all the Races Five :  
To him whose wealth is great we pray.
- 21 Skilled in thy task, O Agni, pour splendour with hero strength  
on us,  
Granting me wealth that nourishes.

9 *The virgins* : the fingers      12 *The lake* : the *dronakata* or  
reservoir.      15 *For gain of kine* : *gavishṭaye* : according to Sayana,  
'for the seeker of the kine of the Angirases.'      18 *As Sura* : see  
IX. 65. 1. 'Who art a hero.'—Wilson. 'From the Sun,—Ludwig.  
19 *Misfortune* : *duṣakṣhundā* ; frequently personified as an evil power ;  
'the *Nakshatras*,'—Wilson.

- 22 Beyond his enemies away to sweet praise Pavamâna flows,  
Like Surya visible to all.
- 23 Adorned by living men, set forth for entertainment, rich in  
food,  
Far-sighted Indu is a Steed.
- 24 He, Pavamâna, hath produced the lofty Law, the brilliant  
light,  
Destroying darkness black of hue.
- 25 From tawny Pavamâna, the Destroyer, radiant streams have  
sprung,  
Quick streams from him whose gleams are swift.
- 26 Best rider of the chariot, praised with fairest praise mid  
beauteous ones,  
Gold gleaming with the Marut host,
- 27 May Pavamâna, best to win the booty, penetrate with rays,  
Giving the singer hero strength.
- 28 Over the fleecy sieve hath flowed the drop effused : to Indra  
comes  
Indu while he is purified.
- 29 This Soma, through the pressing-stones, is sporting on the ox-  
hide, and  
Summoning Indra to the draught.
- 30 O Pavamâna, bless us, so that we may live, with that bright  
milk  
Of thine which hath been brought from heaven.

## HYMN LXVII.

## Soma and Others.

- THOU, Soma, hast a running stream, joyous, most strong at  
sacrifice :  
Flow bounteously bestowing wealth.
- 2 Effused as cheerer of the men, flowing best gladdener thou art  
A Prince to Indra with thy juice.  
Poured forth by pressing-stones, do thou with loud roar send  
us in a stream
- 3 Most excellent illustrious might.

23 *Is a Steed* : ' one who continually goes to the Gods,' is Sâyana's explanation of *diyah*, horse or courser. 25 *The Destroyer* : of darkness. Cf. IX. 61. 36. 27 *Penetrate* : the whole world.—Sâyana 29 *On the ox-hide* : see IX. 65. 25.

2 *A Prince* : *surih* : a rich and liberal patron.

- 4 Indu, urged forward, floweth through the fleecy cloth: the  
Tawny One  
With his loud roar hath brought us strength.
- 5 Indu, thou flowest through the fleece, bringing felicities and  
fame,  
And. Soma, spoil and wealth in kine.
- 6 Hither, O Indu, bring us wealth in steeds and cattle hundred-  
fold :  
Bring wealth, O Soma, thousandfold.
- 7 In purifying, through the sieve the rapid drops of Soma juice  
Come nigh to Indra in their course.
- 8 For Indra floweth excellent Indu, the noblest Soma juice.  
The Living for the Living One.
- 9 The glittering maids send Sura forth : they with their song  
have sung aloud  
To Pavamāna dropping meath.
- 10 May Pūshan, drawn by goats, be our protector, and on all his  
paths  
Bestow on us our share of maids.
- 11 This Soma flows like gladdening oil for him who wears the  
braided locks :  
He shall give us our share of maids.
- 12 This Soma juice, O glowing God, flows like pure oil, effused  
for thee :  
He shall give us our share of maids.
- 13 Flow onward, Soma, in thy stream, begetter of the sages  
speech :  
Wealth giver among Gods art thou.
- 14 The Falcon dips within the jars : he wraps him in his robe  
and goes  
Loud roaring to the vats of wood.
- 15 Soma, thy juice hath been effused and poured into the  
pitcher : like  
A rapid hawk it rushes on.
- 16 For Indra flow most rich in sweets, O Soma, bringing him  
delight.

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9 *The glittering maids send Sura forth* : repeated from IX 65 1.  
10 *Our share of maids* : desirable and approved wives.—Śāyana.  
11 *For him who wears the braided locks* : *harpardine* : see I, 114. 1,  
and VII. 83. 8. Here Pūshan is intended. 12 *O glowing God* :  
Pūshan. 14 *The Falcon* : the falcon-like Soma.



- 17 They were sent forth to feast the Gods, like chariots that display their strength.
- 18 Brilliant, best givers of delight, these juices have sent Vāyu forth.
- 19 Bruised by the press-stones and extolled, Soma, thou goest to the sieve,  
Giving the worshipper hero strength.
- 20 This juice bruised by the pressing-stones and lauded passes through the sieve,  
Slayer of demons, through the fleece.
- 21 O Pavamāna, drive away the danger, whether near at hand  
Or far remote, that finds me here.
- 22 This day may Pavamāna cleanse us with his purifying power,  
Most active purifying Priest.
- 23 O Agni, with the cleansing light diffused through all thy fiery glow,  
Purify thou this prayer of ours.
- 24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,  
And by libations poured to thee.
- 25 Savitar, God, by both of these, libation, purifying power,  
Purify me on every side.
- 26 Cleanse us, God Savitar, with Thras, O Soma, with sublimest forms,  
Agni, with forms of power and might.
- 27 May the Gods' company make me clean, and Vasus make me pure by song  
Purify me, ye General Gods ; O Jātavedas, make me pure.
- 28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,  
The best oblation to the Gods.
- 29 We with our homage have approached the Friend who seeks our wondering praise,  
Young, strengthener of the solemn rite.

18 *Have sent Vāyu forth* : have drawn him down from heaven. 'Are let forth for Vāyu'—Wilson. 26 The *Thras sublimest forms* are said to be Agni, Vāyu, and Sūrya, or Fire, Wind, and Sun. 27 *The God's company* : the *yajamānas* or sacrificers, or the troop of Gods, Indra and others.—Śāyana. *General Gods* : *vīśva devāḥ* : or, all ye Gods.

- 30 Lost is Alayya's axe, O Soma, God : do thou send it back hither  
in thy flow  
Even Soma, God if 'twere a mole.
- 31 The man who reads the essence stored by saints, the Pavamāni  
hymns,  
Tastes food completely purified, made sweet by Matarisvan's  
touch.
- 32 Whoever reads the essence stored by saints, the Pavamāni  
hymns,  
Sarasvatī draws forth for him water and butter, milk and  
meath.

## HYMN LXVIII.

Soma Pavamāna.

- THE drops of Soma juice like cows who yield their milk have  
flowed forth, rich in meath, unto the Shining One,  
And, seated on the grass, raising their voice, assumed the milk,  
the covering robe wherewith the udders stream.
- 2 He bellows with a roar around the highest twigs : the Tawny  
One is sweetened as he breaks them up  
Then, passing through the sieve into the ample room, the God  
throws off the dregs according to his wish.
- 3 The gladdening drink that measured out the meeting Twins  
fills full with milk the Eternal Ever-waxing Pair.  
Bringing to light the Two great Regions limitless. moving  
above them he gained sheen that never fades.

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30 This stanza is well-nigh unintelligible. Alayya may, as is suggested in the St. Petersburg Lexicon, be a name of Indra, and the lost axe may be the thunderbolt which the poet thinks has long lain idle, and which Soma is prayed to replace in the hands of the Thunderer, even though it were worthless and mischievous like a mole. Sāyana's interpretation is different :— ' May the battle-axe of the foe destroy the foe alone : flow to us, bright Soma; (slay) the villain only, bright Soma.'—Wilson. 31 *By saints* : by the Rishis to whom they were revealed. *Pavamāni hymns* : the hymns in this Book dedicated to the purification of the Soma juice. *By Matarisvan's touch* : ' Sāyana says *Matarisvan* means *Vayu* because it breathes in the atmosphere *antariksha* *svasiti* : the food is sweetened and purified by the purifying wind and the man eats it.'—Wilson. *Matarisvan* probably represents Agni.

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1 *The Shining One* : *devant* : the radiant Indra. The second line is obscure. According to Sāyana, *us-iyah* here means 'cows and not milk :— ' the lowing kine sitting on the barhis grass hold in their udders the pure (juice) welling up'—Wilson. 2 *The highest twigs* : of the Soma-plant, which as being the tenderest and juiciest are crushed first.—Ludwig. 'He with a noise re-echoes the principal (prayer) : separating the growing herbs, the green-tinted (Soma) sweetens them'—Wilson. 3 *The meeting Twins* : Soma is called the Creator and Preserver of heaven and earth.

- 4 Wandering through the Parents, strengthening the floods, the Sage makes his place swell with his own native might. The stalk is mixed with grain : he comes led by the men together with the sisters, and preserves the Head.
- 5 With energetic intellect the Sage is born, deposited as germ of Law, far from the Twins.  
They being young at first showed visibly distinct the Creature that is half-concealed and half-exposed.
- 6 The sages knew the form of him the Gladdener, what time him the Falcon brought the plant from far away.  
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.
- 7 Together with the Rishis, with their prayers and hymns ten women deck thee, Soma, friendly when effused.  
Led by the men, with invocations of the Gods, through the fleece, thou hast given us strength to win the spoil
- 8 Songs resonant with praise have celebrated him, Soma, Friend, springing forth, with his fair company.  
Even him who, rich in meath, with undulating stream, Winner of Wealth, Immortal, sends his voice from heaven.
- 9 He sends it into all the region forth from heaven. Soma, while he is filtered, settles in the jars.  
With milk and waters is he decked when pressed with stones : Indu, when purified, shall find sweet rest and room.
- 10 Even thus poured forth flow on thy way, O Soma, vouchsafing us most manifold lively vigour.  
We will invoke benevolent Earth and Heaven. Give us, ye Gods, riches with noble heroes.

## HYMN LXIX.

Soma Pavamana.

Laid like an arrow on the bow the hymn hath been loosed  
like a young calf to the udder of its dam.

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4 *The Parents* : heaven and earth. *The floods* : the waters of the firmament. *Grain* : especially barley. *Makes his place swell* : enriches his own station, the *uttaravedi* or northward altar. *The sisters* : the fingers. *The Head* : apparently Surya. 'Sayana's explanation of *sirah* viz., *sirsum bhutajalam* (the withered world ?), needs explaining more than the original itself.'—Wilson. 5 *The Sage* : the Sun. *Far from the Twins* : rising in a distant region beyond heaven and earth. *The Creature that is half-concealed and half-exposed* : the meaning appears to be, as Ludwig says, that heaven and earth while they were yet un-separated, produced the Moon : the Sun came into being only when they had been separated through Soma's energetic agency. 7 *Ten women* : the fingers.

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1 *Hath been loosed &c.* : 'is let loose to (Indra) the fosterer as a calf to the udder of its mother.' Sayana takes *udhani* [to the udder] twice over : he

- As one who cometh first with full stream she is milked : thus  
Soma is impelled to this man's holy rites
- 2 The thought is deeply fixed ; the savoury juice is shed ; the  
tongue with joyous sound is stirring in the mouth ;  
And Pavamāna, like the shout of combatants, the drop rich  
in sweet juice, is flowing through the fleece.
- 3 He flows about the sheep-skin, longing for a bride : he loosens  
Aditi's Daughters for the worshipper.  
The sacred drink hath come, gold-tinted, well-restrained : like  
a strong Bull he shines, whetting his manly might
- 4 The Bull is bellowing ; the Cows are coming nigh : the God-  
desses approach the God's own resting place.  
Onward hath Soma passed through the sheep's fair bright  
fleece, and hath, as 'twere, endued a garment newly washed.
- 5 The golden-hued, Immortal, newly bathed, puts on a brightly  
shining vesture that is never harmed.  
He made the ridge of heaven to be his radiant robe, the  
sprinkling of the bowls from moisture of the sky.
- 6 Even as the beams of Sûrya, urging men to speed, that cheer and  
send to sleep, together rush they forth,  
These swift outpourings in long course of holy rites : no  
form save only Indra shows itself so pure.
- 7 As down the steep slope of a river to the vale, drawn from  
the Steer the swift strong draughts have found a way.

says it is used of Indra because he is the nourisher of everything'—Wilson. *As one who cometh first* : according to Sâyana, as a cow coming before her calf yields her milk, (so Indra, coming before his worshippers pours various blessings upon them) *First, agree* : at the head, at the beginning of the religious ceremony. 2 *The tongue with joyous sound is stirring in the mouth* : probably the priest's tongue influenced by the exhilarating Soma juice. 'The Soma Stream, emitting pleasant juice is driven into (Indra's) mouth.'—Wilson. 3 *Longing for a bride* : seeking the waters with which he is to be united, *Aditi's Daughters* : probably, the plants, whose buds Soma as the Moon opens and fertilizes with his nectareous beams. 'The daughters of Infinity [Aditi] are probably the quarters of the sky.'—Ludwig. 4 *The Bull* : Soma. According to Sâyana, the *Cows* are the propitiatory hymns of praise, which are called also *Goddesses* or *divine*. 5 *Brightly shining vesture* : the milk with which the Soma juice is mixed. Sâyana explains the second half of the stanza differently, taking *chamvoh*, bowls or beakers into which the Soma juice is poured, as meaning metaphorically the two great receptacles of all living beings, or heaven and earth, and introducing Âditya who is not mentioned in the text:—'he has created (Âditya) who stands on the back of the sky for the destruction (of sin) and purification, (and has created) Âditya's brilliance, the cover of the two worlds.'—Wilson.

Well be it with the men and cattle in our home May powers,

O Soma, may the people stay with us:

8 Pour out upon us wealth in goods, in gold, in steeds, in cattle  
and in corn, and great heroic strength

Ye, Soma, are my Fathers, lifted up on high as heads of  
heaven and makers of the strength of life.

9 These Pavamānas here, these drops of Soma, to Indra have  
sped forth like cars to booty

Effused, they pass the cleansing fleeces, while, gold-hued, they  
cast their covering off to pour the rain down

10 O Indu, flow thou on for lofty Indra, flow blameless, very  
gracious, foe destroyer.

Bring splendid treasures to the man who lauds thee. O  
Heaven and Earth, with all the Gods protect us

## HYMN LXX.

## Soma Pavamāna.

THE three times seven Milch-kine in the eastern heaven have  
for this Soma poured the genuine milky draught.

Four other beauteous Creatures hath he made for his adorn-  
ment, when he waxed in strength through holy rites.

2 Longing for lovely Amrit by his wisdom he divided, each  
apart from other, earth and heaven

He gladly wrapped himself in the most lucid floods when  
through their glory they found the God's resting-place.

3 May those his brilliant rays be ever free from death, inviolate,  
for both classes of created things,—

Rays wherewith powers of men and Gods are purified. Yea,  
even for this have sages welcomed him as King.

4 He, while he is adorned by the ten skilful ones, that he too in  
the Midmost Mothers may create.

7 *Vajśā* and *kṛśādyah*, powers and people, are explained by Śāyana as 'food' and 'offspring.' 8 *Ye, Soma*: 'Soma is treated as plural by attraction; or, as Śāyana puts it, the plurality of the *pitris* is applied to Soma.'—Wilson. Probably, Moon and Stars are intended. See Hillebrandt, *V. M.*, I. p. 398. 10 *With all the Gods*: *druvāḥ*: 'subhagaīrdhanāḥ with auspicious riches.'—Śāyana.

1 *The three times seven Milch-kine* are, according to Śāyana, the twelve months, the five seasons, the three worlds, and Aditya or the Sun. Probably, as Ludwig says, the seven celestial rivers, multiplied by three to correspond with the threefold division of the heavens, are intended. These supply the genuine draught, in contrast to the four other beauteous creatures, the Vasoṭvari and the three Ekadhaṇu waters, which are terrestrial and factitious made to adorn or purify Soma. 3 *Both classes*: animate and inanimate. Or Gods and men 4 *The ten skilful ones*: the fingers. *The Midmost Mothers*: the clouds

While he is watching o'er the lovely Amrit's ways, looks on both races as Beholder of mankind.

- 5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heaven.

The Steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.

- 6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.

Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.

- 7 The fearful Bull is bellowing with violent might, far-sighted, sharpening his yellow-colored horns.

Soma assumes his seat in the well-fashioned place : the cowhide and the sheepskin are his ornament.

- 8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden-coloured hath flowed down,

Acceptable to Mitra, Vāyu, Varuṇa, he is prepared as three-fold meath by skilful men.

- 9 Flow on for the Gods' banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.

Bear us beyond misfortune ere we be oppressed : the man who knows the land directs the man who asks.

- 10 Urged like a car-steed, flow to strength, O Soma : Indu, flow onward to the throat of Indra.

Skilled, bear us past, as in a boat o'er water : as battling Hero save us from the foe-man.

that hang between heaven and earth, in which, perhaps, Soma aids in producing the rain. But the meaning is uncertain. Sāyana explains *prame* by *lokan pramāṇam*, 'to measure out, or create, the worlds. Both races : Gods and men.

6 *As it were, Two Mother Cows :* Heaven and Earth Sāyana explains the second Pāda of the second line differently :—'the intelligent (*Pavamāna*) chose man to be the offerer of praise'—Wilson.

8 *Three-fold :* according to Sāyana mixed with the Vasatigari water, curds, and milk. Probably, poured into three separate vessels, one for each of the three deities mentioned. 9 *The man who knows the land :* who is acquainted with the roads or ways, 'Sāyana completes the simile : "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."—Wilson. But, of course, the application is intended to be general.

10 *Bear us past :* carry us over all difficulties and dangers. *From the foe man :* *nidāh*. 'from the reviling (of the foe)'—Wilson.

## HYMN LXXI.

Soma Pavamāna.

- THE guerdon is bestowed : the Mighty takes his seat, and, ever-watchful guards from fiend and evil sprite.  
 Gold-hued, he makes the cloud his diadem, the milk his carpet in both worlds, and prayer his robe of state.
- 2 Strong, bellowing, he goes, like one who slays the folk ; he lets this hue of Asuras fl w off from him,  
 Throws off his c vering, seeks his father's meeting-place, and thus makes for himself the bright robe he assumes.
- 3 Onward he flows, from both the hands, pressed out with stones : excited by the prayer, the water makes him wild.  
 He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.
- 4 They p ur out meath around the Master of the house, Celestial Strengtheners of the mountain that gives might ;  
 In whom, through his great powers, oblation-eating cows in their uplifted udder mix their choicest milk.
- 5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.  
 He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.
- 6 Like as a falcon to his home, so speeds the God to his own golden wisely-fashioned place to rest.

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1 *The guerdon* : the honorarium given to the priests, consisting originally of a cow. *The Mighty* : Soma. *His carpet* : *upastira* : that which is spread, scattered, or sprinkled, Op IX 69. 5, where *upastiraṇam* is translated by 'sprinkling.' 2 *Hue of Asuras* : or, celestial brightness 'Himmelsglanz.'—Grassmann. 'He puts forth that Asura-slaying tint of his'—Wilson. *Seeks his father's meeting place* : goes to meet the *yajamāna* or sacrificer. According to Sayana : (*pitṛāḥ*) that is, the Soma, goes to the prepared reservoir.' 3 *The water makes him wild* : *viśhadyate nabhas* : *nabhas* in the Soma-hymns is used to signify either the rain-water in which, or the cloud from which, the Soma flows to the earth. Here it means the water with which the Soma plant is sprinkled. See *Vedische Studien*, I. p. 135. According to Ludwig : 'he acts like a bull in the sea of cloud' *To satisfy the worshipper* : I adopt Ludwig's suggestion and take *yajate* as a dative of the participle. Wilson translates, after Sayana : '—he is honoured at the (god) protected (sacrifice)'. 4 *The Master of the house* : according to Sayana, the conqueror of the foe of the enemy. See IX 78. 3. *The mountain that gives might* : the cloud. In the second half of this stanza I adopt Sayana's interpretation as a make-shift, although it seems impossible that *mārdhan*, 'head,' should here mean 'uplifted' Ludwig takes *udhāni*, 'udder,' in the sense of 'beholder,' or receptacle into which the Soma flows. 5 *On the lap of Aditi* : on the earth 'near to the ground.'—Wilson. *The Cow's mysterious place* : or, distant place, is the udder of heaven, the cloud.

With song they urge the darling to the sacred grass the  
Hloly One goes like a courser to the Gods.

- 7 From far away, from heaven, the red-hued noted Sage, Steer  
of the triple height, hath sung unto the kine.

With thousand guidings he leading this way and that, shines,  
as a singer, splendidly through many a morn.

- 8 His covering assumes a radiant hue ; where'er he comes into  
the fight he drives the foe afar.

The Winner of the Floods, with food he seeks the host of  
heaven, he comes to praises glorified with milk.

- 9 Like a bull roaming round the herds he bellows : he hath  
assumed the brilliancy of Surya.

Down to the earth hath looked the heavenly Falcon : Soma  
with wisdom views all living creatures.

## HYMN LXXII.

Soma Pavamāna.

THEY cleanse the Gold hued : like a red Steed is he yoked, and  
Soma in the jar is mingled with the milk.

He sendeth out his voice, and many loving friends of him the  
highly lauded hasten with their songs.

- 2 The many sages utter words in unison, while into Indra's  
throat they pour the Soma juice,

When, with the ten that dwell together closely joined, the  
men whose hands are skilful cleanse the lovely meath.

- 3 He goes upon his way, unresting, to the cows, over the roaring  
sound which Surya's Daughter loves.

The Falcon brought it to him for his own delight : now with  
the twofold kindred sisters is his home.

- 4 Washed by the men, stone pressed, dear on the holy grass,  
faithful to seasons, Lord of cattle from of old,

Most liberal, completing sacrifice for men, O Indra, pure  
bright Soma, Indra, flows for thee.

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7 *Of the triple height* : working in heaven, firmament, and earth —  
Ludwig See IX. 75 3      9 *The heavenly Falcon* : *divyah suparnah* :  
'celestial, flying gracefully.'— Wilson. Soma, says Sayana, is said to go  
gracefully, 'because it is carried off by *Gayatri* in the shape of a hawk.

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2 *Indra's : throat* : literally, belly ; the *dronakalasa* or reservoir.  
*The ten* : the fingers.      3 *The cows* : the milk and oards. *The roaring*  
*sound* of the effused Soma is said to be dear to Surya's Daughter, Ushas  
or Dawn, because it is chiefly heard in the early morning. *The Falcon* :  
I adopt Ludwig's interpretation of the strange word *vinamgri-nah* as  
no other meaning seems suitable here. According to Sayana, the word  
means praiser, or worshipper. *The twofold kindred sisters* : the fingers  
of both hands.



- 5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after his Godlike kind.  
Plans thou fulfillest, gatherest thoughts for sacrifice : in the bowls sits the Gold-hued like a roosting bird.
- 6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One  
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew
- 7 Earth's central point, sustainer of the mighty heaven, distilled into the streams, into the waters' wave,  
As Indra's thunderbolt, Steer with far-spreading wealth, Soma is flowing on to make the heart rejoice
- 8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.  
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.
- 9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,  
Measure thou forth, yea, splendid ample strengthening food : do thou, O Pavamāna, heed this laud of ours.

## HYMN LXXIII.

Soma Pavamāna.

- They from the spouting drop have sounded at the rim : waves speed together to the place of sacrifice.  
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.
- 2 The strong Steers, gathering, have duly stirred themselves, and over the stream's wave the friends sent forth the song.  
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.
- 3 With sanctifying gear they sit around the song : their ancient Father guards their holy work from harm.

7 *The heart* : of, Indra. *As Indra's thunderbolt* : cp. IX. 77. 1.

1 *They* : the pressing stones, from whose rim or edge the Soma-drops fall noisily. *Waves* : by synecdoche wheels, again by the same figure, chariots, and then by metaphor the swiftly-running Soma-drops. *That Asura* : the divine Soma. *To seize* : to be held and used. *Three lofty heights* : the three elevated worlds. *The ships of truth* : or, of the truthful (Soma). According to Sāyana, the four vessels which hold the Aditya, Agrayana, Ukthya, and Dhruva libations.

2 *The strong Steers* : the priests. 3 *Their ancient Father* : Soma; or, perhaps Agni. Varuna : Soma the all-enveloper.—Wilson. *Him* : Soma. *Is sustaining floods* : in the Vasativari waters.—Sāyana.

- Varuṇa hath o'erspread the mighty sea of air Sages had power to hold him in sustaining floods.
- 4 Sweet-tongued, exhaustless, have sent their voices down together in heaven's vault that pours a thousand streams. His wildly-restless warders never close an eye : in every place are found the bonds that bind man fast.
- 5 O'er Sire and Mother they have roared in unison, bright with the verse of praise, burning up riteless men, Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates
- 6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,— From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.
- 7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein. Bright coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind
- 8 Guardian of Law, most wise, he may not be deceived : three Purifiers hath he set within his heart. With wisdom he beholds all creatures that exist: he drives into the pit the hated riteless ones
- 9 The thread of sacrifice spun in the cleansing sieve, on Varuṇa's tongue-tip by supernatural might,— This, by their striving, have the prudent ones attained : he who hath not this power shall sink into the pit.

## HYMN LXXIV. Soma Pavamāna.

BORN like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.

- 4 *They* : the beams that radiate from Soma ; *somarasamayah* : Soma-rays — Sâyana. 5 *Sire and Mother* : the general parents, Heaven and Earth. *The swarthy skin* : 'the black-skinned (*Mākshasas*)' — Wilson. 6 *Those* : rays. I follow Sâyana's interpretation. The first line is very obscure. 7 *The filter* : the tip of their tongue. Cf. stanza 9, and hymn 75. 2 See Burgaigne, *La Religion Védique*, I. 283. *Bright coloured* : *rudrasah* : sons of Rudra, according to Sâyana. But see *Vetische Studien*, I. pp 55, 56. 8 *Of Law* : of law-ordained sacrifices. The *three Purifiers* whom Soma sets within his heart and combines in his own being are Agni, Vāyu, Surya, the purifying powers of fire, wind, and sun. 9 *On Varuṇa's tongue-tip* : the Vastivari waters in which Soma dwells (*vasati*) stand on the tip of Varuṇa's tongue — Sâyana. *He who hath not this power* : 'he who is incompetent for the rite.' — Wilson.

1 *In the wood* : in the wooden vat. According to Sâyana 'in the water.'

He comes with heavenly seed that makes the water swell him  
for wide-spreading shelter we implore with prayer.

2 A far-extended pillar that supports the sky, the Soma-stalk,  
filled full, moves itself every way

He shall bring both these great worlds while the rite proceeds:  
the Sage holds these who move together and all food.

3 Widespace hath he who follows Aditi's right path, and mighty,  
well made food, meath blent with Soma juices ;

He who from hence commands the rain, Steer of the kine,  
Leader of floods, who helps us hence, who claims our laud.

4 Butter and milk are drawn from animated cloud ; thence  
Amrit is produced, centre of sacrifice.

Him the Most Bounteous Ones, ever united, love ; him as our  
Friend the Men who make all swell rain down.

5 The Soma-stalk hath roared, following with the wave : he  
swells with sap for man the skin which Gods enjoy.

Upon the lap of Aditi he lays the germ, by means whereof we  
gain children and progeny

6 In the third region which distils a thousand streams, may the  
Exhaustless Ones descend with procreant power.

The kindred Four have been sent downward from the heav-  
ens : dropping with oil they bring Amrit and sacred gifts.

7 Soma assumes white colour when he strives to gain : the  
bounteous Asura knows full many a precious boon.

Down the steep slope, through song, he comes to sacrifice,  
and he will burst the water-holding cask of heaven,

2 *He shall bring both these great worlds :* shall bring Heaven and  
Earth to the sacrifice.

3 *He who follows, Aditi's right path :* the  
regularly moving moon Sâyana takes *adisth* with *gaugstith* : ' the way  
to earth is broad '—Wilson. Somewhat similarly Hallebrandt, *V. M.*, I,  
360.

4 *The Most Bounteous Ones, the Men who make all swell,* are,  
probably, the Maruts who fertilize the earth, and send Soma down in  
the rain Sâyana's explanation is different :— ' the assembled liberal  
givers [the *gyjamasas* or sacrificers] delight him : (the Soma juices) the  
leaders, the protectors shower down the accumulated (water)'—Wilson.  
For the meaning of *peravah* those who swell, or cause to swell, 'protectors'  
according to Sâyana, see *Varisaka Studies*, I, p. 85.

5 *For man : for the sacrificer. The skin :* his own body.—Sâyana *Upon the  
lap of Aditi :* of the earth, according to Sâyana. The meaning is that  
Soma is the source of all Nature's productive power.

6 *In the third  
region :* dwelling in heaven. *The exhaustless Ones :* these are the kindred  
Four of the following line, meaning, according to Sâyana, four rays  
or digits of Soma. It is most probable that the four Goddesses Sinivali,  
Kuhu or Gangu, Rûka, and Anumati are meant. Cp. II 32, 6, 7.—  
Ludwig

7 *Strives to gain :* seeks to enjoy heaven.—Sâyana. *The  
water holding cask :* the water-laden cloud.

- 8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering Courser  
Pious-sou'd men have sent their gifts of cattle unto Kakshivân of the hundred winters.
- 9 Soma, thy juice when thou art blended with the streams, flows, Pavamâna, through the long wool of the sheep  
So, cleansed by sages, O best-giver of delight, grow sweet for Indra, Pavamâna ! for his drink.

## HYMN LXXV.

Soma Pavamâna.

- GRACIOUSLY MINDED he is flowing on his way to win dear names o'er which the Youthful One grows great.  
The Mighty and Far-seeing One hath mounted now the mighty Sârya's car which moves to every side.
- 2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant wealth  
Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.
- 3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.  
The milky streams of sacrifice have sung to him : he of the triple height shines brightly through the morns.
- 4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,  
He flows in ordered season onward through the fleece, a current of sweet juice still swelling day by day.
- 5 Flow onward, Soma, flow to bring prosperity : cleansed by the men, invest thee with the milky draught.  
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

8 *The conquering Courser* : the swiftly-flowing Soma. *Kakshivan* : the Rishi of the hymn.

1 *O'er which* : that is the Youthful One, the fresh and strong Soma, exceeds in greatness even the high titles which he wins by his gracious deeds.

2 *Speaker; Master; Tongue of sacrifice* : Soma, the giver of eloquence. *The Son* : Soma. *Of Mother and of Sire* : of his parents, Heaven and Earth. What the *third secret name*, that is, probably, a name in addition to those of Heaven and Earth, and comprising both deities, may be, does not appear. Sâryana's explanation is different :— ' the son (the sacrificer) assumes a third name unknown to his parents ; ' that is, Wilson adds, ' a name not given at birth ... II. ' [Sâryana] cites Baudhâyana, who gives *Somayajin* [*Somayâga sacrificer*] as an instance of a third name. 3 *The milky streams* : cf. I 144. 3 *of the triple height* : dwelling in three high places, heaven, the firmament or the mountain top, and the place of sacrifice. Cf IX 71 7.

## HYMN LXXVI.

Soma Pavamāna.

ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.

The Gold-hued, started like a courser by brave men, impetuously winneth splendour in the streams.

- 2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.

Indu, while stimulating Indra's might, is urged forward and balmed by ayes skilful in their task

- 3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat

Make both worlds stream for us, as lightning doth the clouds : mete out exhaustless powers for us, as 'twere through song.

- 4 Onward he flows, the King of all that sees the light : the Rishis' Lord hath raised the song of sacrifice;

Even he who is adorned with Surya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.

- 5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the waters' lap

So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may overcome in fight.

## HYMN LXXVII.

Soma Pavamāna.

MORE beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.

Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.

- 2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched

He, quivering with alarm and terrified in heart before bow-armed Krisānu, holdeth fast the sweet.

- 3 May those first freshest drops of Soma juice effused flow on their way to bring us mighty strength in kine.

Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.

3 *As 'twere through song* : ' now with the rite, i. e. at the very time the rite is being performed.'—Wilson.

2 *The Falcon* : see I. 93 5. *He* : Soma, according to Sāyana, but more probably the falcon. *Krisānu* : the archer who guards the celestial Soma. See I. 112, 21.

3 *Serpents* : the meaning of *ahyah* is uncertain here Sāyana explains it by *striyah*, women :—' pleasing to look upon like beautiful well-adorned (women)'—Wilson

- 4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.  
He who hath brought the germ beside the strong One's seat moves onward to the widely-opened stall of kine.
- 5 The active potent juice of heaven is flowing on, great Varuṇa whom the froward man can ne'er deceive.  
Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd.

## HYMN LXXVIII. Soma Pavamāna.

- RAISING his voice the King hath flowed upon his way : invested with the waters he would win the kine  
The fleece retains his solid parts as though impure and bright and cleansed he seeks the special place of Gods.
- 2 Thou, Soma, art effused for Indra by the men, balméd in the wood as wave, Sage, Viewer of mankind.  
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting in the bowls.
- 3 Apparases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart  
They urge the Master of the house upon his way, and to the Eternal Pavamāna pray for bliss.
- 4 Soma flows on for us as winner of the kine, winner of thousands cars, water, and light, and gold ;  
He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste, weal-bringing, red of hue.

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4 *He who hath brought the germ* : here the sacrificer and not Soma is meant.—Ludwig. *The Strong One* : Agni. 5 In this stanza Soma is compared to, or mystically identified with, Varuṇa and Mitra. Sāyana leaves Varuṇa unexplained, but interprets Mitra by *sarveshām mītrabhūtah*, '(Soma) the friend of all.'

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1 *The fleece* : literally, the sheep ; the filter made of wool. *Solid parts* : *śduvā* : the fragments of stalk which will not pass through the strainer. According to Sāyana, 'with its own covering,'—'the sheep with its fleece.'—Wilson. *The special place of Gods* : the vessels which hold the libations assigned to various Gods. 2 *Balméd in the wood* : according to Sāyana, 'art driven into the water.' *Bay steeds* : swiftly-running tawny drops. 3 *Apparases who dwell in waters of the sea* : 'nymphs of the firmament,'—Wilson. The nymphs are identified with their element, and represent the water with which the Soma juice is mixed. *The Master of the house* : *harṃyasya sakshānim* : S ma. In IX. 71. 4, Sāyana explains these words as 'overpowerer, or stormer of the fort of the enemy,' and in this place as 'the sprinkler of the hall of sacrifice.' *Sakshani*, from the root *sak*, means overpowerer, and from the root *sakh*, connected with, especially as master and possessor.

5 Soma, as Pavamāna thou, our faithful Friend, making for us these real treasures, flowest on.

Slay thou the enemy both near and far away: grant us security and ample pasturage.

HYMN LXXIX. Soma Pavamāna.

SPONTANEOUS let our drops of Soma juice flow on, pressed, golden hued, among the Gods of lofty heaven.

Perish among us they who give no gifts of food! perish the godless! May our prayers obtain success.

2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.

Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.

3 Yea, verily foe of hate shown to himself is he, yea, verily, destroyer too of other hate.

As thirst subdueth in the desert, conquer thou, O Soma Pavamāna men of vil thoughts.

4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown forth.

The press-stones chew and crunch thee on the ox's hide: sages have milked thee with their hands into the streams.

5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.

Bring low, thou Pavamāna, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX. Soma Pavamāna.

ON flows the stream of Soma who beholds mankind: by everlasting Law he calls the Gods from heaven.

He lightens with the roaring of Brihaspati: the lakes have not contained the pourings of the juice.

1 *They who give no gifts of food*: I can find no satisfactory explanation of *ishah aratīyah*, so I give Sayana's interpretation as a makeshift. 'May they be destroyed who are the withholders of food from us.'—Wilson. 2 *Urge the horses on*: Sayana explains *arvatah*, horses, by strong enemy. 'By whose aid we encounter the powerful (enemy).'

—Wilson. 3 *Soma knows how to defend not only himself, but us also*.—Ludwig, *Destroyer*: literally, the wolf. 4 *He*: the Moon.—Ludwig. 'Thy best juice dwells in the navel of heaven, that which receives (the oblation).'

—Wilson. *On the ox's hide*: 'Although men of the present time pour out the Soma upon the skin of a black antelope and not on a cowhide or oxhide, still it is measured out for sale on an oxhide.'—Sayana. — 1 *The roaring of Brihaspati*: that is, says Sayana, the voice or praise of the worshipper. Agni may be intended, as Ludwig suggests.

*The lakes*: or seas (*samudrasah*), probably the Soma-reservoirs. Sayana takes *ud* as a particle of comparison:— 'the libations cover (the earth) like rivers.'—Wilson.

- 2 Thou powerful Soma, thou to whom the cows have lowed, ascending, bright with sheen, thine iron fashioned home.  
Thou, lengthening our princes' life and high renown, flowest for Indra as his mighty gladdening drink.
- 3 Best giver of delight, he flows to Indra's throat, robing himself in might Auspicious One, for fame  
He spreads himself abroad to meet all things that be : the vigorous Tawny Steed flows sporting on his way.
- 4 The men the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flowing streams  
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Gods.
- 5 Deft-banded men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.  
Thou, Soma, gladdening Indra and the Heavenly Host, flowest as Pavamāna like a river's wave.

## HYMN LXXXI.

Soma Pavamāna.

- ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,  
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gifts.
- 2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.  
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.
- 3 While thou art cleansed, O Soma, scatter wealth on us;  
Indu, bestow great bounty as a liberal Prince.  
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.
- 4 Hither let Pūshan Pavamāna come to us, Varuṇa, Mitra, bountiful, of one accord,  
The Maruts, Aśvins, Vāyu, and Bṛhaspati, Savitar, Tvashtar, tractable Sarasvati.

2 *Iron-fashioned home* : see IX 1. 2.

2 *Both the generations* : of Gods and men. Sāyana takes *ubhayasya janmanah* with *devanam* :—'and knowing both races of gods—those who come to (the sacrifice) from the other world and these who (come) from this world.'—Wilson. 3 *Help to opulence* : according to Sāyana, 'help Vasu (the Rishi of the hymn) to prosperity.' 4 *Tractable* : *sayama* : easily led (by prayer) According to Sayana-saṁgraha, beautiful in form.



- 5 Both Heaven and Earth, the all-invigorating Pair, Vīdhātā,  
Aditi, and Aryaman the God,  
Bhaga who blesses men, the spacious Firmament,—let all the  
Gods in Pavamāna take delight.

## HYMN LXXXII. Soma Pavamāna.

- Even as a King hath Soma, red and tawny Bull, been pressed;  
the Wondrous One hath bellowed to the kine.  
While purified he passes through the filtering fleece to seat  
him hawk-like on the place that drops with oil.  
2 To glory goest thou, Sage with disposing skill, like a groomed  
steed thou rushest forward to the prize.  
O Soma, be thou gracious, driving off distress : thou goest,  
clothed in butter, to a robe of state.  
3 Parjanya is the Father of the Mighty Bird : on mountains,  
in earth's centre hath he made his home.  
The waters too have flowed, the sisters, to the kine : he meets  
the pressing-stones at the beloved rite.  
4 Thou givest pleasure as a wife delights her lord. Listen, O  
Child of Pajra, for to thee I speak.  
Amid the holy songs go on that we may live : in time of  
trouble, Soma, watch thou free from blame.  
5 As to the men of old thou camest, Inda, unharmed, to  
strengthen, winning hundreds, thousands,  
So now for new felicity flow onward : the waters follow as thy  
law ordaineth.

## HYMN LXXXIII. Soma Pavamāna.

- SPREAD is thy cleansing filter. Brahmanaspati : as Prince,  
thou interest its limbs from every side.

5 *All invigorating : visvaminve* : 'all pervading'—Sayana. *Vīdhātā* : the Disposer, regarded as a separate deity, as Dhātā is the Maker, Ordainer, or Establisher. —

1 *As a King* : 'magnificent as a king.'—Wilson. *That drops with oil* : Sayana here explains *ghṛitacantam* by *udakacantam*, watery.  
2 *To a robe of state* : *nirṇajam* : 'to the cleansing (vessel)'—Wilson.  
3 *Parjanya* : the God of the rain-cloud and waters of the air in which the mighty Bird, the Moon, is born. *In earth's centre* : at the altar, in the oblation. 4 *Pajra* : according to Sayana, the earth. The St. Petersburg Lexicon explains the word as meaning the moist fresh Soma-plant of which Soma, the juice, is the child. Perhaps, as Ludwig suggests, *Pajra* may be the name of the sacrificer's wife.

1 Brahmanaspati's filter appears to be the heavenly filter through which the rain descends to earth. See Bergaigne, *La Religion Védique*, I 79, 201 *The vow : uncooked oblation Which bear : 'bearing (the sacrifice).'*—Wilson *This* : according to Sayana, to this filter. Ludwig thinks that Agni or Sūrya is meant by 'sat.'

- The raw, whose mass hath not been heated, gains not this :  
they only which are dressed, which bear, attain to it.
- 2 High in the seat of heaven is spread the Scorcher's sieve : its  
threads are standing separate, glittering with light  
The Swift Ones favour him who purifieth this : with consci-  
ousness they stand upon the height of heaven
- 3 The foremost spotted Steer hath made the Mornings shine,  
and yearning after strength sustains all things that be.  
By his high wisdom have the mighty Sages wrought : the  
Fathers who behold mankind laid down the germ.
- 4 Gandharva verily protects his dwelling-place : Wondrous, he  
guards the generations of the Gods.  
Lord of the snare he takes the foeman with the snare : those  
who are most devout have gained a share of meath.
- 5 Rich in oblations ! robed in cloud, thou compasses oblation,  
sacrifice, the mighty seat of Gods.  
King, on thy chariot sieve thou goest up to war, and with a  
thousand weapons winnest lofty fame.

## HYMN LXXXIV.

Soma Pavamāna.

- FLOW, cheering Gods, most active, winner of the flood, for  
Indra, and for Vāyu, and for Varuṇa  
Bestow on us to-day wide room with happiness, and in thine  
ample dwelling laud the Host of heaven.
- 2 He who hath come anear to creatures that have life, Immortal  
Soma flows onward to all of them.  
Effecting, for our aid, both union and release, Indu, like  
Surva, follows closely after Dawn.

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2 *The Scorcher's sieve* : 'The hiter of the fox-scorching (Soma).—Wilson. *The Swift Ones* : 'his swift-flowing (juices) protect the purifier (the worshipper).—Wilson 3 *The Mighty Sages* : those who possess supernatural wisdom ; the Gods *The Fathers* : 'The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.—Wallis, *Cosmology of the R. V.* p 72. See X. 64. 14 4 *Gandharva* : here, the Sun *His* : Soma's. 5 *Robed in cloud* : nabhuk : meaning, water from the clouds. *With a thousand weapons* : more literally having a thousand, that is, countless, sharp points. 'Thousand-rayed.'—Ludwig.

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1 *In thine ample dwelling* : 'on the spacious sacrificial ground.'—Śāyana. 2 The second line is obscure. Wilson translates, after Śāyana. :—'Indu, binding and loosing, accompanies the sacrifice (for its protection) as the sun the dawn ; that is, binding or connecting the sacrifice with the gods and loosing or separating it from the Asuras or evil spirits. But this explanation is unsatisfactory. Ludwig suggests that 'unies' refers to Soma's binding together heaven and earth, Gods and men, and for the meaning of 'release' he refers to IX 68 5.

- 3 He who is poured with milk, he who within the plants hastes bringing treasure for the happiness of Gods,  
He, poured forth in a stream flows with the lightning's flash,  
Soma who gladdens Indra and the Host of Heaven
- 4 Winner of thousands, he, this Soma, flows along, raising a vigorous voice that awakens with the dawn,  
Indu with winds drives on the ocean of the air, he sinks within the jars, he rests in Indra's heart
- 5 The kine with milk dress him who makes the milk increase,  
Soma, amid the songs, who finds the light of heaven.  
Winner of wealth, the effectual juice is flowing on, Singer and Sage by wisdom, dear as heaven itself.

## HYMN LXXXV.

## Soma Pavamāna.

- Flow on to Indra, Soma, carefully effused : let sickness stay afar together with the fiends.  
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence.
- 2 O Pavamāna, urge us forward in the fight : thou art the vigour of the Gods, the well-loved drink.  
Smite thou our enemies who raise the shout of joy : Indra, drink Soma juice, and drive away our foes.
- 3 Unharmed, best Cheerr, thou, O Indu, flowest on ; thou, even thou thyself, art Indra's noblest food.  
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as Sovran of this world.
- 4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightful meath.  
Winning us land and waters, flow thou hitherward . Rainer of bounties, Soma, make broad way for us.
- 5 Roaring within the beaker thou art balmed with milk : thou passest through the fleecy filter all at once  
Carefully cleansed and decked like a prize-winning steed, O Soma, thou hast flowed down within Indra's throat
- 6 Flow onward sweet of flavour for the Heavenly Race, for Indra sweet, whose name is easily invoked :  
Flow sweet for Mitra, Varuna, and Vāyu, rich in meath, inviolable for Brihaspati.
- 7 Ten rapid fingers deck the Courser in the jar : with hymns the holy singers send their voices forth.  
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.

- 8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.  
Let no oppression master this our holy work : may we, O Indu, gain all opulence through thee.
- 9 The Steer who sees afar hath risen above the sky : the Sage hath caused the lights of heaven to give their shine  
The King is passing through the filter with a roar : they drain the milk of heaven from him who looks on men
- 10 High in the vault of heaven, unceasing, honey-tongued, the Loving Ones drain out the mountain-haunting Steer,—  
The drop that hath grown great in waters, in the lake, meath-rich, in the stream's wave and in the cleansing sieve.
- 11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.  
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.
- 12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.  
His ray hath shone abroad with gleaming splendour : pure, he hath lighted both the worlds, the Parents.

## HYMN LXXXVI.

Soma Pavamāna.

- THY gladdening draughts, O Pavamāna, urged by song flow swiftly of themselves like sons of fleet-foot mares.  
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.
- 2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,  
Some-drops rich in meath, waves, to the thunder-armed, to Indra, like mitch-kine who seek their calf with milk.
- 3 Like a steed urged to battle, finder of the light, speed onward to the cloud-born reservoir of heaven,  
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.

9 *The steer who sees afar* : wise Soma, the Moon. 10 *The loving Ones* : *devāh* : the Gods or, specially, the Maruts. According to Sayana, great Rishis, called *Vṛnas*. *The mountain-haunting Steer* : Soma, first seen over the mountain heights. See Hillebrandt, *V. M.*, I. 389.

11 Soma in this stanza is the *Eagle*, the *Youngling* or infant, and the *Bird of golden colour*. 12 *The Gandharva* : here Soma, the Moon. See Hillebrandt, *V. M.*, I. 429.

§ *Speed onward* : hasten to pour down the rain from the cloud.

- 4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamâna, poured with milk into the vat.  
The Rishis have poured in continuous Soma-drops, ordainers who adorn thee, Friend whom Rishis love.
- 5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.  
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.
- 6 The beams of Pavamâna, sent from earth and heaven, his ensigns who is ever steadfast travel round.  
When on the sieve the Golden-bued is cleansed, he rests within the vats as one who seats him in his place.
- 7 Served with fair rites he flows, ensign of sacrifice : Soma advances to the special place of Gods.  
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.
- 8 The Sovran dips him in the sea and in the streams, and set in rivers with the waters' wave moves on.  
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamâna stands.
- 9 He on whose high decree the heavens and earth depend hath roared and thundered like the summit of the sky.  
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.
- 10 He, light of sacrifice, distils delicious meath, most wealthy, Father and begetter of the Gods.  
He, gladdening, best of Cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.
- 11 The vigorous and far-seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand streams.  
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
- 12 In forefront of the rivers Pavamâna speeds, in forefront of the hymn, foremost among the kine.

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4 *Friend whom Rishis love* : *rishishana* : the word does not occur elsewhere, and its precise meaning is uncertain. 'O rishi-enjoyed.' —Wilson. 'Thou who playest the part of a Rishi'—Ludwig. & *The sea and the streams* are the firmament and its waters. Soma, who is at the same time the God in heaven and the earthly beverage, is said to combine with the solar rays in the clouds, and thus to cause the rain to descend. See Hillebrandt, *V. M.* I. 215. *Central point of earth* : the place of sacrifice. 11 *By rivers and by sheep* : by the purifying waters and the woollen strainer.

- He shares the mighty booty in the van of war : the well-armed Steer is purified by worshippers.
- 13 This heedful Pavamâna, like a bird sent forth, hath with his wave flowed onward to the fleece sieve.  
O Indra, through thy wisdom, by thy thought, O Sage, Soma flows bright and pure between the earth and heaven.
- 14 He, clad in mail that reaches heaven, the Holy One, filling the firmament, stationed amid the worlds,  
Knowing the realm of light, hath come to us in rain : he summons to himself his own primeval Sire.
- 15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.  
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.
- 16 Indu hath started forth for Indra's special place, and slights not as a Friend the promise of his Friend.  
Soma speeds onward like a youth to youthful maids, and gains the beaker by a course of hundred paths.
- 17 Your songs, exhilarating, tuneful, uttering praise, are come into the places where the people meet.  
Worshippers have exalted Soma with their hymns, and milch-kine have come near to meet him with their milk.
- 18 O Soma, Indu, while they cleanse thee, pour on us accumulated, plentiful nutritious food,  
Which, ceaseless, thrice a day shall yield us hero power enriched, with store of nourishment, and strength, and meath.
- 19 Far-seeing Soma flows, the steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.  
Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.
- 20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.  
Producing Trita's name, may he pour forth the meath, that Vayu and that Indra may become his Friends.

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14 *His own primeval Sire* : or, the ancient Father of this (All). Indra is meant. 15 *He* : Soma. *His form* : Indra's. *His race* Indra and the Gods. 16 *Slights not as a Friend the promise of his Friend* : 'the friend leave not the stomach of his friend.'—Wilson. Sayana derives *samgrîram* from *samgrî*, to swallow, instead of from *samgrî*, to ascend. *Hundred path* : through the interstices of the wool. 18 *Thrice a day* : at the appointed sacrifices. 20 *Producing Trita's name* : literally, begetting, that is making (*janayan*) the name of Trita; meaning probably, as Prof. Ludwig suggests, reminding

- 21 He, being purified, hath made the Mornings shias : this, even this is he who gave the rivers room.  
He made the Three Times Seven pour out the milky flow :  
Soma the Cheerer, yields whate'er the heart finds sweet.
- 22 Flow onward, Soma, in thine own celestial forms, flow, Indu,  
poured within the beaker and the sieve.  
Sinking into the throat of Indra with a roar, led by the men  
thou madest Surya mount to heaven.
- 23 Pressed out with stones thou flowest onward to the sieve, O  
Indu, entering the depths of Indra's throat.  
Far-sighted Soma, now thou lookest on mankind : thou didst  
unbar the cow-stall for the Angirases.
- 24 In thee, O Soma, while thou purifiedst thee, high-thoughted  
sages, seeking favour, have rejoiced.  
Down from the heavens the Falcon brought thee hitherward,  
even thee, O Indu, thee whom all our hymns adorn
- 25 Seven Milch-kine glorify the Tawny-coloured Oae while with  
his wave in wool he purifies himself.  
The living men, the mighty, have impelled the Sage into the  
waters' lap, the place of sacrifice.
- 26 Indu, attaining purity, plunges through the foe, making his  
ways all easy for the pious man.  
Making the kine his mantle, he, the lovely Sage, runs like a  
sporting courser onward through the fleece.
- 27 The ceaseless watery fountains with their hundred streams  
sing, as they hasten near, to him the Golden-hued.  
Him, clad in robes of milk, swift fingers beautify on the third  
height and in the luminous realm of heaven.
- 28 These are thy generations of celestial seed : thou art the  
Sovran Lord of all the world of life  
This universe, O Pavamāna, owns thy sway ; thou, Indu, art  
the first establisher of Law.

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us of Trita, with whom he is closely connected. 'Generating the water of the threefold (Indra).'—Wilson. 21 *The Three Times Seven*: the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heaven. According to Sayana, cows are meant. 23 *Thou didst unbar the cow stall* : didst recover the cattle stolen by the Panis, that is the rays of light that the floods of darkness had carried off ; the great deed of Indra being ascribed to Soma his inspirer. 25 *Seven Milch-kine* : the celestial rivers. 26 *Making the kine his mantle* : he who is afterwards covered or mingled with milk.

- 29 Thou art the sea. O Sage who bringest all to light : under thy Law are these five regions of the world.  
Thou reachest out beyond the earth, beyond the heavens : thine are the lights, O Pavamana, thine the Sun.
- 30 Thou in the filter, Soma Pavamana, art purified to support the region for the Gods.  
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned to thee.
- 31 Onward the singer travels o'er the fleecy sieve : the Tawny Steer hath bellowed in the wooden vats.  
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our praise.
- 32 He hath assumed the rays of Surya for his robe, spinning, as he knows how, the triply-twisted thread.  
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.
- 33 On flows the King of rivers and the Lord of heaven : he follows with a shout the paths of Holy Law.  
The Golden-bued is poured forth with his hundred streams, Wealth-bringer, lifting up his voice while purified.
- 34 Fain to be cleansed, thou, Pavamana, pourest out, like wondrous Sura, through the fleece, an ample sea.  
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.
- 35 Thou, Pavamana, sendest food and power in streams : thou sittest in the beakers as a hawk on trees,  
For Indra poured as cheering juice to make him glad, as nearest and far-seeing bearer-up of heaven.
- 36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new-born Infant, skilled in holy song,  
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.

29 *Thou art the sea* : Soma and the sea being alike producers of rain. *Lights* : stars. 30 *The region* : mid-air ; the firmament. *The chief, the longing ones* : the Venas, the Maruts. 32 *Spinning... the triply-twisted thread* : bearing his part in morning, noonday and evening sacrifice. *The Women's Consort* : Lord and husband of the Waters of heaven. *The special place* : 'the consecrated (vessel).'—Wilson.

34 *Like wondrous Sura* : adorable like the Sun. 36 *The Sisters Seven* : the great rivers which may provide water for Soma Sacrifices. *Gandharva* : frequently identified with the Sun, here means Soma, the Moon.



- 37 As Sovran Lord thereof thou passest through these worlds, O  
Indu, harnessing thy tawny well-winged Mares.  
May they pour forth for thee milk and oil rich in sweets : O  
Sea, let the folk abide in thy decree.
- 38 O Soma, thou beholdest men from every side : O Pavamana,  
Steer, thou wanderest through these.  
Pour out upon us wealth in treasure and in gold : may we  
have strength to live among the things that be.
- 39 Winner of gold and goods and cattle flow thou on, set as im-  
pregner, Indu, mid the worlds of life.  
Rich in brave men art thou, Soma, who winnest all : these holy  
singers wait upon thee with the song.
- 40 The wave of flowing meath hath wakened up desires : the  
Steer enrobed in milk plunges into the streams.  
Borne on his chariot-sieve the King hath risen to war, and  
with a thousand rays hath won him high renown.
- 41 Dear to all life he sends triumphant praises forth, abundant,  
bringing offspring, each succeeding day.  
From Indra crave for us, Indu, when thou art quaffed, the bles-  
sing that gives children, wealth that harbours steeds.
- 42 When days begin, the strong juice, lovely, golden-hued, is  
recognized by wisdom more and more each day,  
He, stirring both the Races, goes between the two, the bearer  
of the word of men and word of Gods.
- 43 They balm him, balm him over, balm him thoroughly, caress  
the mighty strength and balm it with the meath.

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37 *Tawny.. Mares : haritah ; Harita.* Cf. IV. 6. 9 ; 13. 3 ; VII. 66. 15 ; IX. 63. 9      38 *Through these : there is no substantive.* Sayana supplies *apah, waters*      40 *Desires : the meaning of vandādh : is not certain ; voices (of praise).—Wilson.* *With a thousand rays : sahasrabhrishṭih : literally, having a thousand edges or sharp points.* Cp. IX. 83. 5. 41 *The blessing : this seems to be very nearly the meaning of brahma here.* But the word may as usual be rendered by prayer, or devotion. 'Solicit Indra (to give) us food productive of progeny.'—Wilson      42 *When days begin : according to Sayana, early in the morning.* The commencement of the year is more probably intended. The second half of the stanza is obscurely expressed. It appears to mean that Soma acts as a mediator between heaven and earth, urging men to offer, and the Gods to receive, worship, bearing up to heaven the hymns and praises of human worshippers and bringing back to them the assurance that their petitions will be granted. Egypa's explanation is different : 'approaching the two men (the praiser and the worshipper or secular and sacred people) he passes in the midst (of heaven and earth, bestowing), upon the upholder (of the rite) both human and divine (riches).—Wilson. I follow Ludwig who takes *dhartari* as nominative singular.

They seize the flying Steer at the stream's breathing-place :  
cleansing with gold they grasp the Animal herein.

44 Sing forth to Pavamāna skilled in holy song : the juice is  
flowing onward like a mighty stream.

He glideth like a serpent from his ancient skin, and like a  
playful horse the tawny Steer hath run.

45 Dweller in floods, King, foremost, he displays his might, set  
among living things as measurer of days.

Distilling oil he flows, fair, billowy, golden-hued, borne on a  
car of light, sharing one home with wealth.

46 Loosed is the heavens' support, the uplifted cheering juice :  
the triply-mingled draught flows round into the worlds.

The holy hymns caress the stalk that claims our praise, when  
singers have approached his beauteous robe with song.

47 Thy streams that flow forth rapidly collected run over the  
fine fleece of the sheep as thou art cleansed.

When, Indu, thou art balm'd with milk within the bowl,  
thou sinkest in the jars, O Soma, when expressed.

48 Winner of power, flow, Soma, worthy of our laud : run on-  
ward to the fleece as well-beloved meath.

Destroy, O Indu, all voracious Rakshasas. With brave sons  
in the assembly let our speech be bold.

#### HYMN LXXXVII. Soma Pavamāna.

RUN onward to the reservoir and seat thee : cleansed by the  
men speed forward to the battle.

Making thee beauteous like an able courser, forth to the  
sacred grass with reins they lead thee.

2 Indu, the well-armed God, is flowing onward, who quells the  
curse and guards from treacherous onslaught,

Father, begetter of the Gods, most skilful, the buttress of  
the heavens and earth's supporter.

3 Rishi and Sage, the Champion of the people, deft and sagaci-  
ous, Usanā in wisdom,

43 *At the stream's breathing-place* : where the stream seems to stay still for a moment to recover breath. *Cleansing* with gold-ringed fingers. *The Animal* : Soma. 45 *As measurer of days* : Soma being identified with the Moon. 46 *Triply-mingled* : or, poured into three vessels, the *dronakalasa*, *dihvanīya*, and *putābhrit*. *Robe* : the integuments which cover the juice : that is the exterior of the stalk and shoots.

3 *Usanā in wisdom* : an wine as the celebrated Usanā. Sāyana explains differently, regarding Usanā as the discoverer : 'Usanas-he

He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.

4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.

The strong Free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.

5 These Somas are for wealth of countless cattle, renown therefor and mighty strength immortal.

These have been sent forth, purified by strainers, like steeds who rush to battle fain for glory.

6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.

Thou whom the Falcion brought, bring dainty viands, bestir thyself and send us wealth and booty.

7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;

Like a strong bull who whets his horns keen-pointed, like a brave warrior in the fray for cattle.

8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.

Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,

9 Cleansing thyself, and borne along with Indra, Soma, thou round the herd of cattle.

May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

#### HYMN LXXXVIII.

Soma Pavamana.

For thee this Soma is effused, O Indra : drink of this juice; for thee the stream is flowing—

Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.

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verily by his poetic gift discovered the secret milk of those cows which was hidden and concealed'—Wilson. By title or name of the Cows, water appears to be intended. 4 *Steer for the Steer* : or, strong for the strong. 5 *Mighty strength immortal* : 'ample food and ambrosia'—Wilson. 8 *From out the loftiest mountain* : Sāyana makes *and ādreh* depend upon *kuchit*, somewhere : 'This Soma stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain'—Wilson. Grassmann's *aran lates* : 'Er ist entsprungen aus dem höchsten Pressstein.' 'He hath sprung forth from the most lofty press-stone.' 9 *The herd of cattle* Soma accompanies Indra in his expedition to recover the stolen cattle—Sāyana. Or the cattle or cows may be the milk with which Soma is mixed.

- 2 Like a capacious car bath it been harnessed, the Mighty, to acquire abundant treasures.  
Then in the sacrifice they celebrated all triumphs won by Nahus in the battle.
- 3 Like Vāyu with his team, moving at pleasure, most gracious when invoked like both Nāsatyas,  
Thou art thyself like the Wealth-Giver, Soma ! who grants all boons, like song-inspiring Pūhan
- 4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vṛtras, Fort-destroyer.  
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.
- 5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.  
Like one who fights, the roaring of the mighty, thus Soma Pavamāna sends his current.
- 6 These Somnas passing through the fleecy filter, like rain descending from the clouds of heaven,  
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward
- 7 Flow onward like the potent band of Maruts, like that Celestial Host whom none revileth.  
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned.
- 8 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.  
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamāna.

THIS Chariot-horse hath moved along the pathways, and Pavamāna flowed like rain from heaven.

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Ludwig's remarks in his Commentary on the passage, Vol. V p. 308, of his *Rigveda*. Wilson, following Sayana, translates :— ' After this (i. e. after the harnessing of the waggon.—Note.) may all the races of men expecting our (attack) go to the desirable battle.' ' Now let the races of all men rising up like trees, come near to him in order to obtain success,' would, according to Grassmann, be nearer the meaning. 4 *Pedu's horse* : give to him by the Aevins. See I. 116. 6; 117. 9; 118. 9; 119. 10. 7 *Like sacrifice* : according to Sayana, *yajñah*, sacrifice, means here, worthy of sacrifice :— ' (thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson. 8 This stanza is found also in Book I. 91. 3.

With us hath Soma with a thousand currents sunk in the wood,  
upon his Mother's bosom.

2. King, he hath clothed him in the robe of rivers, mounted the  
straightest going ship of Order.

Sped by the Hawk the drop hath waxed in waters : the father  
drains it, drains the Father's offspring

- 3 They come to him, red, tawny, Lord of Heaven, the watchful  
Guardian of the meath, the Lion.

First, Hero in the fight, he seeks the cattle, and with his eye  
the Steer is our protector.

- 4 They harness to the broad-wheeled car the mighty Courser  
whose back bears meath, unwearied, awful.

The twins, the sisters brighten him and strengthen—these  
children of one dame—the vigorous Racer.

- 5 Four pouring out the holy oil attend him, sitting together  
in the same container

To him they flow, when purified, with homage, and still,  
from every side, are first about him

6. He is the buttress of the heavens, supporter of earth, and in  
his hand are all the people.

Be the team's Lord a well to thee the singer : cleansed is the  
sweet plant's stalk for deed of glory.

- 7 Fighting, uninjured some where Gods are feasted ; Soma, as  
Vritra-slayer flow for Indra.

Vouchsafe us ample riches very splendid : may we be masters  
of heroic vigour.

#### HYMN XC.

Soma Pavamāna.

USED on, the Father of the Earth and Heaven hath gone  
forth like a car to gather booty,

Going to Indra, sharpening his weapons, and in his hand  
containing every treasure.

2 *The father drains it* : 'The scholiast finds it difficult to make sense of this : *Pita* (*Palako lokah*) he supposes to mean the *Adhvaryu*, who extracts the juice of the *Soma* which is born from the heaven as from a father ; or the first milker may be the *yajamāna* and the second the *Adhvaryu*; or *duhs* may be repeated out of respect.'—Wilson.

4 *Sisters.....children of one dame* : the priest's fingers.

5 *Four* :

the quarters of the sky. *Container* : the firmament.

6 *The team's Lord* : Soma as resembling *Yayu*. Cp. IX 88. 3. Sayana explains differently : may (*Soma*) the fountain (of desires) be possessed of horses for thee (his) adorer.'—Wilson.

1 *Father* : *janita* : generator, of earth by sending rain, and of heaven by obtaining oblations for the gods.—Sayana.

- 2 To him the tones of sacred song have sounded, Steer of the triple height, the Life-bestower.  
Dwelling in wood as Varuna in rivers, lavishing treasure he distributes blessings.
- 3 Great Conqueror, warrior-girt, Lord of all heroes, flow on thy way as he who winneth riches ;  
With sharpend arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.
- 4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.  
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.
- 5 O, Soma, gladden Varuna and Mitra ; cheer, Indu Pavamana ; Indra, Vistnu.  
Cheer thou the Gods, the Company of Maruts : Indu, cheer mighty Indra to rejoicing.
- 6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.  
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings

## HYMN XCI.

Soma Pavamāna.

- As for a chariot-race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started.  
The sisters ten upon the fleecy summit drive on the Car-horse to the resting-places.
- 2 The drop of Soma, pressed by wise Nahushyas, becomes the banquet of the Heavenly People—  
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.
- 3 Steer roaring unto Steer, this Pavamāna, this juice runs to the white milk of the milch-cow.  
Through thousand fine hairs goes the tuneful Singer, like Sura by his fair and open pathways.

2 *Of the triple height* : see IX. 71. 7. 4 *Call to us* : send us with thy shout or roar. 6 The hymn ends with the usual concluding half-line of the hymns ascribed to the Vasishthas.

1 *The skilful Speaker* : Soma who makes us eloquent. *The resting-places* : *śadanāni* : the seats, the reservoirs in which he settles. 2 *Nahushyas* ; probably a neighbouring people. See VI. 46. 7, and note on *Nahushas* which has the same meaning. 3 *Sura* : *Sūrya*, the Sun. *Fair and open* : *adhoasmābhā* : 'imperishable.'—Wilson.

- 4 Break down the strong seats even of the demons : cleansing thee, Idu, robe thyself in vigour.  
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.
- 5 Prepare the forward paths in ancient manner for the new hymn, thou Giver of all bounties.  
Those which are high and hard for foes to conquer may we gain from thee, Active ! Food bestower !
- 60 So purifying thee vouchsafe us waters, heaven's light, and cows offspring and many children.  
Give us health, ample land and lights, O Soma, and grant us long to look upon the sunshine

## HYMN XCII.

Soma Pavamāna.

- THE gold-hued juice poured out upon the filter, is started like a car sent forth to conquer.  
He hath gained song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments.
- 2 He who beholdeth man hath reached the filter : bearing his name, the Sage hath sought his dwelling.  
The Rishis come to him, seven holy singers, when in the bowls he settled as Invoker.
- 3 Shared by all Gods, most wise, propitious, Soma goes, while they cleanse him, to his constant station.  
Let him rejoice in all his lofty wisdom : to the Five Tribes the Sage attains with labour.
- 4 In thy mysterious place, O Pavamāna Soma, are all the Gods, the Thrice-Eleven  
Ten on the fleecy height themselves, self-prompted, and seven fresh rivers brighten and adorn thee.
- 5 Now let this be the truth of Pavamāna, there where all singers gather them together,  
That he hath given us room and made the daylight, hath holpen Manu and repelled the Dasyu.

5 *Those* : portions of thee, according to Sâyana. 6 In the second half of the stanza, instead of taking *urû*, wide, ample, with *kshetras*, field, land, Sâyana joins it, as—*urûni*, with *jyotishî*, lights :—‘make our land prosper, diffuse the luminaries widely ( in the firmament ).’—Wilson

2 *The Rishis* : according to Sâyana, Bharadvâja, Kasyapa, Gotama, Atri, Visvâmitra, Jamadagni, Vasishtha. 3 *The Five Tribes* : Aryan tribes. According to Sâyana, ‘the five classes of beings,’ i. e., four castes and the Nishâdæ. 4 *The thrice-Eleven* : see I. 139. 11. *Ten* : the singers. 5 *Manu* : as the representative of the Aryan race.

- 6 As the priest seeks the station rich in cattle, like a true King  
 who goes to great assemblies,  
 Soma hath sought the beakers while they cleansed him, and,  
 like a wild bull, in the wood hath settled.

## HYMN XCIII.

Soma Pavamāna.

- TEN sisters, pouring out the rain together, swift-moving thinkers of the sage, adorn him.  
 Hither hath run the gold-hued Child of Surya and reached the vat like a fleet vigorous courser.
- 2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.  
 As youth to damsel, so with milk he hastens on to the chosen meeting-place, the beaker.
- 3 Yea, swollen is the udder of the milch-cow : thither in streams goes very sapient Indu.  
 The kine make ready, as with new-washed treasures, the Head and Chief with milk within the vessels.
- 4 With all the Gods, O Indu Pavamāna, while thou art roaring send us wealth in horses.  
 Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
- 5 Now unto us mete riches, while they cleanse thee, all-glorious, swelling wealth, with store of heroes.  
 Long be his life who worships thee, O Indu. May he, enriched with prayer, come soon and early.

## HYMN XCIV.

Soma Pavamāna.

- WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.  
 Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.

6 *The station rich in cattle* : 'the hall where the victim is stationed.'—Wilson. *To great assemblies* : or, to war and battle. *The wood* : the wooden vat or reservoir.

1 *Ten sisters* : the fingers which press out the juice of the Soma-plant. *Thinkers* : or thoughts, devotions. According to Sayana, fingers. *Child of Surya* : Sayana explains *jāh*, offspring, by *jāydh* wives, i, e, the quarters of the heaven, called Surya's wives because they are made manifest by his rays. 3 *The Head and Chief* : 'the elevated Soma'—Wilson. 4 *Send us* : more literally, open or disclose to us. 5 The hymn ends with the half-line which is the special conclusion of the hymns ascribed to Nodhas. See Book I. 58, 60—64.

1 The meaning is apparently : when the beautifying 'waters beaten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are



- 2 The worlds expand to him who from aforetime found light to spread the law of life eternal.  
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.
- 3 When the Sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,  
Becoming fame, mid Gods, unto the mortal wealth to the skilled, worth praise mid the Ever-present,
- 4 For glory born he bath come forth to glory : he giveth life and glory to the singers.  
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.
- 5 Stream to us food and vigour, kine and horses : give us broad lights and fill the Gods with rapture.  
All these are easy things for thee to master : thou, Pavamāna Soma, quellest foemen.

## HYMN XCV.

Soma Pavamāna.

- LOUD neighs the Tawny Steed when started, settling deep in the wooden vessel while they cleanse him.  
Led by the men he takes the milk for raiment : then shall he, through his powers, engender praise-songs.
- 2 As one who rows drives on his boat, he, Gold-hued, sends forth his voice, loosed on the path of Order.  
As God, the secret names of Gods he utters, to be declared on sacred grass more widely.
- 3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.  
To him they come with lowly adoration, and, longing, enter him who longs to meet them.
- 4 They drain the stalk, the Steer who dwells on mountains, even as a Bull who decks him on the upland.

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fighting for light and life. Soma flows on in his wisdom, blent with the waters, and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply. 3 The stanza is somewhat obscure. *What praise : or, adorable. The Everpresent :* the Gods who come to help men. Wilson, following Sâyana, translates the second line : ' then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places of sacrifice for the preservation of the riches he has given.' 5 *All these :* all the Rākshasas, according to Sâyana.

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- 1 *Deep in the wooden vessel :* literally 'in the belly of the wood.'  
2 *He utters :* reveals to the priest who is to declare them at sacrifice.

Hymns follow and attend him as he bellows : Trita bears Varuna aloft in ocean.

6 Sending thy voice out as Director, loosen the Invoker's thought,  
O Indu, as they cleanse thee.

While thou and Indra rule for our advantage, may we be masters of heroic vigour.

## HYMN XCVI.

Soma Pavamāna.

In forefront of the cars forth goes the Hero, the Leader, winning spoil ; his host rejoices,  
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.

2 Men decked with gold adorn his golden tendril, incessantly with steed-impelling homage.

The Friend of Indra mounts his car : well-knowing, he comes thereon to meet the prayer we offer.

3 O God, for service of the Gods flow onward, for food sublime, as Indra's drink, O Soma.

Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee.

4 Flow for prosperity and constant vigour, flow on for happiness and high perfection.

This is the wish of all these friends assembled : this is my wish O Soma Pavamāna

5 Father of holy hymns Soma flows onward, the Father of the earth, Father of heaven ;

Father of Agni, Surya's generator, the Father who begat Indra and Vishnu.

6 Brahman of Gods, the Leader of the poets, Rishi of sages, Bull of savage creatures,

Falcon amid the vultures, Axe of forests, over the cleansing sieve goes Soma singing.

4 *Trita* : the preparer of the celestial Soma. *Varuna* : here meaning Soma ; 'the defeater of enemies.'—Wilson. *In ocean* : in the firmament.

5 *As Director* : *upavahāta* : *upavahā* here appears to mean *Adbharya* : *yathadhvaryah*.—Śāyana. *Loosen the Invoker's thought* : aid the Host or invoking priest to give free utterance to his thought or hymn.

1 *Of lasting colours* : *rabhasāni* : 'hastily made.'—Wilson. 'Brilliant.'—Grassmann.

2 *Steed-impelling* : urging him on, as a whip urges on a horse.

3 *From the vast* : from the wide firmament. There is no substantive in the text. 6 *Brahman of Gods* : thou art *Bṛhaspati*, the Lord of Prayer, among the Gods, or, chief among the priests. *Axe* : the handle of the axe being naturally made of th

- 7 He, Soma Pavamāna, like a river, hath stirred the wave of voice, our songs and praises  
Beholding these inferior powers in cattle, he rests among them as a Steer well-knowing
- 8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.  
As thoughtful Pavamāna, urge O Indu, speeding the kine, the plant's wave on to Indra.
- 9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him  
With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.
- 10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,  
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.
- 11 For our sage fathers, Soma Pavamāna, of old performed, by thee, their sacred duties.  
Fighting unvanquished, open the enclosures : enrich us with large gifts of steeds and heroes.
- 12 As thou didst flow for Manu Life-bestowing, Foe-queller, Comforter, rich in oblations,  
Even thus flow onward now conferring riches : combine with Indra, and bring forth thy weapons
- 13 Flow onward, Soma, rich in sweets and holy, enrobed in waters on the fleecy summit.  
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.
- 14 Pour hundred-streamed, winner of thousands, mighty at the Gods' banquet, pour the rain of heaven,  
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.
- 15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,

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strongest wood.—M. Müller Ludwig thinks that lightning may be intended. According to the St. Petersburg Lexicon, *śudhitiśā* here means a tree with very hard wood. See V. 32 10. 7 The second line is obscure. Wilson translates : 'the showerer (of benefits) beholding the hidden (treasure) provides over these irresistible powers, knowing about the cattle.' 9 *Goes to the assembly* : 'proceeds like a strong horse to battle.'—Wilson. 11 *The enclosures* : the obstructions which keep the rain from falling. 13 *Full of fatness* : *śhrīdvantī* : according to Śāyana, 'water-holding.

Like fresh milk poured by Aditi, like passage in ample room,  
or like a docile car-horse.

- 16 Cleansed by the pressers, armed with noble weapons, stream  
to us the fair secret name thou bearest.

Pour booty, like a horse, for love of glory : God, Soma, send  
us kine, and send us Vāyu.

- 17 They deck him at his birth, the lovely Infant, the Maruts  
with their troop adorn the Car-horse.

By songs a Poet and a Sage by wisdom, Soma goes singing  
through the cleansing filter.

- 18 Light-winner, Rishi-minded, Rishi-maker, hymned in a thou-  
sand hymns, Leader of sages.

A Steer who strives to gain his third form, Soma is, like  
Virāj, resplendent as a Singer.

- 19 Hawk seated in the bowls, Bird wide-extended, the Banner  
seeking kine and wielding weapons,

Following close the sea, the wave of waters, the great Bull  
tells his fourth form and declares it

- 20 Like a fair youth who decorates his body, a courser rushing  
to the gain of riches,

A steer to herds, so, flowing to the pitcher, he with a roar  
bath passed into the beakers.

- 21 Flow on with might as Pavamāna, Indu : flow loudly roaring  
through the fleecy filter.

Enter the beakers sporting, as they cleanse thee, and let thy  
gladdening juice make Indra joyful.

- 22 His streams have been effused in all their fulness, and he  
bath entered, balmed with milk, the goblets.

Singing his psalm, well-skilled in song, a Chanter, he comes  
as 'twere to his friend's sister roaring.

- 23 Chasing our foes thou comest, Pavamāna ! Indu, be sung, as  
lover to his darling,

As a bird flies and settles in the forest, thus Soma settles,  
purified, in goblets.

15 *By Aditi* : regarded as the Cosmic Cow. 16 *Vāyu* : the  
breath of life, life.—Śāyana. 18 *His third form* : the form that he  
wears in heaven ; ' the third region (heaven). '—Wilson. *Virāj* :  
splendid or most illustrious Indra.—Śāyana. 19 *The banner* :

*drapedā* : usually meaning, a drop, or a spark. See IV. 13. 2 *His  
fourth form* : the Moon. According to Śāyana, the region of the  
Moon which is said to be above that of the Sun.

22 *As 'twere to his friend's sister* : Śāyana explains *jāmin*, sister, by *jāyam*, wife :  
' like (a libertine) to the wife of a friend. '—Wilson. The meaning is  
probably no more than ' as lover to his darling ' in the following stanza.

- 1 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.  
He, gold-hued, rich in boons, brought to the waters, hath roared within the goblet of the pious.

## HYMN XCVII.

Soma Pavamāna.

- MADE pure by this man's urgent zeal and impulse, the God hath to the Gods his juice imparted.  
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.
- 2 Robed in fair raiment meet to wear in battle, a mighty Sage pronouncing invocations,  
Roll onward to the beakers as they cleanse thee, far-seeing at the feast of Gods, and watchful.
- 3 Dear, he is brightened on the fleecy summit, a Prince among us, nobler than the noble.  
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.
- 4 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches.  
Let him flow, sweetly flavoured, through the filter, and let our pious one rest in the pitcher.
- 5 Winning the friendship of the Deities, Indu flows in a thousand streams to make them joyful.  
Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.
- 6 Flow, Gold-hued, cleansing thee, to enrich the singer : let thy juice go to Indra to support him.  
Com nigh, together with the Gods, for bounty. Do ye preserve us evermore with blessings.
- 7 The God declares the Deities' generations, like Usanā proclaiming lofty wisdom.  
With brilliant kin, far-ruling, sanctifying, the Boar advances singing, to the places.

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1 *Urgent zeal and impulse* : *hemand*, by impulse (from the root *hi*) is said by Sâyana to mean 'by gold,' that is, by the gold-adorned hand of the priest. *Measured seats supplied with cattle* : 'the halls prepared (for sacrifice) containing victims.'—Wilson. *Singing* : the sound of the flowing juice is compared to the priest's recitation of sacred texts. 7 *The God* : Soma, who has been called the Father of the Gods. *Like Usanā* : the sound of the flowing and dropping Soma juice is likened to the song of the famous sage and sacred poet. *The Boar* : strong, swift Soma. *Singing* : making a sound with the descending drops of juice. Sâyana explains differently :—'making a noise (as) a wild bear (makes a noise) with its foot.'—Wilson. *The places* : the filters.

- 8 The Swans, the Vrishagapas from anear us have brought their restless spirit to our dwelling.  
Friends come to Pavamāna meet for praises, and sound in concert their resistless music.
- 9 He follows the wide-strider's rapid movement : cows low, as 'twere, to him who sports at pleasure.  
He with the sharpened horns brings forth abundance : the Silvery shines by night, by day the Golden
- 10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.  
He quells malignities and slays the demons, the King of mighty power who bring us comfort.
- 11 Then in a stream he flows, milked out with press-stones, mingled with sweetness through the fleecy filter—  
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.
- 12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.  
Indu bath, wearing qualities by seasons, on the raised fleece engaged the ten swift fingers.
- 13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and thunder.  
Well is he heard like Indra's shout in battle : letting this voice be known he hastens hither.
- 14 Swelling with milk, abounding in sweet flavours, urging the meath-rich plant thou goest onward.  
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.
- 15 So flow thou on inspiriting, for rapture, aiming death-shafts at him who stays the waters.  
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.

8 *The Swans* : the singers, descendants of the Rishi Vrishagapa.  
9 *The Wide-strider's rapid movement* : the swift course of the Sun.  
*Cows low as 'twere* : Sayana explains *gāvah*, cows, by *anyas ganidrah*, other goers, takes *va* as negative, and derives *mimats* from *mā*, to measure, instead of from *mā*, to bleat or low :—'other goers cannot overtake him (though he is) moving easily.'—Wilson. *He with the sharpened horns* : Soma as the Moon : the silvery light by night and the golden-colored juice by day. 12 *Wearing qualities by seasons* : 'clothed in pleasant radiance according to the season.'—Wilson.  
13 *Him who stays the waters* : Vritra.

- 16 Pleased with us, Indu, send us as thou flowest good easy paths  
in ample space and comforts.  
Dispelling, as 'twere with a club, misfortunes, run o'er the  
height, run o'er the fleecy summit.
- 17 Pour on us rain celestial quickly streaming, refreshing, fraught  
with health and ready bounty.  
Flow, Indu, send these Winds thy lower kinsmen, setting them  
free like locks of hair unbraided.
- 18 Part, like a knotted tangle, while they cleanse thee, O Soma,  
righteous and unrighteous conduct.  
Neigh like a tawny coursers who is loosened, come like a youth,  
O God, a house possessor.
- 19 For the Gods' service, for delight, O Indu, run o'er the height,  
run o'er the fleecy summit.  
With thousand streams, inviolate, sweet-scented, flow on for  
gain of strength that conquers heroes.
- 20 Without a car, without a rein to guide them, unyoked, like  
coursers started in the contest,  
These brilliant drops of Soma juice run forward. Do ye, O  
Deities, come nigh to drink them.
- 21 So for our banquet of the Gods, O Indu, pour down the rain  
of heaven into the vessels.  
May Soma grant us riches sought with longing, mighty, ex-  
ceeding strong, with store of heroes.
- 22 What time the loving spirit's word had formed him Chief of  
all food, by statute of the Highest,  
Then loudly lowing came the cows to Indu, the chosen, well-  
loved Master in the beaker.
- 23 The Sage, Celestial, liberal, raining bounties, pours as he flows  
the Genuine for the Truthful.  
The King shall be effectual strength's upholder : he by the ten  
bright reins is mostly guided.
- 24 He who beholds mankind, made pure with filters, the King  
supreme of Deities and mortals,  
From days of old is Treasure-Lord, of riches : he, Indu, cheri-  
shes fair well-kept Order.

17 *Winds* : cf. 'Vāyu is Soma's guardian God' (X. 85. 5). 22  
Śāyana's explanation of the first line is extremely laboured :—'When  
the praise of the zealous worshipper sanctifies him as that of a noisy  
(crowd) in front (praises) a distinguished (prince) for the support  
(he affords)'—Wil-on. 23 *The Genuine for the Truthful* : *ritām*  
*siddya* : the Soma juice for Indra. *The ten bright reins* : or rays,  
i. e., the fingers. The half-line is difficult.

- 25 Haste, like a steed, to victory for glory, to Indra's and to Vâya's entertainment.  
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.
- 26 Effused by us let God-delighting Somas bring as they flow a home with noble heroes—  
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.
- 27 So, Gods, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.  
For we go forth to war against the mighty: make heaven and earth well established by thy cleansing.
- 28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.  
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.
- 29 Sprung from the Gods, a hundred streame, a thousand have been effused: sages prepare and purge them.  
Bring us from heaven the means of winning, Indu: thou art forerunner of abundant riches.
- 30 The streams of days were poured as'twere from heaven: the wise King doth not treat his friend unkindly.  
Like a son following his father's wishes, grant to this family success and safety.
- 31 Now are thy streams poured forth with all their sweetness, when, purified, thou guesst through the filter.  
The race of kine is thy gift, Pavamâna: when born thou madest Sûrya rich with brightness.
- 32 Bright, bellowing along the path of Order, thou shinest as the form of life eternal.  
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.
- 33 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.  
Enter the Soma-holding beaker, Indu, and with a roar approach the ray of Surya.
- 34 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.  
To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma.

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30 *The streams of days*: the libations of Soma juice which were offered every day. *Like a son*: the Soma juice is regarded as the son of the *yajumâna* or sacrificer who causes it to be prepared. 31 *The*



- 35 To Soma come the Cows, the Milch-kine longing, to Soma  
sages with their hymns inquiring.  
Soma, effused, is purified and blended: our Hymns and Trish-  
tup songs unite in Soma.
- 36 Thus, Soma as we pour thee into vessels, while thou art puri-  
fied flow for our welfare,  
Pass into Indra with a mighty roaring: make the voice swell,  
and generate abundance.
- 37 Singer of true songs, ever-watchful, Soma hath settled in the  
ladles when they cleanse him.  
Him the Adhvaryus, paired and eager, follow, leaders of sacri-  
fice and skilful-handed.
- 38 Cleansed near the Sun as 'twere, he as Creator hath filled full  
heaven and earth, and hath disclosed them.  
He by whose dear help men gain all their wishes shall yield  
the precious meed as to a victor
- 39 He, being cleansed the Strengtheners and Increaser, Soma the  
Bounteous, helped us with his lustre,  
Wherewith our sires of old who knew the footsteps found  
light and stole the cattle from the mountain.
- 40 In the first vault of heaven loud roared the Ocean, King of  
all being, generating creatures.  
Steer, in the filter, on the fleecy summit, Soma, the Drop  
effused, hath waxen mighty.
- 41 Soma the Steer, in that as Child of Waters he chose the Gods,  
performed that great achievement  
He, Pavamana, granted strength to Indra; he, Indu, gene-  
rated light in Surya.
- 42 Make Vāyu glad, for furtherance and bounty: cheer Varuna  
and Mitra, as they cleanse thee.  
Gladden the Gods, gladden the host of Maruts: make Heaven  
and Earth rejoice O God, O Soma.
- 43 Flow onward righteous slayer of the wicked, driving away  
our enemies and sickness,  
Blending thy milk with milk which cows afford us. We are  
thy friends, thou art the Friend of Indra.

*Courseer* is Soma, and the three voices (*vāishā*) or words which he utters are according to Śāyana praises or sacred texts in the form of the three Vedas. The three tones, low, middle, and high, are probably intended. Or *vāishā* (the courseer) may mean the bearer of the oblation, *yajamāna*, as Śāyana explains. 40 *In the first vault* : that is in the highest firmament. *The Ocean* : Soma.

- 44 Pour us a fount of meath, a spring of treasure ; send us a hero son and happy fortune.  
Be sweet to Indra when they cleanse thee, Indu, and pour down riches on us from the ocean.
- 45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward.  
Cleansed, he hath settled in his wooden dwelling : Indu hath flowed with milk and with the waters.
- 46 Strong, wise, for thee who longest for his coming, this Soma here flows to the bowls, O Indra,  
He chariot-borne, sun-bright, and truly potent, was peured forth like the longing of the pious.
- 47 He, purified with ancient vital vigour, pervading all his Daughter's forms and figures,  
Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.
- 48 Now, chariot-borne, flow unto us, God Soma, as thou art purified flow to the saucers,  
Sweetest in waters, rich in meath, and holy, as Savitar the God is, truthful-minded.
- 49 To feast him, flow mid song and hymn, to Vāyu, flow purified to Varuṇa and Mitra.  
Flow to the song-inspiring car-borne Hero, to mighty Indra, him who wields the thunder.
- 50 Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders.  
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden.
- 51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,  
So that thereby we may acquire possessions and Rishihood in Jamadagni's manner.
- 52 Pour forth this wealth with this purification : flow onward to the yellow like, O Indu.  
Here, too, the Ruddy, wind-swift, full of wisdom, shall give a son to him who cometh quickly

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47 *His Daughter's forms and figures* : Soma pervades, and imparts a share of his nutritious power to, the grass, herbs, and shrubs which are the varied form assumed by Earth his daughter. 51 *Rishihood in Jamadagni's manner* : 'make one second prayer (sweet) as Jamadagni' — Wilson. 52 *Yellow* : the meaning of *manushabates* is uncertain. See VII 44 3, note.

- 53 Flow on for us with this, purification to the famed ford of thee whose due is glory.  
May the Foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.
- 54 Eagerly do we pray for those two exploits; at the blue lake and Prisana, wrought in battle.  
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.
- 55 Thou comest unto three extended filters, and hastenest through each one as they cleanse thee.  
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.
- 56 This Soma here, the Wise, the All-obtainer, flows on his way as King of all existence.  
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.
- 57 The Great Inviolate are kissing Indu, and singing in his place like eager sages.  
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.
- 58 Soma, may we, with thee as Pavamāna, pile up together all our spoil in battle.  
This boon vouchsafe us Varuna and Mitra, and Aditi and Sindhu, Earth and Heaven !

## HYMN XCVIII

Soma Pavamana.

STERNAM on us riches that are sought by many, best at wirning strength,  
Riches, O Indu, thousandfold, glorious, conquering the great.

53 *To the famed ford* : possibly, as Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

54 The first line is conjecturally translated after Ludwig, who takes *Prisana* to be the name of a place. Sayana's elaborate explanation is different : — ' These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness ; they are deadly either in a fight on horseback or in a hand-to-hand fight.' — Wilson. Here Sayana explains *manushatva* (at the blue or yellow lake ?) by ' in battle with horses,' and *prisana* (at Prisana ?) by ' in close, or hand-to-hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

55 The three extended filters are said to be fire, wind, and sun, in addition to the one artificial filter of wool. 57 *The Great Inviolate* : the Gods. *Kissing* : or sipping. 58 *All our spoil in battle* : yet to be won in the approaching fight wherein we look to Soma for help and victory;

- 2 Effused, he hath, as on a car, invested him in fleecy mail :  
Onward hath Indu flowed in streams, impelled, surrounded  
by the wood.
- 3 Effused, this Indu hath flowed on, distilling rapture, to the  
fleece :  
He goes erect, as seeking kine, in stream, with light, to sa-  
crifice.
- 4 For thou thyself, O Indu, God, to every mortal worshipper  
Attractest riches thousandfold, made manifest in hundred  
forms.
- 5 Good Vṛitra-slayer, may we be still nearest to this wealth of  
thine  
Which many crave, nearest to food and happiness, Resistless  
One!
- 6 Whom, bright with native splendour, crushed between the  
pair of pressing stones—  
The wavy Friend whom Indra loves—the twice five sisters  
dip and bathe,
- 7 Him with the fleece they purify, brown, golden-hued, beloved  
of all,  
Who with exhilarating juice goes forth to all the Deities.
- 8 Through longing for this sap of yours ye drink what brings  
ability,  
Even him who, dear as heaven's own light, gives to our princes  
high renown.
- 9 Indu at holy rites produced you, Heaven and Earth, the  
Friends of men,  
Hill-haunting God the Goddesses. They bruised him where  
the roar was loud.
- 10 For Vṛitra-slaying Indra, thou, Soma, art poured that he may  
drink,  
Poured for guerdon-giving man, poured for the God who  
sitteth there,
- 11 These ancient Somas, at the break of day, have flowed into  
the sieve,  
Snorting away at early morn these foolish evil-hearted ones.

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2 *By the wood* : the wooden vat or trough. 3 *Seeking kine* :  
desirous of the milk which is to be mixed with his juice. 9 This  
stanza is difficult. Śāyana explains it differently :—' Divine heaven  
and earth the progeny of Manu, the Soma juice is generated at your  
sacrifice, radiant, abiding in the grinding stones ; (the priests) bruise  
him at the loud-sounding ceremony.'—Wilson. *Hill-haunting* : of IX.  
95, 10. 10 *For the guerdon-giving man* ; for the good of the insti-  
tutor of the sacrifice. 11 *Snorting away* : driving away with the  
bubbling sound they make.

- 12 Friends, may the princes, ye and we, obtain this Most Resplendent One,  
Gain him who hath the smell of strength, win him whose home is very strength.

## HYMN XCIX.

Soma Pavamāna.

- THEY for the Bold and Lovely One ply manly vigour like a bow:  
Joyous, in front of songs they weave bright raiment for the Lord Divine.
- 2 And he, made beautiful by night, dips forward into strengthening food,  
What time the sacrificer's thoughts speed on his way the Golden hued.
- 3 We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,—  
That which kine took into their mouths, of old, and princes take it now.
- 4 To him, while purifying, they have raised the ancient psalm of praise :  
And sacred songs which bear the names of Gods have supplied him.
- 5 They purify him as he drops courageous, in the fleecy sieve.  
Him they instruct as messenger to bear the sage's morning prayer.
- 6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.  
He as it were impregns the cow, and babbles on, the Lord of Song.

12 *Who hath the smell of strength : vājagandhyam* : 'fragrant and invigorating.'—Wilson. 'Forming or having a wagon-load of goods or spoil.'—S. P. Lexicon. *Him whose home is strength : vājapadyam* : 'food and dwellings.'—Wilson. 'Him who has a house full of goods.'—S. P. Lexicon.

1 *They*: the priests. *Ply manly vigour like a bow*: 'stretch the bow of manhood.'—Wilson. They exert all their manly strength, or as Benfey suggests, attack and storm the God with prayer and sacrifice, 'beseeching and besieging' as Milton says. *The Lord Divine*: the Asura (Zend, Anura), here meaning Soma. 2 *By night*: *kshapd*: 'at the end of the night.'—Wilson. Ludwig translates *kshapd* by 'der first,' 'the prince.' 3 *Which kine took into their mouths*: in the form of the juices of grass from which the milky portion of the libation is evolved. 4 Sāyana's explanation of the second line of this stanza, is different:—'and the fingers exercising their pressure are able (to prepare the oblation) for the gods.'—Wilson. 6 *He as it were impregns the cow*: meaning, perhaps, as Ludwig suggests, that the milk becomes efficacious as a libation only when it is mixed with Soma juice.

- 7 He is effused and beautified, a God for Gods, by skilful men.  
He penetrates the mighty floods collecting all he knows therein
- 8 Pressed, Indu, guided, by the men, thou art led to the cleaning sieve.  
Thou, yielding Indra biggest joy, takest thy seat within the bowls.

## HYMN C.

Soma Pavamāna.

- THE Guileless Ones are singing praise to Indra's well beloved Friend,  
As, in the morning of its life, the mothers lick the new-born calf.
- 2 O Indu, while they cleanse thee, bring, O Soma, doubly-waxing wealth :  
Thou in the worshipper's abode causest all treasures to increase.
- 3 Set free the song which mind hath yoked, even as thunder frees the rain :  
All treasures of the earth and heaven, O Soma, thou dost multiply.
- 4 Thy stream when thou art pressed runs on like some victorious warrior's steed,  
Hastening onward through the fleece like a swift horse who wins the prize.
- 5 Flow on, Sage Soma, with thy stream to give us mental power and strength,  
Effused for Indra, for his drink, for Mitra and for Varuna.
- 6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,  
O Soma, as most rich in sweets for Indra, Vishnu, and the Gods.
- 7 The mothers, void of guiles, caress thee, Golden-coloured, in the sieve,  
As cows, O Pavamāna, lick the new-born calf, as Law commands.

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7 *Collecting all he knows therein* : the meaning of this half line is not clear : — 'when he is recognized amongst these (people) as the giver (of riches).' — Wilson.

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1 *The Guileless Ones* : the *vasatthvart* waters. 7 *As Law commands* : *vidherman* : see Bergaigne, *Le Religion Védique*, III. 218. note 2. 'At the sacrifice.' — Wilson. 'In the realm of heaven.' — Grassmann.

8 Thou, Pavamāna, movest on with wondrous rays to great re-  
newn.

Striving within the votary's house thou drivest all the glooms  
away.

9 Lord of great sway, thou liftest thee above the heavens, above  
the earth.

Thou, Pavamāna, hast assumed thy coat of mail in majesty.

## HYMN CL

Soma Pavamāna,

For first possession of your juice, for the exhilarating drink,

Drive ye away the dog, my friends, drive ye the long-tongued  
dog away.

2 He who with purifying stream, effused, comes flowing hither-  
ward,

Indu, is like an able steed.

3 The men with all-pervading song send unassailable Soma forth,  
By pressing-stones, to sacrifice.

4 The Somas, very rich in sweets, for which the sieve is des-  
tined, flow,

Effused, the source of Indra's joy : may your strong juices  
reach the Gods.

5 Indu flows on for Indra's sake : thus have the Deities declared.  
The Lord of Speech exerts himself, Ruler of all, because of  
might.

6 Inciter of the voice of song, with thousand streams the ocean  
flows,

Even Soma, Lord of opulence, the Friend of Indra, day by  
day.

7 As Pūshan, Fortune, Bhaga, comes this Soma while they make  
him pure.

He, Lord of all the multitude, hath looked upon the earth  
and heaven.

8 The dear cows lowed in joyful mood together to the gladden-  
ing drink.

The drops as they were purified, the Soma juices, made them  
paths.

9 O Pavamāna, bring the juice, the mightiest, worthy to be  
famed.

Which the Five Tribes have over them, whereby we may win  
opulence.

9 The coat of mail : *drāpim* . see IX. 86. 14.

1 Drive ye away : prevent dogs or Rākshāsas from drinking the  
Soma juice.

- 10 For us the Soma juices flow, the drops best furtherers of our weal,  
Effused as friends, without a spot, benevolent, finders of the fight.
- 11 Effused by means of pressing-stones, upon the ox-hide visible,  
They, treasure-finders, have announced food unto us from every side.
- 12 These Soma juices, skilled in song, purified, blent with milk and curd,  
When moving and when firmly laid in oil, resemble lovely Suns.
- 13 Let not the power of men restrain the voice of the outpouring juice :  
As Bhrigu's sons chased Makha, so drive ye the greedy hound away.
- 14 The Friend hath wrapped him in his robe, as in his parents' arms, a son.  
He went, as lover to a dame, to take his station suiter-like.
- 15 That Hero who produces strength, he who hath prepped both worlds apart.  
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.
- 16 Some upon the ox's skin through the sheep's wool flows purified. Bellowing out, the Tawny Steer goes on to Indra's special place.

## HYMN CII.

Soma Pavamana.

- THE Child, when blended with the streams, speeding the plen of sacrifice,  
Surpasses all things that are dear, yea, from of old.
- 2 The place, near the two pressing-stones of Trita, hath he occupied,  
Secret and dear through seven lights of sacrifice.

13 *Makha* : apparently, a demon whose name does not occur again in the Rigveda. 16 *Special place* : 'prepared station.'—Wilson The vessel containing the libation appropriated to Indra,

1 *The streams* : literally 'the goat,' 'waters' bring understood.  
2 I am indebted to Prof Macdonell (Journal of the R. A. S. July, 1893, pp. 457-8) for the translation and explanation of this and the following very difficult stanzas. *The place* : far away in heaven where Trita presses and prepares the celestial Soma for Indra. *He* : Soma. *Dear* : to Soma. *Seven lights of sacrifice* : probably the seven rays or tongues of the sacrificial fire with which Soma is closely connected. 'Through the seven ordinances of sacrifice.'—Macdonell.



- 3 Urge to three courses, on the heights of Trita, riches in a stream :  
He who is passing wise measures his courses out.
- 4 Even at his birth the mothers Seven taught him, for glory,  
like a sage,  
So that he, firm and sure, hath set his mind on wealth.
- 5 Under his sway, of one accord, are all the guileless Deities :  
Warriors to be envied, they, when they are pleased.
- 6 The Babe whom they who strengthen Law have generated,  
fair to see.  
Much longed for at the sacrifice, most liberal Sage,—
- 7 To him, united, of themselves, come the young Parents of the  
rite,  
When they adorn him, duly weaving sacrifice.
- 8 With wisdom and with radiant eyes unbar to us the stall of  
heaven,  
Speeding at solemn rite the plan of Holy Law.

## HYMN CIII.

Soma Pavamana.

- To Soma who is purified as ordering Priest the song is raised :  
Bring meed, as 'twere, to one who makes thee glad with hymns.
- 2 Blended with milk and curds he flows on through the long  
wool of the sheep.  
The Gold-hued, purified, makes him three seats for rest.
- 3 On through the long wool of the sheep to the meath-dropping  
vat he flows :  
The Rishis' sevenfold quire hath sung aloud to him.
- 4 Shared by all Gods, Infallible, the Leader of our holy hymns,  
Golden-hued Soma, being cleansed, hath reached the bowls.

3 'The main justification of my interpretation,' says Prof. Macdonell, 'is that I supply no extraneous word with 'trini,' but explain it by the third line. The meaning of my translation is : 'Do thou, Soma, on the heights of Trita, direct the fertilizing streams which produce wealth into the channels of Trita, for thou knowest these channels, having measured them out with thy streams.' *Three courses* : or channels, of Trita. *He who is passing wise* : Soma. *His* : Trita's. 4 *The Mothers Seven* : the Seven Rivers. 5 *Warriors to be envied* : the meaning of the line is uncertain. 6 *They who strengthen Law* : according to Sâyana, the constant waters. 7 *The young Parents of the rite* : ever-young, fresh and strong Heaven and Earth.

2 *Three seats for rest* : three reservoirs in which he may settle. The *dromakalasa*, the *adhavantya*, and the *pitabharit*. 3 *The Rishis' sevenfold quire* : 'the seven metres of the Rishis.'—Wilson.

- 5 After thy Godlike qualities, associate with Indra, go,  
As a Priest purified by priests, Immortal One.
- 6 Like a car-horse who shows his strength, a God effused for  
Deities,  
The penetrating Pavamana flows along.

## HYMN CIV.

Soma Pavamana.

- Sit down, O friends, and sing aloud to him who purifies himself : Deck him for glory, like a child, with holy rites.
- 2 Unite him bringing household wealth, even as a calf, with  
mother kine,  
Him who hath double strength, the God-delighting juice.
- 3 Purify him who gives us power, that he, most Blessed One,  
may be  
A banquet for the Troop, Mitra, and Varuna.
- 4 Voices have sung aloud to thee as finder-out of wealth for us :  
We clothe the hue thou wearest with a robe of milk.
- 5 Thou, Indu, art the food of Gods, O Sovran of all gladdening  
drinks :  
As Friend for friend, be thou best finder of success.
- 6 Drive utterly away from us each demon, each voracious fiend,  
The godless and the false : keep sorrow far away.

## HYMN CV.

Soma Pavamāna.

- Sing ye aloud, O friends, to him who makes him pure for glau-  
dening drink :  
They shall make sweet the Child with sacrifice and land.
- 2 Like as a calf with mother cows, so Indu is urged forth and sent,  
Glorified by our hymns, the God-delighting juice.
- 3 Effectual means of power is he, he is a banquet for the Troop,  
He who hath been effused, most rich in meath, for Gods.
- 4 Flow to us, Indu, passing strong, effused, with wealth of kine  
and steeds :  
I will spread forth above the milk thy radiant hue.
- 5 Lord of the tawny, Indu, thou who art the Gods' most special  
food,  
As Friend to friend, for splendour be thou good to men.

5 After thy Godlike qualities : according to Sāyana, 'to the hosts of the gods.' 6 Penetrating : *vydnasih* : 'spreading widely into the vessels.'—Wilson.

2 Unite him : 'Associate him the support of the mansion with the maternal (waters) as the calf (with the mother).'—Wilson 3 The Troop : the banded Maruts.

5 Lord of the tawny : *harinām* : Sāyana supplies *pasuṇām*, cattle.

- 6 Drive utterly, far away from us each godless, each voracious foe :

O Indu, overcome and drive the false afar.

## HYMN CVI.

Soma Pavamāna.

To Indra, to the Mighty Steer, may these gold-coloured juices go,  
Drops rapidly produced, that find the light of heaven.

- 2 Effused, this juice victorious flows for Indra, for his maintenance.

Soma bathinks him of the Conqueror, as he knows.

- 3 May Indra in his raptures gain from him the grasp that gathers spoil,

And, winning waters, wield the steer-strong thunderbolt.

- 4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on :  
Bring hither splendid strength that finds the light of heaven.

- 5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,  
Path-maker thou, far seeing, with a thousand ways.

- 6 Best finder of prosperity for us, most rich in sweets for Gods,  
Proceed thou loudly roaring on a thousand paths.

- 7 O Indu, with thy streams, in might, flow for the banquet of the Gods :

Rich in meath, Soma, in our beaker take thy place.

- 8 Thy drops that swim in water have exalted Indra to delight :  
The Gods have drunk thee up for immortality.

- 9 Stream opulence to us, ye drops of Soma, pressed and purified,  
Pouring down rain from heaven in floods, and finding light.

- 10 Soma, while filtered, with his wave flows through the long wool of the sheep.

Shouting while purified before the voice of song.

- 11 With songs they send the Mighty forth, sporting in wood,  
above the fleeces :

Our psalms have glorified him of the triple height.

- 12 Into the jars hath he been loosed, like an impetuous steed for war.

And lifting up his voice, while filtered, glided on.

- 13 Gold-bred and lovely in his course, through tangles of the wool he flows,

And pours heroic fame upon the worshippers.

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The hymn is a sort of *risacimento* of Hymn 104. 2 For his maintenance : *bhārāya* : or, for battle. The Conqueror : Indra. 11 Him of the triple height *tripriśthām* : the three heights are probably the firmament, the mountain, and the air. 'Abiding in three receptacles. — Wilson.

14 Flow thus, a faithful votary : the streams of meath have been effused.

Thou comest to the filter, singing, from each side.

HYMN CVII.

Soma Pavamāna.

HENCE sprinkle forth the juice effused, Soma, the best of sacred gifts

Who, friend of man, hath run amid the water-streams.

He hath pressed Soma out with stones.

2 Now, being purified, flow hither through the fleece inviolate and most odorous

We gladden thee in waters when thou art effused, blending thee still with juice and milk.

3 Pressed out for all to see, delighting Gods, Indu, Far-sighted One is mental power.

4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe :

Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.

5 Milking the heavenly udder for dear meath, he hath sat in the ancient gathering-place.

Washed by the men, the Strong, Far-seeing One streams forth nutritious food that all desire.

6 O Soma, while they cleanse thee, dear and watchfull in the sheep's long wool,

Thou hast become a Singer most like Angiras : thou madest Sūrya mount to heaven.

7 Bountiful, best of furtherers, Soma floweth on, Rishi and Singer, keen of sight.

Thou hast become a Sage most welcome to the Gods : thou madest Sūrya mount to heaven.

8 Pressed out by pressers, Soma goes over the fleecy backs of sheep.

Goes, even as with a mare, in tawny-coloured stream, goes in exhilarating stream.

9 Down to the water Soma, rich in kine, hath flowed with cows, with cows that have been milked.

They have approached the mixing-vessels as a sea : the cheerer streams for the carouse.

1 He : the priest. 4. In the place of Law : in the place of Law-ordained sacrifice 5 Milking the heavenly udder for dear meath : extracting the sweet and precious juice from the stalk and tendrils of the Soma plant.

- 10 Effused by stones, O Soma, and urged through the long wool  
of the sheep,  
Thou, entering the saucers as a man the fort, gold-lined hast  
settled in the wood.
- 11 He beautifies himself through the sheep's long fine wool, like  
an impetuous steed in war;  
Even Soma Pavamana who shall be the joy of sages and of  
holy bards.
- 12 O Soma,—for the feast of Gods, river-like he hath swelled  
with surge  
With the stalk's juice, exhilarating, resting not, into the vat  
that drops with meath.
- 13 Like a dear son who must be decked, the Lovely One hath  
clad him in a shining robe.  
Menskilful at their work drive him forth, like a car, into the  
rivers from their hands.
- 14 The living drops of Soma juice pour, as they flow, the glad-  
dening drink,  
Intelligent drops above the basin of the sea, exhilarating,  
finding light.
- 15 May Pavamana, King and God, speed with his wave over the  
sea the lofty rite :  
May he by Mitra's and by Varuna's decree flow furthering the  
lofty rite.
- 16 Far-seeing, lovely, guided by the men, the God whose home is  
in the sea—
- 17 Soma, the gladdening juice, flows pressed for Indra with his  
Marut host :  
He hastens o'er the fleece with all his thousand streams : men  
make him bright and beautiful.
- 18 Purified in the bowl and gendering the hymn, wise Soma joys  
among the Gods.  
Robed in the flood, the Mighty One hath clad himself with  
milk and settled in the vats.

9 *They have approached the mixing-vessels like a sea : samedrandni*, from *samuri*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyana explains :—' his enjoyable juices go ( to the pitcher as waters ) to the ocean.'—Wilson. 12 *O Soma...he*, is a sort of periphrasis for Soma in the nominative case. 14 *Of the sea* : of the firmament, or sea of air.

- 19 O Soma, Indu, every day thy friendship hath been my delight.  
Many fiends follow me ; help me, thou Tawny-hued ; pass on  
beyond these barriers.
- 20 Close to thy bosom am I, Soma, day and night, O Tawny-hued,  
for friendship sake.  
Surya himself refulgent with his glow have we o'ertaken in his  
course like birds.
- 21 Deft-handed ! thou when purified liftest thy voice amid the sea  
Thou, Pavamâna, makest riches flow to us, yellow, abundant,  
much-desired.
- 22 Making thee pure and bright in the sheep's long wool, thou  
hast bellowed, steer like, in the wood.  
Thou flowest, Soma Pavamâna, balmèd with milk unto the  
special place of Gods.
- 23 Flow on to win us strength, flow on to lofty lore of every kind.  
Thou, Soma, as Exhilarator wast the first to spread the sea  
abroad for Gods.
- 24 Flow to the realm of earth, flow to the realm of heaven, O  
Soma, in thy righteous ways.  
Fair art thou whom the sages, O Far-seeing One, urge onward  
with their songs and hymns
- 25 Over the cleansing sieve have flowed the Pavamânas in a stream,  
Girt by the Maruts, gladdening, Steeds with Indra's strength,  
for wisdom and for dainty food.
- 26 Urged onward by the pressers, clad in watery robes, Indu is  
speeding to the vat.  
He gendering light, hath made the glad Cows low, the while  
he takes them as his garb of state.

## HYMN CVIII.

Soma Pavamâna.

- For Indra, flow thou Soma on, as gladdening juice must  
sweet, intelligent,  
Great, cheering, dwelling most in heaven.
- 2 Thou, of whom having drunk the Steer acts like a steer :  
drinking of this that finds the light,

19 *Many fiends* : the text has only *purani*, many, in the neuter plural. Sâyana supplies *rakshasai Râkshasas* or fiends. *Pass on beyond these barriers* : 'overcome those who surround me.'—Wilson.  
20 *Close to thy bosom am I* : 'I (delight) in thy presence.'—Wilson.  
21 *Amid the sea* : *antariksha kalasa ud*, in the firmament or in the beaker, says Sâyana. 25 *The Pavamânas* : 'thy purified juices.'—Wilson.

2 *The Steer acts like a steer* : *vrishadho vrishadyâti* : 'the showerer Indra is invigorated.'—Wilson. *Etas* : one of the horses of the Sun ; or a horse in general ;—'as a horse comes to the battle.'—Sâyana.

- He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etasa.
- 3 For, verily, Pavamana, thou hast, splendidest, called all the generations of  
The Gods to immortality.
- 4 By whom Dadhyach Navagva opens fastened doors, by whom the sages gained their wish.  
By whom they won the fame of lovely Amrita in the felicity of Gods.
- 5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,  
Sporting, as 'twere the waters' wave.
- 6 He who from out the rocky cavern took with might the red-  
refulgent watery Cows,—  
Thou masterest the stable full of kine and steeds : burst it  
brave Lord, like one in mail.
- 7 Press ye and pour him, like a steed, laud-worthy, speeding,  
through the region and the flood.  
Who swims in water, roars in wood ;
- 8 Increaser of the water, Steer with thousand streams, dear to  
the race of Deities ;  
Who born in Law hath waxen mighty by the Law, King, God,  
and lofty Ordinance
- 9 Make splendid glory shine on us, thou Lord of strengthening  
food, God, as the Friend of Gods :  
Unclose the fount of middle air.
- 10 Roll onward to the bowls, O Mighty One, effused, as Prince  
supporter of the tribes.  
Pour on us rain from heaven, send us the waters' flow : incite  
our thoughts to win the spoil.
- 11 They have drained him the Steer of heaven, him with a  
thousand streams, distilling rapturous joy,  
Him who brings all thing excellent.
- 12 The Mighty One was born Immortal, giving life, lightening  
darkness with his shine.  
Well-praised by sages he hath by his wondrous power assumed  
the Threefold as his robe.

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4 *Dadhyach Navagva* : Dadhyach was the son of Atharvan the priest who first obtained fire and offered Soma and prayer to the Gods. Here he is called a Navagva and consequently one of the Angirases. See both names in vol I. Index.— *Won the fame of lovely Amrita* : 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.  
12 *The Threefold* : the morning, noon, and evening libation.

- 13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,  
Soma who brings us quiet homes :
- 14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,  
By whom we bring to us Mitra and Varuna and Indra for our great defence.
- 15 Soma, for Indra's drink do thou, led by the men, well-weaponed and most gladdening,  
Flow on with greatest store of sweets.
- 16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea.  
Acceptable to Mitra, Vayu, Varuna, the noblest Pillar of the heavens.

## HYMN CIX.

Soma Pavamana.

PAESANT to Indra's, Mitra's, Pûshan's Bhaga's taste, speed onward, Soma, with thy flowing stream.

- 2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.
- 3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.
- 4 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
- 5 Flow on, O Soma, radiant for the Gods and Heaven and Earth, and bless our progeny.
- 6 Thou, bright juice, art Sustainer of the sky : flow, mighty, in accordance with true Law.
- 7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.
- 8 Born, led by men, joyous, and purified, let the Light-finder make all blessings flow.

13 The metre of this stanza is Gayatri Yavamadhya, that is Gayatri having the middle like a barley-corn, thick in the middle and tapering at both ends : first a Pada of eight syllables, then one of twelve, and lastly another of eight.

The Rishis are the Agnayo Dhihnyah, sacrificial Agnis or Fires, said to be sons of Isvara the Supreme Deity of post-Vedic times.

3 *Flow to the vast immortal dwelling-place :* ' flow for immortality and spacious abode '—Wilson. 4 *To every form :* to all the forms or essences of the Gods into which he enters. Or to every power, to aid us in every way.



- 9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.
- 10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.
- 11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame.
- 12 They deck the Gold-hued Infant, newly-born, even Soma, Indu, in the sieve for Gods.
- 13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap
- 14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
- 15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.
- 16 He hath flowed forth with thousand streams effused, flowed through the filter and the sheep's long wool.
- 17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.
- 18 Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat.
- 19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
- 20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.
- 21 Lightly, for sheen, they cleanse thee for the Gods, gold-coloured, wearing water as thy robe.
- 22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling there.

## HYMN CX.

Soma Pavamana.

O'ERPOWERING Vritras, forward run to win great strength :  
Thou speedest to subdue like one exacting debts.

- 2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight.

Thou, Pavamana, enterest into mighty deeds.

- 3 O Pavamana, thou didst generate the Sun, and spread the moisture out with power,  
Hasting to us with plenty vivified with milk.

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11 *He bears* : according to Sayana, the translation of the first half-line would be 'Indra's fair body he supports, wherewith, etc.'

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3 *With plenty vivified with milk* : 'with abundant wisdom that procures cattle (for thy worshippers)'—Wilson.

- 4 Thou didst produce him, Deathless God ! mid mortal men  
for maintenance of Law and lovely Amrita :  
Thou evermore hast moved making strength flow to us.
- 5 All round about hast thou with glory pierced for us as'twere  
a never failing well for men to drink,  
Borne on thy way in fragments from the presser's arms.
- 6 Then, beautifully radiant, certain Heavenly Ones, have sung  
to him their kinship as they looked thereon,  
And Savitar the God opens as 'twere a stall.
- 7 Soma, the men of old whose grass was trimmed addressed the  
hymn to thee for mighty strength and for renown :  
So, Hero, urge us onward to heroic power.
- 8 They have drained forth from out the great depth of the sky  
the old primeval milk of heaven that claims the laud :  
They lifted up their voice to Indra at his birth.
- 9 As long as thou, O Pavamāna, art above this earth and heaven  
and all existence in thy might,  
Thou standest like a Bull the chief amid the herd.
- 10 In the sheep's wool bath Soma Pavamāna flowed, while they  
cleanse him, like a playful infant,  
Indu with hundred powers and hundred currents.
- 11 Holy and sweet, while purified, this Indu flows on, a wave of  
pleasant taste, to Indra,—  
Strength-winner, Treasure-finder, Life-bestower.
- 12 So flow thou on, subduing our assailants, chasing the demons  
hard to be encountered,  
Well-armed and conquering our foes. O Soma.

## HYMN CXI.

Soma Pavamānu.

WITH this his golden splendour purifying him, he with his  
own allies subdues all enemies, as Sura with his own allies.  
Cleansing himself with stream of juice he shines forth yellow-  
hued and red, when with the praisers he encompasses all  
forms, with praisers having seven mouths.

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5 *In fragments* : in pieces of the crushed stalk and shoots of the Soma-plant.

6 *Beautifully radiant* : *vasurushah* : according to Sayana, a proper name, *Vasurushas* plural of *Vasurush*. *Opens as 'twere a stall* : 'drives away the obstructing (darkness).'—Wilson.

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1 *He* : Soma. *All enemies* : the hinds of darkness. *As Sura with his own allies* : as Surya or the Sun with his attendant beams of light. *All forms* : *vīraṇaḥ* : all the lunar mansions, according to Sayana. According to Hillebrandt, (assumes) all beauty. *With the praisers* : *rikvabhiḥ* : perhaps the Angirases are intended. *Having seven mouths* : that is, one mouth each, the mouth being mentioned in reference to their love of Soma juice.

- 2 That treasure of the Panis thou discoveredst ; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.

As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy-hued, threefold hath won life-power, he, glittering, hath won life-power.

- 3 He moves intelligent, directed to the East. The very beautiful car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, 'both thy bolt and thou, both be unconquered in the war.

## HYMN CXII.

Soma Pavamana

We all have various thoughts and plans, and diverse are the ways of men.

The Brahman seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.

- 2 The smith with ripe and seasoned plants, with feathers of the birds of air,

With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.

- 3 A bard am I, my dad's a leech. mammy lays corn upon the stones.

Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.

2 *Treasure of the Panis* : the rays of light carried off and concealed by the demons of darkness. *Thy Mothers* : apparently the dawns. According to Sayana the *vasativari* waters. *Threefold* : there is no substantive in the text, and it is uncertain what *trīṣṭubhā* refers to. Sayana refers it to the *vasativari* waters, and explains it by 'the supporters of the three worlds.' Grassmann thinks that the *beverages*, consisting of three ingredients, mixed with the Soma juice are intended. Probably the dawns, sometimes spoken of as three (cf. VIII 41. 3), are meant. 3 *The very beautiful car* : of Soma. *Beams of light* : sunbeams.

The hymn appears to be an old popular song transformed into an address to Soma by attaching to each stanza a refrain which has no connexion with the subject of the song. But see *Vedische Studien*, I p. 107. The hymn is translated in Muir's *O S Texts*, V. 424. *The Brahman* : 'This verse distinctly proves that the priesthood already formed a profession.'—Muir, *O. S. Texts*, I 152. 2 *Plants* : meaning here seeds which were made into arrows. *With stones, and with enkindled flames* : according to Sayana with glistening stones to form the heads of the arrows. *Who hath a store of gold* : and will be able to pay well for the arrows which the artisan makes for him. 3 *My dad* : *tatah* : a familiar expression, corresponding to *ahne*, mammy.

- 4 The horse would draw an easy car, gay hosts attract the laugh and jest.

The male desires his mate's approach, the frog is eager for the flood. Flow, Indu, flow for Indra's sake.

## HYMN CXIII.

Soma Pavamāna.

LET Vṛitra-slaying Indra drink Soma by Saryanāvan's side, Storing up vigour in his heart, prepared to do heroic deeds.

Flow, Indu, flow for Indra's sake.

- 2 Lord of the Quarters, flow thou on, boon Soma, from Ārjika land Effused with ardour, and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.

- 3 Hither hath Sūrya's Daughter brought the wild Steer whom Parjanya nursed.

Gandharvas have seized hold of him, and in the Soma laid the juices. Flow, Indu, flow for Indra's sake.

- 4 Splendid by Law ! declaring Law, truth-speaking, truthful in thy works,

Enouncing faith, King Soma ! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.

- 5 Together flow the meeting streams of him the Great and truly Strong

The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.

- 6 O Pavamāna, where the priest, as he recites the rhythmic prayer.

Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.

- 7 O Pavamāna, place me in that deathless, undecaying world Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.

- 8 Make me immortal in that realm where dwells the King, Vivasvān's Son,

Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

1 *Saryanāvan* : a lake in the Kurukshetra district. 2 *Of the Quarters* : of the four regions of the sky. *Ārjika land* : according to Sāyana, the country of the Rikikas. Of VIII 7 29. 3 *The wild Steer whom Parjanya nursed* : the mighty Soma plant whose growth has been fostered by the God of the rainy cloud. *Sūrya's Daughter* : *Brood of Faith*. Cf. IX. 1. 6. *Gandharvas* : guardians of the heavenly Soma. See Vol. I. Index. 4 *Thy maker* : the Soma presser, or the institutor of the sacrifice : — the upholder (of the rite). — Wilson. 5 *The King* : Yama, the ruler of departed spirits, son of Vivasvān. See Vol. I. Index.

- 9 Make me immortal in that realm where they move even as they list, In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.
- 10 Make me immortal in that realm of eager wish and strong desire, The region of the radiant Moon, where food and full delight are found. Flow, Indu flow for Indra's sake.
- 11 Make me immortal in that realm where happiness and transports, where  
Joys and felicities combine, and longing wishes are fulfilled.  
Flow, Indu, flow for Indra's sake.

## HYMN CXIV.

Soma Pavamāna.

THE man who walketh as the Laws of Inda Pavamāna bid,—  
Men call him rich in children, him, O Soma, who hath met thy  
thought Flow, Indu, flow for Indra's sake

- 2 Kasyapa, Rishi, lifting up thy voice with hymn composers' lauds, Pay reverence to King Soma born the Sovran Ruler of the plants. Flow, Indu, flow for Indra's sake.
- 3 Seven regions have their several Suns; the ministering priests are seven;  
Seven are the Âditya Deities,—with these, O Soma, guard thou us Flow Indu, flow for Indra's sake
- 4 Guard us with this oblation which, King Soma, hath been dressed for thee.  
Let not malignity conquer us, let nothing evil do us harm.  
Flow Indu flow for Indra's sake.

9 *Where they move even as they list*: 'where action is unrestrained'—Muir. 'Where the sun wanders at will.'—Wilson 10 *Of the radiant Moon*: the adjective *bradhñasya*, of the ruddy or brilliant, stands without a substantive. 'Sun' is supplied by Sâyana. 'Des rostralenden.'—Ludwig. See Hillebrandt, *Vedische Mythologie*, I., 396.

As regards the joys of the departed, referred to in stanzas 7—12, Professor von Roth observes (*Journ. Amer. Orient. Soc.* iii. 343, quoted by Dr Muir *O. S. Texts*, V. 307) 'The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest; and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest.... There they are happy: the language used to describe their condition is the same with which is denoted the most exalted felicity.'

2 *Kasyapa*: the seer of the hymn addresses himself. 3 *Seven regions*: the regions of the sky, the four quarters with intermediate points. They are sometimes said to be five, six, or seven in number, but more frequently eight. *Âditya Deities*: Varuṇa, Mitra, Aryaman, Bhaga, Dakṣa, Anṣa, and perhaps Dhātā. Other enumerations also are given, and their number is sometimes said to be eight. See M. Müller, *Vedic Hymns*, I. p. 252f (*Sacred Books of the East*, XXII).

## BOOK THE TENTH.

### HYMN I.

Agni.

- HIGH hath the Mighty risen before the dawning, and come to us with light from out the darkness.  
Fair-shapen Agni with white-shining splendour hath filled at birth all human habitations.
- 2 Thou, being born, art Child of Earth and Heaven, parted among the plants in beauty, Agni !  
The glooms of night thou, Brilliant Babe, subduest, and art come forth, loud roaring, from thy Mothers.
- 3 Here, being manifested, lofty Vishnu, full wise, protects his own supremest station.  
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.
- 4 Thence bearing food the Mothers come to meet thee, with food for thee who givest food its increase.  
These in their altered form again thou meetest. Thou art Invoking Priest in homes of mortals.
- 5 Priest of the holy rite, with car that glitters, refulgent Banner of each act of worship,  
Sharing in every God through might and glory, even Agni Guest of men I summon hither.
- 6 So Agni stands on earth's most central station, invested in well-decorated garments.  
Born, red of hue, where men pour out libations, O King, as great High Priest bring the Gods hither.
- 7 Over the earth and over heaven, O Agni, thou, Son, hast ever spread above thy Parents.  
Come, Youthfullest ! to those who long to meet thee, and hither bring the Gods, O Mighty Victor.

1 *The Mighty* : Agni. 2 *Among the plants* : according to Sâyana, in the fire-sticks. 3 *Vishnu* : in the form of Agni who is his manifestation on earth. *They* : worshippers. 4 *The Mothers* : the plants which nourish life. *In their altered form* : as dry wood which Agni, as fire, consumes. 5 *Sharing in* : because Agni as the bearer of men's oblations supports all other Gods.

## HYMN II.

Agni.

GLADDEN the yearning Gods, O thou Most Youthful : bring them, O Lord of Seasons, knowing seasons,

With all the Priests Celestial, O Agni. Best worshipper art thou of all Invokers.

2 Thine is the Herald's, thine the Cleanser's office, thinker art thou, wealth-giver, true to O der,

Let us with Svâhâ, offer up oblations, and Agni, worthy God, pay the Gods worship.

3 To the Gods' pathway have we travelled, ready to execute what work we may accomplish.

Let Agni, for he knows, complete the worship. He is the Priest : let him fix rites and seasons

4 When we most ignorant neglect the statutes of you, O Deities with whom is knowledge.

Wise Agni shall correct our faults and failings, skilled to assign each God his fitting season.

5 When weak in mind, of feeble understanding, mortals bethink them not of sacrificing,

Then shall the prudent and discerning Agni worship the Gods, best worshipper, in season.

6 Because the Father hath produced thee, Leader of all our solemn rites, their brilliant Banner :

So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.

7 Thou whom the Heaven and Earth, thou whom the Waters, and Tvashtar, maker of fair things, created,

Well knowing all along the Fathers' pathway, shine with resplendent light, enkindled Agni

## HYMN III

Agni.

O King, the potent and terrific envoy kindled for strength, is manifest in beauty.

He shines all knowing, with his lofty splendour : chasing black Night he comes with white-rayed Morning.

1 *Seasons* : the proper times of worship. *Priests Celestial* : Agni being the Hotar, the Aśvins the Adhvaryus, Tvashtar the Agnidh and Mitra the Upavaktr. Asvalāvaca, as cited by Śāyana, gives a different enumeration. See Wilson, note

2 *The Herald* is the Hotar or invoking priest : *the Cleanser* is the Potar or Purifier, the assistant of the Brahman. *Svâhâ* : an exclamation = Ave ! or Hail !

3 *The Gods' pathway* : ' the path that leads to the gods '—Wilson. 6 *The father* : Prajâpati or the institutor of the sacrifice.—Śāyana.

7 *The Fathers' pathway* : the way that leads to the home of the Manes or Ancestral Spirits.

1 *O King* : Ludwig! takes *rajan* here as the nominative case. With *whiterayed Morning* : I follow Ludwig in taking *rusatim* as instrumental for *rusatyan*.

- 2 Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the Great Sire's Daughter, Holding aloft the radiant light of Sgrya, as messenger of heaven he shines with treasures.
- 3 Attendant on the Blessed Dame the Blessed hath come : the Lover followeth his Sister.  
Agni, far-spreading with conspicuous lustre, hath compassed Night with whitely-shining garments.
- 4 His goings-forth kindle as 'twere high voices, the goings of the auspicious Friend of Agni.  
'The rays, the bright beams of the strong-jawed, mighty, adorable Steer are visible as he cometh.
- 5 Whose radiant splendours flow like sounds, about us, his who is lofty, brilliant and effulgent,  
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
- 6 His powers whose chariot felines gleam and glitter have loudly roared while, as with teams, he hasted.  
He, the most Godlike, far-extending envoy, shines with flames ancient, resonant, whitely shining.
- 7 So bring us ample wealth : sent thee as envoy of the tw youthful Matrons, Earth and Heaven.  
Let Agni rapid with his rapid horses, impetuous with impetuous Steeds, come hither.

## HYMN IV.

- To thee will I send praise and bring oblation, as thou hast merited lauds when we invoked thee.  
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship.
- 2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful,  
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.
- 3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection.  
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.

2 *Glimmering Black* : dark night, faintly lighted by stars. 2*The Great-Sire's Daughter* : Ushas or Dawn, daughter of Dyaus or Heaven  
3 *The lover* : Agni who appears together with Dawn. 4 *To fire* line is almost unintelligible. 'The blazing flames of that mighty Agni do not (deter) his adorers.'—Wilson. —

1 *To man* : or, to Puru.

3 *Thy Mother* : Earth.



- 4 Foolish are we, O Wise and free from error : verily, Agni, thou dost know thy grandeur.  
There lies the form : he moves, and licks, and swallows, and, as House-Lord, kisses the Youthful Maiden.
- 5 He rises ever fresh in ancient fuel : smoke-bannered, gray, he makes the wood his dwelling.  
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.
- 6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.  
This is a new hymn meant for thee, O Agni : yoke as it were thy car with parts that glitter.
- 7 Homage and prayer are thine, O Jātvēdas, and this my song shall evermore exalt thee.  
Agni, protect our children and descendants, and guard with ever-watchful care our bodies.

## HYMN V.

Agni.

- HE only is the Sea, holder of treasures : born many a time he views the hearts within us.  
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.
- 2 Inhabiting one dwelling-place in common, strong Stallions and the Mares have come together.  
The sages guard the seat of Holy Order, and keep the highest names concealed within them.
- 3 The Holy Pair, of wondrous power, have coupled : they formed the Infant, they who bred produced him,  
The central point of all that moves and moves not, the while they wove the Sage's thread with insight.

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4 *The form* : the *dāsvēniya* fire. *The Youthful Maiden* : according to Śāyana, either the mixed oblation, or the young earth as compared with her withered plants. 6 *The twain* : the two arms, with their grasping fingers which produce fire by agitation of the fire stick.

1 *He* : Agni as the Sun. *The secret couple's bosom* : the meaning is uncertain. The fire sticks in which Agni is latent may be intended. 'He waits on the cloud in the neighbourhood of the hidden (firmament)'—Wilson. *The Bird* : the Sun. *The fountain* : the source of light in the east. 2 *strong Stallions* : perhaps the flames of the Sun. *Mares* : waters of the firmament. *The highest names* : of Agni, such as Jātvēdas and Vairāṇava. *Concealed within them* : in their secret hearts, for worship. 3 *The Holy Pair* : Heaven and Earth. *The Infant* : Agni. *The while they wove* : *vijantāḥ* in the text is unintelligible, and I follow Wallis in reading *vayanti* in its stead. *The Sage's thread* : the series of sacrifices to which Agni is entitled.

4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.

Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.

5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.

He, born of old, in middle air hath halted, and sought and found the covering robe of Pûshan.

6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.

He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.

7 Not Being, Being in the highest heaven, in Aditi's bosom and in Dakṣa's birthplace,

Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning.

## HYMN VI.

Agni.

THIS is that Agni, he by whose protection; favour, and help the singer is successful;

Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.

5 *The Seven red Sisters*: the seven tongues or flames of Agni, called *halli*, *kerallî*, etc.—Sâyana. *And found the covering robe of Pûshan*: and hath reappeared in the form of Pûshan or the Sun. 6 *Pathways*:

long lines of light *The Wise*: the Fathers. *The troubled mortal*: the man who is longing for daybreak may approach the pathway of light. Wallis translates the second line differently:—'The support of life in the home of the highest, at the divergence of the ways, standeth on sure ground.' *He*: apparently Agni as the Sun, to whom the troubled or sinful man comes for light or forgiveness. *Pillar*: support and stay of the universe, like the Skambha of Atharvavêda, X. 7. *Where paths are parted*: where ends the dark road which the Sun travels by night, and the bright path of his daily course begins.

7 *Not Being, Being*: non-existent, existent. 'asacchha sacchha, 'both unevolved and evolved,' identifying Agni with the first cause and first effect, with a reference to such texts as *Asad evam idam agre datt* 'the non-existent existent (or unevolved) was verily before this (creation)'.—Willson, from Sâyana. Here Agni is represented as Prajâpati who as yet undeveloped embryo is at the same time both male and female.—Ludwig: Or Dakṣa may be the Son and Aditi the Earth. 'In fact Agni is identified with all things. These latter hymns to Agni are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose.'—Willson.

This Hymn has been wholly translated, with comments, by Wallis, See *The Cosmology of the Rigveda*, pp. 48—50.

- 2 Agni, the Holy One, the everlasting, who shines far beaming  
with celestial splendours;  
He who hath come unto his friends with friendship, like a  
fleet steed who never trips or stumbles.
- 3 He who is Lord of all divine oblation, shared by all living  
men at break of morning,  
Agni to whom our offerings are devoted, in whom rests he  
whose car, through might, is scatheless.
- 4 Increasing by his strength, while lauds content him, with  
easy flight unto the Gods he travels.  
Agni the cheerful Priest best Sacrificer, balms with his tongue  
the Gods with whom he mingles.
- 5 With songs and adorations bring ye hither Agni who stirs  
himself at dawn like Indra,  
Whom sages laud with hymns as Jātavedas of those who wield  
the sacrificial ladle.
- 6 In whom all goodly treasures meet together, even as steeds  
and riders for the booty.  
Inclining hither bring us help, O Agni, even assistance most  
desired by Indra.
- 7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni,  
wast the aim of invocations.  
The Gods came near, bedient to thy summons, and thus at-  
tained their rank as chief Protectors.

## HYMN VII.

Agni.

- O Agni, shared by all men living bring us good luck for  
sacrifice from earth and heaven.  
With us be thine intelligence, Wonder-Worker! Protect us,  
God, with thy far-reaching blessings.
- 2 These hymns brought forth for thee, O Agni, laud thee for  
bounteous gifts, with cattle and with horses.

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3 The exact meaning of the second line is uncertain:—'and in  
whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws  
his choice oblation'—Wilson. 5 *At dawn*: with Grassmann I take  
*usarām* here to be a locative. Śāyana explains it as *bhogānam, usarvīnam*,  
the bestower of enjoyments. According to Ludwig's interpretation, the  
translation of the first line would be: 'With songs and adorations  
bring ye hither the Lord of morning's kind, the quivering Agni.'  
6 *Riders*: *saptśantah*: the word properly means 'possessed of horses,'  
and is applicable to drivers as well as riders. *For the booty*: to win the  
spoil, or to guard it from others. —

1 *Thine intelligence* the meaning of *prakṛtaish* here is not clear.  
Wilson translates it by 'indications (of favour)'; Ludwig by 'wishes':  
and Grassmann by 'light.'

Good Lord, when man from thee hath gained enjoyment, by hymns, O nobly-born, hath he obtained it.

- 3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever

I honour as the face of lofty Agni in heaven the bright and holy light of Sūrya.

- 4 Effectual, Agni, are our prayers for profit. He whom, at home, thou, Priest for ever, guardest

Is rich in food drawn by red steeds, and holy : by day and night to him shall all be pleasant.

- 5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,

And established as Invoker mid the people the ancient Priest, the sacrifice's lover.

- 6 Worship, thyself. O God, the Gods in heaven: what, void of knowledge, shall the fool avail thee ?

As thou, O God, hast worshipped Gods by seasons, so, nobly-born ! to thine own self pay worship.

- 7 Agni, be thou our Guardian and Protector : bestow upon us life and vital vigour.

Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

## HYMN VIII.

Agni.

AGNI advances with his lofty banner : the Bull is bellowing to the earth and heavens.

He hath attained the sky's supremest limits : the Steer hath waxen in the lap of waters.

- 2 The Bull, the youngling with the hump, hath frolicked, the strong and never-ceasing Calf hath bellowed.

Bringing our offerings to the Gods' assembly, he moves as Chief in his own dwelling-places.

3 The second line is remarkable as a direct declaration of the relationship of Agni and Sūrya.—Ludwig. 7 *Be thou our Guardian and Protector* : *avita*, says Sāyana, is a protector from obvious dangers and *good* : preserver from perils that are unseen.

1 *Advances* : through the firmament. *His lofty banner* : the lightning. *Waters* : of the firmament 2 *Never-ceasing* : *asrend'* : according to Sāyana, 'undecaying.' 'Glorious.'—Wilson.

- 3 Him who hath grasped his Parents' head, they established at sacrifice as a wave of heavenly lustre.  
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.
- 4 For, Vasu, thou precedest every Morning, and still hast been the Twins' illuminator.  
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.
- 5 Thou art the Eye and Guard of mighty Order, and Varuṇa when to sacrifice thou comest  
Thou art the Waters' Child, O Jātavedas, envoy of him whose offering thou acceptest.
- 6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou tendest.  
Thy light-bestowing head to heaven thou liftest, making thy tongue the oblation-bearer, Agni.
- 7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,  
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.
- 8 Well-skilled to use the weapons of his Father, Áptya, urged on by Indra, fought the battle.  
Then Trita, slew the foe seven-rayed, three-headed, and freed the cattle of the Son of Tvashtar.

3 *His Parents' head* : the head or forehead of Heaven and Earth, or of the two fire sticks. *The red Dawns* : or the flames, according to Sayana. There is no substantive in the text. *The home of Order* : probably the Sun, if the Dawns are spoken of ; and the place of law-ordained sacrifice according to Śāṅkara's explanation. 4 *The Twins' illuminator* : lighter-up of day and night, that is, of the end of night, or very early morning. But see Hillebrandt, *Varuna und Mitra*, p. 116. *Seven places* : seven altars for the sacrificial fire. *Mitra* : the Sun. 5 *Varuṇa* : King and Governor. 6 *And region* : thou knowest, and canst show the way through, the firmament. 7 *In the cavern* : in the secret depth of the firmament. *Seeking.....the Chief Sire's intention* : wishing to carry out the design of Indra or perhaps of Dyauṣ or Dyu. *His Parents* : 'the parental heaven and earth.'—Wilson. *Calling the weapons kin* : calling the weapons, i. e. the bolts which are produced from the sky, akin, simply means claiming them as belonging to his father Dyu as they are in the next stanza spoken of as paternal (pitṛyāni) — Macdonell, J. R. A. S., July, 1893, p. 428. 8 *Of his Father* : belonging to the Chief Sire of stanza 7. *The foe* : the special enemy of Trita is Trisiras the son of Tvashtar, called Visvarūpa or the Multiform. *The cattle of the Son of Tvashtar* : the cows imprisoned by him, the showers obstructed by the 6-and. For the legends founded on the last three stanzas of this hymn, see Muir, *O. N. Texts*, V. pp. 229—233. See also Bergaigne, *La Religion Védique*, II. 329-330.

- 9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.  
He smote his three heads from his body, seizing the cattle of the omniform Son of Tvashtar.

## HYMN IX.

Waters.

- YE, Waters, are beneficent : so help ye us to energy  
That we may look on great delight.  
2 Give us a portion of the sap, the most auspicious that ye have,  
Like mothers in their longing love.  
3 To you we gladly come for him to whose abode ye send us on;  
And, Waters, give us procreant strength.  
4 The Waters be to us for drink, Goddesses for our aid and bliss:  
Let them stream to us health and strength.  
5 I beg the Floods to give us balm, these Queens who rule o'er precious things,  
And have supreme control of men.  
6 Within the Waters—Soma thus hath told me—dwell all balms that heal,  
And Agni, he who blesseth all.  
7 O Waters, teem with medicine to keep my body safe from harm,  
So that I long may see the Sun.  
8 Whatever sin is found in me, whatever evil I have wrought,  
If I have lied or falsely sworn, Waters, remove it far from me.  
9 The Waters I this day have sought, and to their moisture have we come :  
O Agni, rich in milk, come thou, and with thy splendour cover me.

## HYMN X.

Yama. Yami.

Fain would I win my friend to kindly friendship. So may the Sage, come through the air's wide ocean,  
Remembering the earth and days to follow, obtain a son, the issue of his father.

1 *Great delight* : according to the scholiast, meaning perfect knowledge of Brahma. See Wilson's note. 3 The meaning of the stanza is obscure. It appears to have been recited by the priest at the consecration of a new house. The first three stanzas are to be repeated by Brahmans at their morning ablutions. See Colebrooke's *Essays*, Essay I *On the Religious Ceremonies of the Hindus*. See also Larman, *Sanskrit Reader*, p. 376. 6 Stanzas 6—9 are repeated from Book I 23: 20—23

Yama and Yami, son and daughter of Vivasvan, are the Richis as well as the deities of the hymn which is a dialogue between them Yama and Yami are, says von Koth, 'as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the race. As the Hebrew conception closely connected the parents of

2 Thy friend loves not the friendship which considers her who is near in kindred as a stranger.

Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.

3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.

Then let thy soul and mine be knit together, and as a loving husband take thy consort.

4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?

Gandharva in the floods, the Dame of Waters—such is our bond, such our most lofty kinship.

5 Even in the womb God Tvashhtar, Vivifier, shaping all forms, Creator, made us consorts.

None violates his holy ordinances: that we are his the heavens and earth acknowledge.

6 Who knows that earliest day whereof thou speakest? Who hath beheld it? Who can here declare it?

mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yami herself, when she is made to say: 'Even in the womb the Creator made us for husband and wife.' Professor Müller, on the other hand, says (*Lectures on the Science of Language, second series, p. 510*): 'There is a curious dialogue between her (Yami) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, 'because,' as he says, 'they have called it a sin that a brother should marry his sister.' Again, p. 521, 'There is not a single word in the Veda pointing to Yama and Yami as the first couple of mortals, the Indian Adam and Eve..... If Yama had been the first created of men surely the Vedic poets, in speaking of him, could not have passed this over in silence.' See, however, the passage from the Atharva-veda, XVIII 3, 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world] 'Muir, *O S Texts* V p. 288. Yama as the first man may perhaps be, as Prof. Max Müller holds, 'a later phase of religious thought'. 1 Yami speaks *The Sage: redhah*: Yama, whom she wishes to give her a son. *Come*: Sâyana explains the masculine participle *jagantân* by the feminine *gatarati*, that is, I, Yami, who have come. *The earth*: which, otherwise, will remain without human inhabitants. 2 Yama replies. *A stranger*: of a different family, and so a lawful wife. *Sons of the mighty Asura*: the spies or sentinels spoken of in stanza 8. 3 Yami speaks. 4 Yama replies. *Gandharva*: Vivasvan or the Sun. *In the floods*: in the waters of the firmament. *The Dame of waters*: Sarasvati. 'His aqueous wife.'—Muir. *Such is our bond*: these are our parents. But see Ludwig, *Ueber die neuesten Arbeiten*, u. s. w., p. 107. 5 Yami speaks.

Great is the Law of Varuṇa and Mitra. What, wanton ! wilt thou say to men to tempt them ?

- 7 I, Yami, am possessed by love of Yama, that I may rest on the same couch beside him.

I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.

- 8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.

Not me—go quickly, wanton, with another, and hasten like a chariot wheel to meet him.

- 9 May Sūrya's eye with days and nights endow him, and ever may his light spread out before him.

In heaven and earth the kindred Pair commingle. On Yami be the unbrotherly set of Yama.

- 10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.

Not me, O fair one,—seek another husband, and make thine arm a pillow for thy consort.

- 11 Is he a brother when no lord is left her ? Is she a sister when Destruction cometh ?

Forced by my love these many words I utter. Come near, and hold me in thy close embraces.

- 12 I will not fold mine arms about thy body : they call it sin when one comes near his sister.

Not me.—prepare thy pleasures with another : thy brother seeks not this from thee, O fair one.

6 Yama replies. *To tempt them* : the meaning of *vichyā* is uncertain. The S P Lexicon explains it by 'deceitfully.' 'Falsely.'—Grassmann. 'What sayest thou, who punishest men with hell?'—Wilson.

7 *Same couch* : see Bentley, *Vedica and Verwandtes*, pp. 39—42, for a different explanation of *samitas yonau*. 8 Yama replies. *Sentinels of Gods* : recording angels who watch men's actions. 9 Yami speaks.

The meaning seems to be : if there be any guilt let me take it upon myself, and let not Yama's life be shortened by way of punishment. *The kindred Pair* : Day and Night. 10 Yama replies. 'Make thine arm a pillow.'—Wilson. 11 Yami speaks. *Destruction* : Nirṛiti ; the utter extinction of the human race. 'The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife.'—Wilson's Translation, Editor's note. 12 Yama replies.



13 Alas ! thou art indeed a weakling, Yama ; we find in thee no trace of heart or spirit.

As round the tree the woodbine clings, another will cling about thee girl as with a girdle.

14 Embrace another, Yami ; let another, even as the woodbine rings the tree, enfold thee.

Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

## HYMN XI.

Agni.

THE Bull hath yielded for the Bull the milk of heaven : the Son of Aditi can never be deceived.

According to his wisdom Varuna knoweth all : may he, the holy, hallow times for sacrifice.

2 Gandharvi spake : may she, the Lady of the flood, amid the river's roaring leave my heart untouched.

May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.

3 Yea, even this blessed Morning, rich in store of fond, splendid, with heavenly lustre, hath shone out for man,

Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.

13 Yami speaks. Sâyana's interpretation of this difficult hymn differs in many places from that which I have adopted, and Wilson's. Translation should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated and annotated by Dr. Muir, *O. S. Texts*, V. 283—291. It has also been translated by the authors of the *Siebenzig Lieder*, and fully discussed by Dr. J. Ehni in *Der Vedische Mythos des Yama*. See also Hillebrandt, *Vedische Mythologie*, I. p. 495.

The subject of the hymn is the origin and institution of sacrifice, first established by Agni under the authority of Varuna, who must be regarded as the deity of the first stanza. 1 *The Bull* : the mighty Soma. *For the Bull* : for mighty Varuna. *The milk of heaven* : the divine Soma juice, to be used at sacrifice. *The Son of Aditi* : Varuna. *According to his wisdom* : *yâthâ dâitya* : the two words taken together as an adverbial phrase. According to Sâyana, it is Agni who milks the streams of prosperity from heaven for the worshipper. I have generally followed Pischel's interpretation of the first five stanzas (*Vedische Studien*, I. pp. 188, 189). 2 *Gandharvi* : said to be the daughter of Surabhi (one of the daughters of Dakṣa), and the mother of the race of horses. Here he appears to be an Apsaras or water-symph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning seems to be, let no disturbing influence unsettle my devout thoughts. *Our eldest Brother* : Varuna, regarded as the founder of society united by common religious observances. 3 The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they* : the priests.

- 4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,  
Then when the Aryan tribes chose as Invoking Priest Agni the Wonder-Worker, and the hymn rose up.
- 5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.  
When thou, having received the sage's strengthening food with lauds, after long toil, comest with many more.
- 6 Urge thou thy Parents, as a lover, to delight : the Lovely One desires and craves it from his heart.  
The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stired.
- 7 Far-famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.  
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.
- 8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,  
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.
- 9 Hear us, O Agni, in your common dwelling : harness thy rapid car, the car of Amrit  
Bring Heaven and Earth, the Deities' Parents, hither : stay with us here, nor from the Gods be distant.

## HYMN XII.

Agni.

HEAVEN and Earth, first by everlasting Order, speakers of truth, are near enough to hear us.

When the God, urging men to worship, sitteth as Priest, assuming all his vital vigour.

4 *This flowing Drop* : the Soma, brought from heaven by the Falcon. See IV. 26 and 27. 5 *Thou* : Agni. *As with grass* : 'as pasture satisfies (the herds)'—Wilson. *With many more* : bringing many other Gods to the sacrifice. 6 *As a lover* : wooes his mistress. Agni is called upon to entreat his parents, Heaven and Earth, to reproduce him perpetually. *The lovely One* : Agni. *Sacrificer* : *makhah* ; see *Vedic Hymns*, 1. p. 47. The original hymn appears to end with this difficult stanza. 9 *Rapid* : *dravituṃ* : taken by Sayana with *amṛtasya* and explained by 'distilling the drink of Gods'. *Nor from the Gods be distant* : 'let none of the gods be absent.'—Wilson.

1 *First* : most exalted as well as most ancient. *The God* : Agni. *As Priest* : as Hotar, invoker, or herald.

- 2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,  
Smoke bannered with the fuel, radiant, joyous, better to praise and worship. Priest for ever.
- 3 When the cow's nectar wins the God completely, men here below are heaven's and earth's sustainers.  
All the Gods came to this thy heavenly Yajus, which from the motley Pair milked oil and water.
- 4 I praise your work that ye may make me prosper: hear, Heaven and Earth, Twain Worlds that drop with fatness.  
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us.
- 5 Hath the King seized us? How have we offended against his holy ordinance? Who knoweth?  
For even Mitra mid the Gods is angry: there are both song and strength for those who come not.
- 6 'Tis hard to understand the Immortal's nature, where she who is akin becomes a stranger.  
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.
- 7 They in the synod where the Gods rejoice: them, where they are seated in Vivaśvân's dwelling,  
Have given the Moon his beams, the Sun his splendour the Two unweariedly maintain their brightness.

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2 *Better to praise: more skilled than men in praising the Gods.*

3 This stanza is very obscure. The meaning seems to be that, by possessing the amrit, ambrosia, or nectar contained in the milk of the sacrificial cow and in the Soma juice which wins and captivates Agni, men are enabled to offer acceptable sacrifices to the Gods, and thus to support the heavens and earth. *Heavenly Yajus*: divine sacrificial prayer or formula. But *dīṣyam* by its position in the verse seems rather to belong to *ghṛītam*, butter or sacrificial oil. *The motley Pair*: *śni*: many-coloured heaven and earth.

'When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth.'—Wilson. According to Sayana, the products from it are the plants and trees which spring from the amrit or rain which rewards the oblations of men, and the *śiva dāśa* of the text are *śarva stotarah*, all the worshippers. Some meaning is apparent in this paraphrase, but it cannot be extracted from the words of the text.

5 *The King*: Varuna. *For even Mitra*: we must have committed some sin, for even Mitra, the Friend, the gracious God, is wrath with us. *Strength*: strengthening sacrificial viands. *For those who come not*: for the Gods who will not yet come to receive our worship and oblation.

6 This stanza is apparently a later addition. The latter half of the first line is taken from X. 10. 2, but its application here is not obvious.

7 *In Vivaśvân's dwelling*: 'on the altar of the sacrificer.'—Wilson. Heaven or the realm of the Sās is intended.

8 The counsel which the Gods meet to consider, their secret plan,—of that we have no knowledge.

There let God Savitar, Aditi, and Mitra proclaim to Varuṇa that we are sinless.

9 Hear us, O Agni, in your common dwelling : harness thy rapid car, the car of Amrit.

Bring Heaven and Earth, the Deities' Parents, hither : stay with us here, nor from the Gods be distant.

HYMN XIII. Havirdhānas.

I Yoke with prayer your ancient inspiration : may the laud rise as on the prince's pathway.

All Souls of Immortality shall hear it, all the possessors of celestial natures.

2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.

Take your place, ye who know your proper station : be near, be very near unto our Soma

3 Five paces have I risen from Earth : I follow her who hath four feet with devout observance.

This by the Sacred Syllable have I measured : I purify in the central place of Order.

4 He, for Gods' sake, chose death to be his portion. He chose not, for men's good a life eternal.

They sacrificed Bṛhaspati the Rishi. Yama delivered up his own dear body.

'The deities are the two *Sakatas*, small carts or barrows used at sacrifices to carry the materials, especially the *Soma* plant, hence called *Havirdhānas*, oblation-bearers.'—Wilson. 1 *The prince* is the noble; who institutes the sacrifice. 'Like the path of the worshipper'—Wilson. 3 This stanza is most obscure. Wilson, following Sāyana, translates : 'I make the five stages of the sacrifice sacred ; I take four steps by pious observances ; with the sacred syllable I perfect this (adoration) ; I purify (the *Soma*) on the navel of the sacrifice.' The *five stages* are, according to Sāyana, the five elements of the sacrifice, grain, *Soma*, the kine, the *Purodāsa* cake, and the clarified butter. The *four steps* are the metres most commonly used. The words as they stand in the text do not appear to be susceptible of any satisfactory explanation. 4 *He* : Yama. See X. 14. 1. *For Gods' sake* : his death being the type of the sacrifices which support and delight the Gods. *For men's good* : See X. 90. 8—14 for the results of the sacrifice of Puruṣa, with whom Yama may be identified. *They* : the Gods. This *Īda* is unintelligible as it stands. Instead of *bṛhaspatim yajnam akrinvato rishim*, Prof Ludwig would read *Vaiśnavatam yajnam atanvato rishih*, the Rishi performed the *Vaiśnavata*, or funeral, sacrifice (*Ueber die neuesten, u. s. w.*, p. 110). I have mainly followed Ehné, *Der Vaisische Mythos des Yama*, pp. 160—162, but the explanation of the stanza is still doubtful to me.

- 5 The Seven flow to the Youth on whom the Maruts wait : the  
Sons unto the Father brought the sacrifice.  
Both these are his, as his they are the Lords of, both : both  
toil ; belonging unto both they prosper well.

## HYMN XIV.

Yama.

- HONOUR the King with thine oblations, Yama, Vivasvân's Son,  
who gathers men together,  
Who travelled to the lofty heights above us, who searches out  
and shows the path to many.
- 2 Yama first found for us a place to dwell in : this pasture never  
can be taken from us.  
Men born on earth tread their own paths that lead them]  
whither our ancient Fathers have departed.
- 3 Mâtali prospers there with Kavyas, Yama with Angiras' sons,  
Brihaspati with Rikvans :  
Exalters of the Gods, by Gods exalted, some joy in praise and  
some in our oblation.
- 4 Come, seat thee on this bed of grass, O Yama, in company  
with Angirases and Fathers.  
Let texts recited by the sages bring thee : O King, let this  
oblation make thee joyful.
- 5 Come, Yama, with the Angirases the Holy, rejoice thee here  
with children of Virûpa,  
To sit on sacred grass at this our worship, I call Vivasvân, too,  
thy Father hither.

5 *The Seven* : rivers. According to Sâyaṇa, metres *The Youth*—*Indra. The Sons* : the Maruts. *The Father* : Indra. *Both these* : *haviṛ* *dāśmas*, Of both Gods and men. *Unto both* : to Gods and men, or to Heaven and Earth.

The hymn is a funeral address, partly to Yama the God of the Dead and partly to the soul of the departed whose body is being consumed on the pile. 1 *Yama* : the deified Lord of the Dead : originally the first who died and so showed the souls of his successors the way to the home of the departed. See X. 13 *Lofty heights* : of heaven, the abode of the Blessed. 3 *Mâtali* : a divine being, identified by the Commentators with Indra whose charioteer was Mâtali. *Kavyas* : a class of Manes, the spirits of a pious race of ancient time. *Angiras' sons* : the Angirases, the typical first sacrificers. See Vol. I., Index. *Rikvans* : or singers, a class of spirits or deities who attend and sing the praises of Brihaspati. See VII. 10. 4. *Some joy in praise* : the Gods delight in *Ṛg*, this sacrificial exclamation, worship or praise. *Some in our oblation* : the Manes delight in *Svadhâ*, the sweet food or oblation which is presented to them. 4 *Angirases and Fathers* : or, perhaps, Angirases our Fathers. 5 *Children of Virûpa* : *Vaiṭṛpas*, a sub-division of the Angirases.

- 5 Our Fathers are Angirasas, Navagvas, Atharvans, Bhrigus who deserve the Soma.  
May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.
- 7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.  
There shalt thou look on both the Kings enjoying their sacred food, God Varuṇa and Yama.
- 8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.  
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.
- 9 Go hence, depart ye, fly in all directions : this place for him the Fathers have provided  
Yama bestows on him a place to rest in adorned with days and beams of light and waters.
- 10 Run and outspeed the two dogs, Saramā's offspring brindled, four-eyed, upon thy happy pathway.  
Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.
- 11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—  
Entrust this man, O King, to their protection, and with prosperity and health endow him.
- 12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people ;  
May they restore to us a fair existence here and to-day, that we may see the sunlight.
- 13 'To Yama pour the Soma, bring to Yama consecrated gifts  
To Yama sacrifice prepared and heralded by Agni goes.
- 14 Offer to Yama holy gifts enriched with butter, and draw near :  
So may he grant that we may live long days of life among the Gods.

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6 *Navagvas, Atharvans, Bhrigus* : priestly families of ancient times.  
7 This and the following stanza are addressed to the spirit of the dead man whose funeral rites are being celebrated. 8 *Free or ordered acts* : voluntary good works and prescribed sacrifices, whose merits is stored up in heaven to be enjoyed on arrival by the spirits of the pious who have performed them. 9 According to Śāyana, this stanza is addressed. to the Piśāchas and other evil spirits that haunt the place of cremation. 10 The spirit of the departed is addressed. *The two dogs* : offspring of Saramā, the hound of Indra. See Vol. I., Index. 13 The three following stanzas are addressed to the priests.

- 15 Offer to Yama, to the King, oblation very rich in meath :  
Bow down before the Rishis of the ancient times, who made  
this path in days of old.
- 16 Into the six Expenses flies the Great One in Trikadrukas.  
The Gâyatri, the Trishtup, all metres in Yama are contained.

## HYMN XV.

Fathers.

- MAY they ascend, the lowest, highest, midmost, the Fathers  
who deserve a share of Soma.  
May they who have attained the life of spirits, gentle and  
righteous, aid us when we call them.
- 2 Now let us pay this homage to the Fathers, to those who  
passed of old and those who followed,  
Those who have rested in the earthly region, and those who  
dwell among the Mighty Races.
- 3 I have attained the gracious-minded Fathers, I have gained  
son and progeny from Vishnu.  
They who enjoy pressed juices with oblation, seated on sacred  
grass, come oftener hither.
- 4 Fathers who sit on sacred grass, come, help us : these offer-  
ings have we made for you ; accept them.  
So come to us with most auspicious favour, and give us health  
and strength without a trouble.
- 5 May they, the Fathers, worthy of the Soma, invited to their  
favourite oblations  
Laid on the sacred grass, come nigh and listen : may they be  
gracious unto us and bless us.

16 The meaning appears to be that the Great Unit, Yama as All-God, broadens and fills the universe after plentiful libations of Soma juice in the Three Kadruka days, or first three days of the Abhiplava festival. See Ebner, *Yama*, pp. 154—157. For different explanations, see Bergaigne I 178 ; II 122, 127. This hymn, with the exception of the last stanza, has been translated, and annotated by Muir, *O. & Texts*, V pp. 291—295, by the authors of the *Siebenzig Lieder*, and by Prof. Peterson, *Hymns from the Rigveda*.

1 *Ascend* : rise to higher rank ; obtain the best oblations, according to Sayana. *Lowest, highest, midmost* : the Fathers are classified according to their degrees of merit acquired on earth. 9 *The earthly region* : the firmament nearest to the earth. See VIII, 77. 5. *The Mighty Races* : of the Gods. 3 *Son and progeny* : *adpitan cha vikramanam cha* : the meaning appears to be, as suggested by Ludwig, that the speaker has discharged his obligation to the Fathers by begetting a son through the favour of Vishnu. Still *vikramanam* is an unintelligible expression in this connexion. See *The Hymns of the Atharva-veda*, XVIII. 1.45, note.

6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.

Punish us not for any sin, O Fathers, which we through human frailty have committed.

7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.

Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.

8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma banquet,—

With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.

9 Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Kavyas,

Who thirsted mid the Gods, who hasten hither, oblation-winners, theme of singers' praises.

10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,

Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.

11 Fathers whom Agni's flames have tasted, come ye nigh : ye kindly leaders, take ye each your proper place.

Eat sacrificial food presented on the grass : grant riches with a multitude of hero sons.

12 Thou, Agni Jâtavedas, when entreated, didst bear the offerings which thou madest fragrant,

And give them to the Fathers who did eat them with Svadhâ. Eat, thou God, the gifts we bring thee.

13 Thou, Jâtavedas, knowest well the number of Fathers who are here and who are absent,

Of Fathers whom we know and whom we know not : accept the sacrifice well-prepared with portions.

7 *Lapped in the bosom of the purple Mornings* : 'Seated in the proximity of the radiant flames (of the altar).—Wilson. 9 *Kavyas* : see X. 14. 3.

11 *Whom Agni's flames have tasted* : whose bodies have been burnt. A class of Manes called Agnishvattas, according to Sâyana, 12 *With Svadhâ* : with the sacrificial exclamation Svadhâ, or, with their allotted portion. 13 *With portions* : or, with Svadhâ,



14 They who, consumed by fire or not cremated, joy in their Offering in the midst of heaven,—

Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

## HYMN XVI.

Agni.

BURN him not up, nor quite consume him, Agni : let not his body or his skin be scattered.

O Jātavedas, when thou hast matured him, then send him on his way unto the Fathers.

2 When thou hast made him ready, Jātavedas, then do thou give him over to the Fathers.

When he attains unto the life that waits him, he shall become the Deities' controller.

3 The Sun receive thine eye, the Wind thy spirit; go, as thy merit is, to earth or heaven.

Go, if it be thy lot, unto the waters ; go, make thine home in plants with all thy members.

4 Thy portion is the goat : with heat consume him; let thy fierce flame, thy glowing splendour, burn him.

With thine auspicious forms, O Jātavedas, bear this man to the region of the pious.

5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.

Wearing new life let him increase his offspring : let him rejoin a body, Jātavedas.

14 *The world of spirits : dsuntim* : a difficult word whose meaning is some what uncertain. Śāyana joins it with *taurām*, and explains the two words by 'the body that leads to life,' 'that body that is endowed with breath.'—Wilson. See X. 12. 4. This hymn has been partially transliterated, translated, and annotated by Muir, *O. S. Texts*, V. pp. 295—297.

Stanzas 1—6 are to be repeated while the body of the departed is being partially consumed on the funeral pile. 2 *The life that waits him : dsuntim* : see X. 15. 14. *Controller* : by winning their favour.

3 *The Sun receive thine eye, the Wind thy spirit* : let like return to like. See Muir's note, *O. S. Texts*, V. 298. 4 Agni is addressed. *The goat* : that was slaughtered and laid limb by limb on the corpse.

5 *Let him increase his offspring* : when he becomes one of the Fathers to whom is ascribed the fruitfulness of heaven and earth, the parents of Gods and men. See X. 64. 14. *Let him rejoin* : or, let life rejoin his body : the nominative is not expressed.

- 6 What wound soe'er the dark bird hath inflicted, the emmet,  
or the serpent, or the jackal,  
May Agni who devourer all things heal it, and Soma who  
hath passed into the Brāhmans.
- 7 Shield thee with flesh against the flames of Agni, encompass  
thee about with fat and marrow,  
So will the Bold One, eager to attack thee with fierce glow  
fail to girdle and consume thee.
- 8 Forbear, O Agni, to upset this ladle: the Gods and they who  
merit Soma love it.  
This ladle, this which serves the Gods to drink from, in this  
the Immortal Deities rejoice them.
- 9 I send afar flesh-eating Agni, bearing off stains may he depart  
to Yama's subjects.  
But let this other Jātavedas carry oblation to the Gods for he  
is skilful.
- 10 I choose as God for Father-worship Agni, flesh-eater, who hath  
past within your dwelling,  
While looking on this other Jātavedas. Let him light flames  
in the supreme assembly.
- 11 With offerings meet let Agni bring the Fathers who support  
the Law.  
Let him announce oblations paid to Fathers and to Deities.
- 12 Right gladly would we set thee down, right gladly make thee  
burn and glow.  
Gladly bring yearning Fathers nigh to eat the food of sacrifice.
- 13 Cool, Agni, and again refresh the spot which thou hast scorched  
and burnt.  
Here let the water-lily grow, and tender grass and leafy herb.
- 14 O full of coolness, thou cool Plant, full of fresh moisture,  
freshening Herb,  
Come hither with the female frog: fill with delight this Agni  
here.

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7 The corpse is addressed, *Flash*: the earl and other parts of a slaughtered animal which covered the corpse to prevent too quick and complete cremation. 9 *Stains*: of sin or impurity which may have attached to the departed. Cp. stanza 6. 10 *Light flame*:- typically offer sacrifice in the assembly of the Gods. 11 *With offerings meet*: literally, bearing Kavyas or Kavya-worship, that is, offerings to the *havis*, sages, or Fathers. 12 *Thou*: Agni; the fire. 13 *Water-lily*: *kiyāmbu*; some kind of aquatic plant. *Tender grass*: *pākadūru*; a variety of *amrta* grass (Panicum Dactylon). 14 *Full with delight*: meaning, euphemistically, extinguish. 'After the fire has consumed the corpse, water is poured upon it to extinguish it. Then furthermore certain

## HYMN XVII

Various Deities.

TVASHTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles.

But Yama's Mother, Spouse of great Vivasvân, vanished as she was carried to her dwelling.

- 2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvân.

Saranyû brought to him the Aşvin brothers, and then deserted both twinned pairs of children.

- 3 Guard of the world, whose cattle ne'er are injured, may Pûshan bear thee hence, for he hath knowledge.

May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.

- 4 May Ayu, giver of all life, protect thee, and bear thee forward on the distant pathway.

Thither let Savitar the God transport thee, where dwell the pious who have passed before thee.

- 5 Pûshan knows all these realms: may he conduct us by ways that are most free from fear and danger.

Giver of blessings, glowing, all-heroic, may he, the wise and watchful, go before us.

water plants are put there. In addition to these a frog—here a female, elsewhere a male—is put upon the place where the fire has burned. These, as representatives of life in the waters, are symbolically supposed both to prevent and extinguish fire' (M. Bloomfield, *Contributions to the Interpretation of the Vêda*, Second Series, Baltimore: 1890). Dr. Muir's *Original Sanskrit Text*, V. pp 297—299, should be consulted with regard to this funeral hymn addressed to Agni, and much additional information on the subject may be obtained from the essays, there referred to, by von Roth and Max Muller.

1 The first two stanzas are difficult, and appear to have no connexion with the rest of the hymn. *Tvashtar*: a God often regarded, as here, as an agent in natural phenomena. *His Daughter*: Saranyu, the stormy cloud; or, perhaps, the dawn. *Vinâsâ*: representing the bright heavens, or the Sun. *Yama's Mother*: Saranyu, who afterwards gave birth to Yama and Yami. See X. 10, note. *Vanished*: or was stolen away. *Carried*: as a bride, in procession. 2 *They*: the Gods. *The Immortal Lady*: Saranyu. *Brought to him*: under another form bore to Vivasvan. *Both twinned pairs*: Yama and Yami and the Aşvins. For the legend which has been formed out of these obscure hints, see Wilson's Translation, and Muir, *O. S. Texts*, V. 228. 3 Here the funeral hymn begins, with an address to the spirit of the departed. *Pûshan*: as a Sun God and the heavenly Herdsman who knows the path through the heavens and is therefore a good conductor of the spirit of the departed. 4 *Ayu*: according to Sayana, Vayu is intended, the lester v being elided. Or the meaning may be, life of full vitality

6 Pūshan was born to move on, distant pathways, on the road far from earth and far from heaven.

To both most wanted places of assembly he travels and returns with perfect knowledge.

7 The pious call Sarasvati, they worship Sarasvati while sacrifice proceedeth.

The pious called Sarasvati aforetime. Sarasvati send bliss to him who giveth.

8 Sarasvati, who camest with the Fathers, with them rejoicing thee in our oblations,

Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.

9 Thou, called on as Sarasvati by Fathers who come right forward to our solemn service,

Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.

10 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us :

For, Goddesses, they bear off all defilement : I rise up from them purified and brightened.

11 Through days of earliest date the Drop descended on this place and on that which was before it.

I offer up, throughout the seven oblations, the Drop which still to one same place is moving.

12 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,

Or from the Adhvaryu's purifying filter; I offer thee with heart and cry of Vashaḥ !

13 That fallen Drop of thine, the stalk which from the ladle fell away,

This present God R̥ihaspati shall pour it forth to make us rich.

14 The plants of earth are rich in milk, and rich in milk is this my speech;

And rich in milk the essence of the Waters : make me pure therewith.

7 *Sarasvati* : see 1. 3. 10.

11 This stanza is not very intelligible. *The Drop* is apparently the Soma ; but Sâyana explains it, alternatively, by Âditya or the Sun. See *Satapatha-Brahmana*, VII. 4. 1. 20 (Sacred Books of the East, XXI. 368).

14 *Rich in milk* : ful of sap, vigour, vital and vivifying power.

## HYMN XVIII.

Various Deities.

Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel.

To thee I say it who hast eyes and hearest : Touch not our offspring, injure not our heroes.

2 As ye have come effacing Mrityu's footstep, to further times prolonging your existence,

May ye be rich in children and possessions, cleansed, purified, and meet for sacrificing.

3 Divided from the dead are these, the living : now be our calling on the Gods successful.

We have gone forth for dancing and for laughter, to further times prolonging our existence.

4 Here I erect this rampart for the living ; let none of these, none other, reach this limit.

May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.

5 As the days follow days in close succession, as with the seasons duly come the seasons,

As each successor fails not his foregoer, so form the lives of these, O great Ordainer

6 Live your full lives and find old age delightful, all of you striving one behind the other.

May Tvashṭar, maker of fair things, be gracious and lengthen out the days of your existence.

1 *Death*: Mrityu, the God of Death ; distinct from Yama the judge and ruler of the departed. *Our offspring*: *prajān*: meaning here, says Sayana, female offspring, *duhstaidauhstrātmikām*, in the form of daughters and their daughters, *Our heroes*: sons and their sons,—Sayana.

2 Addressed to the kinsmen of the deceased *Effacing Mrityu's footstep*: a wisp or clog was fastened to the foot of the corpse which represented Mrityu or Death, in order to prevent the premature return of Death to carry off the living. See *d. V*, V. 19. 12. *Cleansed*: from sins of a former life. *Purified*: from sins of the present life.

3 *Dancing and laughter*: the enjoyments of ordinary life after the fulfilment of our duties to the dead.

4 *This rampart*: of stone, or earth, raised by the Adhvaryu as a line of demarcation between the dead and the living, and limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain*: the mound or bank.

5 *o form the lives*: let them pass away in due order of seniority. *Ordainer*: *Dhātār*: the name of a divine being who is the creator, arranger, maintainer, and manager of all things.

6 *One behind the other*: the oldest reaching the end of their journey first.

- 7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.  
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.
- 8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.  
Wifeness with this thy husband was thy portion, who took thy hand and wooed thee as a lover.
- 9 From his dead hand I take the bow he carried, that it may be our power and might and glory.  
There art thou, there; and here with noble heroes may we overcome all hosts that fight against us.
- 10 Betake thee to the lap of Earth the Mother, of Earth far-spreading, very kind and gracious.  
Young Dame, wool-soft unto the guerdon-giver, may she preserve thee from Destruction's bosom.
- 11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.  
Cover him, as a mother wraps her skirt about her child, O Earth.
- 12 Now let the heaving earth be free from motion: yea, let a thousand clods remain above him.  
Be they to him a home distilling fatness, here let them ever be his place of refuge.
- 13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.  
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.
- 14 Even as an arrow's feathers, they have set me on a fitting day.  
The fit word have I caught and held as 'twere a courser with the rein.

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7 *First: āgra*; to begin with; i. e. before the ceremonies begin. See M. Muller, *Chips*, IV. 35—39 (edition of 1895). On the whole stanza, see Dr. F. Hall, *Journal of R. A. S.*, Vol. III. Part I, p. 185f. 8 'This verse is to be spoken by the husband's brother, etc. to the wife of the dead man, and he is to make her leave her husband's body. See the *Āśvalāyana Gṛihya Sūtras*, IV. 2.'—Editor's note, in Wilson's Translation. 9 This stanza is applicable only when the deceased was a Kshatriya or man of the princely and military order. 10 Addressed to the body. *Guerdon-giver*: the liberal rewarder of the priests. *Destruction's bosom*: or the lap of Nirriti. 13 *I stay the earth*: 'I keep off the earth above thee with thy lid.' 'This is addressed to the urn containing the bones and ashes, which is buried after the corpse has been burnt.'—Wilson. *Pillar*: perhaps a beam laid over the remains. 14 This stanza, which seems to be a later addition, is not noticed in Sayana's Commentary, and the meaning of the second line is not very clear. I have

## HYMN XIX.

Waters or Cows.

TURN, go not farther on your way; visit us, O ye Wealthy Ones.

Agni and Soma, ye who bring riches again, secure us wealth.

2 Make these return to us again, bring them beside us once again.

May Indra give them back to us; and Agni drive them hitherward.

3 Let them return to us again: under this herdsman let them feed.

Do thou, O Agni, keep them here, and let the wealth we have remain.

4 I call upon their herdsman, him who knoweth well their coming nigh,

Their parting and their home-return, and watcheth their approach and rest.

5 Yea, let the herdsman, too, return, who marketh well their driving-forth;

Marketh their wandering away, their turning back and coming home.

6 Home-leader, lead them home to us; Indra, restore to us our kine:

We will rejoice in them alive.

followed Prof. Whitney's rendering (Lanman, p. 386). The verse, says Lanman, 'seems to express the poet's satisfaction at having made a good hymn at the right time and place, and with as good skill as a skilful horse man has.' The hymn has been translated by the authors of the *Sebenzig Lieder*. See Zimmer's *Altindisches Leben*, pp. 400—407, Mr. Romesh Chunder Dutt's *Civilization in Ancient India*, pp. 108, and 278, 279, Lanman's *Sanskrit Reader*, pp. 382—386, and Zenaide Ragozin's *Vedic India*, pp. 351—353. The essays of von Roth and Max Muller have already been referred to.

The hymn is a prayer for the return of strayed cows, to whom the first line is addressed. 1 *Ye who bring riches again. punarvasat*: 'ye who clothe (your worshippers) again.'—Wilson. See Hillebrandt, *V. M.*, I. 150. 2 *These*: cows, or waters.—Sayana. *Make return* is the imperative singular, and Sayana says that the seer of the hymn addresses himself. The address is to Indra. 4 Sayana explains this stanza somewhat differently:—[I invoke the knowledge of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper.]—Wilson. This is a more strictly literal rendering of the abstract nouns in the text.

- 7 I offer you on every side butter and milk and strengthening food.  
May all the Holy Deities pour down on us a flood of wealth.
- 8 O thou Homo-leader, lead them home, restore them thou who bringest home.  
Four are the quarters of the earth; from these bring back to us our kine.

## HYMN XX.

Agni.

- SEND unto us a good and happy mind.
- 3 I worship Agni, Youthfullest of Gods, resistless, Friend of laws;  
Under whose guard and heavenly light the Spotted seek the Mother's breast:
- 3 Whom with their mouth they magnify, bannered with flame and homed in light.  
He glitters with his row of teeth.
- 4 Kind, Furtherer of men, he comes, when he hath reached the ends of heaven,  
Sage, giving splendour to the clouds.
- 5 To taste man's offerings, he, the Strong, hath risen erect at sacrifice:  
Fixing his dwelling he proceeds.
- 6 Here are oblation, worship, rest: rapidly comes his furtherance.  
To sword-armed Agni come the Gods.
- 7 With service for chief bliss I seek the Lord of Sacrifice, Agni, whom  
Thy call the Living Son of Cloud.
- 8 Blest evermore be all the men who come from us, who magnify Agni with sacrificial gifts.
- 9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.  
His sire begat him bright with hues of gold.
- 10 Thus with his thoughts, O Son of Strength, O Agni, hath Vimada, accordant with the Immortals,  
Offered thee hymns, soliciting thy favour. Thou hast brought all, food, strength, a prosperous dwelling.

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2 *The Spotted* : there is no noun. The variegated oblations, as Sayana says, appear to be intended; and *the mother's breast* may be the clouds of the firmament. The stanza is difficult, and translation must be tentative.

3 *Homed in light* : the meaning of *Kripānilam* is uncertain. 'Pitying prayer,' according to Ludwig. 'Sustainer of pious works.'—Wilson. 5 *He proceeds* : is carried from one fire receptacle or altar to another. 6 *Sword-armed* : armed with his sword or knife of piercing flame. 8 *The men who come from us* : sons and grandsons of the worshippers. 9 *The path he treads* : according to Sayana, his chariot. 10 *Vimada* : the Rishi of the hymn.



## HYMN XXI.

Agni.

With offerings of our own we choose thee, Agni, as Invoking Priest,

For sacrifice with trimmed grass,—at your glad carouse—  
piercing and brightly shining. Thou art waxing great.

2 The wealthy ones adorn thee, they who bring us horses as  
their gift :

The sprinkling ladle, Agni,—at your glad carouse—and glow.  
ing offering taste thee. Thou art waxing great.

3 The holy statutes rest by thee, as 'twere with ladles that o'er-  
flow.

Black and white-gleaming colours,—at your glad carouse—all  
glories thou assumest. Thou art waxing great.

4 O Agni, what thou deemest wealth, Victorious and Immortal  
One !

Bring thou to give us vigour,—at your glad carouse—splendid  
at sacrifices. Thou art waxing great.

5 Skilled in all lore is Agni, he whom erst Atharvan brought to  
life.

He was Vivasvân's envoy at your glad carouse—the well-loved  
friend of Yama. Thou art waxing great.

6 At sacrifices they adore thee, Agni, when the rite proceeds.

All fair and lovely treasures—at your glad carouse—thou  
givest him who offers. Thou art waxing great.

7 Men, Agni, have established thee as welcome Priest at holy  
rites,

Thee whose face shines with butter,—at your glad carouse—  
bright, with eyes most observant. Thou art waxing great.

8 Wide and aloft thou spreadest thee, O Agni, with thy brilliant  
flame.

A Bull art thou when bellowing,—at your glad carouse—thou  
dost impregn the Sisters. Thou art waxing great.

I *At your glad carouse* : apparently a Soma-drinking refrain, addressed to the Visvedevas or All-Gods. *Thou art waxing great* : a similar refrain or burden addressed to Agni. See Wilson's Translation, note. Grassmann omits both refrains, which he considers to be later interpolations. 2 *Taste thee* : feel the power of the fire.

3 The first line is difficult :—'The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth—) sprinkling (showers)'.—Wilson. I follow Ludwig's interpretation. Those who worship Agni according to his Law are regarded as his own statutes incarnate.

5 *Atharvan* : the priest who is said to have been the first to obtain fire and offer Soma and prayers. *Vivasvân* : the Soma-priest, or the sacrificer.

8 *The Sisters* : the plants, which Agni, descending in rain, makes fruitful.

## HYMN XXII.

Indra.

WHERE is famed Indra heard of? With what folk is he renew-  
ed to-day as Mitra is,—

Who in the house of Rishis and in secret is extolled with song?

2 Even here is Indra famed, and among us this day the glorious  
Thunderer is praised,

He who like Mitra mid the folk hath won complete and full  
renown,

3 He who is Sovran Lord of great and perfect strength, exorter  
of heroic might,

Who bears the fearless thunder as a father bears his darling  
son.

4 Harnessing to thy car, as God, two blustering Steeds of the  
Wind-God, O Thunderer,

That speed along the shining path, thou making ways art  
glorified.

5 Even to these dark Steeds of Wind thou of thyself hast come  
to ride,

Of which no driver may be found, none, be he God or mortal  
man,

6 When he approach, men ask you, thee and Uṣanâ: Why come  
ye to our dwelling-place?

Why are ye come to mortal man from distant realms of earth  
and heaven?

7 O Indra, thou shalt speak us fair: our holy prayer is offered  
up.

We pray to thee for help as thou didst strike the monster  
Ṣushnâ dead.

8 Around us is the Dasyu, riteless, void of sense, inhuman,  
keeping alien laws.

Baffle, thou Slayer of the foe, the weapon which this Dâsa  
wields.

9 Hero with Heroes, thou art ours: yea, strong are they whom  
thou dost help.

In many a place are thy full gifts, and men, like vassals, sing  
thy praise.

1 *In secret*: in the forest, according to Sâyana. 4 *Making ways*:  
is a God of light, making paths through the pathless darkness. 6  
*Uṣanâ*: Uṣanâ or Uṣanas Kâvya, who has been frequently mentioned as  
a favoured friend and companion of Indra. 9 *With Heroes*: the  
attendant Maruts.

- 10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords,  
Even when hid among the tribes of Sages numerous as stars.
- 11 Swift come those gifts of thine whose hand is prompt to rend and burn, O Hero Thunder-armed:  
As thou with thy Companions didst destroy the whole of Sushna's brood.
- 12 Let not thine excellent assistance come to us, O Hero Indra, profitless.  
May we, may we enjoy the bliss of these thy favours, Thunderer!
- 13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.  
May we know these whose treasures are like those of milch-kine, Thunderer!
- 14 That Earth, through power of knowing things that may be known, handless and footless yet might thrive,  
Thou slowest, turning to the right, Sushna for every living man.
- 15 Drink, drink the Soma, Hero Indra; be not withheld as thou art good, O Treasure-giver.  
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

## HYMN XXIII.

Indra.

- INDRA, whose right hand wields the bolt, we worship, driver of Bay Steeds seeking sundered courses.  
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.
- 2 The treasure which his Bay Steeds found at sacrifice,—this wealth made opulent Indra slayer of the foe.

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10 *The enemy* : or Vritra. *Hid among the tribes of Sages* : dwelling among the wise Gods and invisible to men. *Numerous as stars* : the meaning of *nakshatrakṣuvāṇīm* is uncertain. 11 *Whose hand is prompt to rend and burn* : I follow Ludwig's interpretation, but the meaning which he gives to *ākshāṇe* is doubtful. 13 *Soft impulses of thine* : 'our (praises) reaching thee.'—Wilson. 14 *For every living man* : *visvāyave* : according to Sāyana, for the sake of Visvāyu, a king, the son of Urvasi, the Apsaras or nymph of heaven who became the wife of Pururavaa. *Turning to the right* : circumambulating Sushna with the right hand towards him for good luck ; performing the Gaelic deasil.

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I *Seeking sundered courses* : *svratāṇām* : unruly, and pulling away from each other, or wandering. According to Sayana, having many functions. 2 *At sacrifice* : Sāyana explains *vāne* by 'at sacrifice, or, in the forest.' The exact meaning of the word here is not certain. *Of the foe* : or, of Vritra

- Ribhu, Ribhukshan, Vāja,—he is Lord of Might. The Dása's very name I utterly destroy.
- 3 When, with the Princes, Maghavan, famed of old, comes nigh the thunderbolt of gold, and the Controller's car Which his two tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.
- 4 With him too is this rain of his that comes like herds : Indra throws drops of moisture on this yellow beard. When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wood..
- 5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger ; Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous ories.
- 6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for the Most Bountiful. We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine.
- 7 Ne'er may this bond of friendship be dissevered, the Rishi Vimada's and thine, O Indra. We know thou carest for us as a brother : with us, O God, be thine auspicious friendship.

## HYMN XXIV.

Indra Aṣvins.

- O INDRA, drink this Soma, pressed out in the mortar, full of sweets.
- Send down to us great riches,—at your glad carouse—in thousands, O Most Wealthy. Thou art waxing great.
- 2 To thee with sacrifices, with oblations, and with lauds we come. Lord of all strength and power, grant—at your glad carouse—the best choice-worthy treasure. Thou art waxing great.
- 3 Thou who art Lord of precious boons, inciter even of the churl, Guardian of singers, Indra,—at your glad carouse—save us from woo and hatred. Thou art waxing great.

*Ribhu, Ribhukshan, Vāja* : Indra, combining the three Ribhus in his own person. 3 *With the Princes* : with the Maruts. 4 *Drops of moisture* : perhaps the rain which he pours upon the lightning which may be regarded as his beard.—Ludwig. *The pleasant place* : the chamber of sacrifice. *The worshipper* : or, according to Sayana, his own body. The text has no word to express the object here.

The double burden or refrain of Hymn XXI. is employed in the first three stanzas. 3 *Of singers* : worshippers ; ' eulogists.'—Wilson.

- 4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,  
When ye, implored by Vinada, Nâsatyas, forced apart the pair.
- 5 When the united pair were rent asunder all the Gods complained.  
The Gods to the Nâsatyas cried, Bring these together once again.
- 6 Sweet be my going forth, and rich in sweets be my approach to home.  
So, through your Deity, both Gods, enrich us with all pleasantness.

## HYMN XXV.

Soma.

- SEND us a good and happy mind, send energy and mental power.  
Then—at your glad carouse—let men joy in thy love, Sweet Juice ! as kine in pasture Thou art waxing great.
- 2 In all thy forms, O Soma, rest thy power that influence the heart  
So also these my longings—at your glad carouse—spread themselves seeking riches. Thou art waxing great.
- 3 Even if, O Soma, I neglect thy laws through my simplicity,  
Be gracious—at your glad carouse—as sire to son. Preserve us even from slaughter Thou art waxing great.
- 4 Our songs in concert go to thee as streams of water to the wells.  
Soma, that we may live, grant—at your glad carouse—full powers of mind, like beakers. Thou art waxing great.
- 5 O Soma, through thy might who art skilful and strong, these longing men,  
These sages, have thrown open—at your glad carouse—the stall of kine and horses. Thou art waxing great.
- 6 Our herds thou guardest, Soma, and the moving world spread far and wide.  
Thou fittest them for living,—at your glad carouse—looking upon all beings Thou art waxing great.

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4 *Churned ..... apart* : or perhaps, produced by churning or violent agitation. Sayana explains differently :—‘you have churned forth (the fire).’—Wilson.

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1 The first half line of this stanza has occurred before as the first line of X. 20. The double burden or refrain is again employed, with little or no connexion with the rest of the stanza. 4 *Like beakers* : filled full, like chalices of Soma juice. 5 *The longing men* : the priests. *Have thrown upon, etc* : have, by their sacrifices, opened the way to wealth.

- 7 On all sides, Soma, be to us a Guardian ne'er to be deceived.  
King, drive away our foemen—at your glad carouse:—let not  
the wicked rule us. Thou art waxing great.
- 8 Be watchful; Soma, passing wise, to give us store of vital  
strength.  
More skilled than man to guide us,—at your glad carouse—  
save us from harm and sorrow. Thou art waxing great.
- 9 Chief slayer of our foemen, thou, Indu, art Indra's gracious  
Friend,  
When warriors invoke him—at your glad carouse—in fight,  
to win them offspring. Thou art waxing great.
- 10 Victorious is this gladdening drink: to Indro dear it grows in  
strength.  
This— at your glad carouse—enhance the mighty hymn of the  
great sage Kākshivân. Thou art waxing great
- 11 This to the sage who offers gifts brings power that comes from  
wealth in kine.  
This, better than the seven, hath—at your glad carouse—fur-  
thered the blind, the cripple. Thou art waxing great.

## HYMN XXVI.

Pûshan.

- FORWARD upon their way proceed the ready teams, the lovely  
songs.  
Further them glorious Pûshan with yoked chariot, and the  
Mighty Twain!
- 2 With sacred hymns let this man here, this singer, win the  
God to whom  
Belong this majesty and might. He hath observed our ologies.
- 3 Pûshan the Strong hath knowledge of sweet praises even as  
Indu hath.  
He dews our corn with moisture, he bedews the pasture of  
our kine.
- 4 We will bothink ourselves of thee, O Pûshan, O thou God,  
as One.

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10 *Kakshivan*: a famous Rishi, the seer of some hymns of Book I.  
See Index, Vol. I. 11 *Better than the seven*: more effectually than  
the seven priests. Sâyana explains differently:—'it gives wealth to the  
seven (priests).—Wilson. *The blind*: the Rishi Dirghatamas, according  
to Sâyana. *The cripple*: Parâvrîj. See both names in Vol. I., Index.

1 *Ready teams*: ordered series of our words. *The Mighty Twain*: the  
Aṣvins. According to Sâyana, *dusra*—*darmniyah*, of goodly aspect,  
applied to Pûshan; or, the two performers of the rite, the *Yajamānu* and  
his wife.

- Who brings fulfilment of our hymns, and stirs the singer and the sage.
- 5 Joint-sharer of each sacrifice, the driver of the chariot steeds;  
The Rishi who is good to man, the singer's Friend and faithful Guard.
- 6 One who is Lord of Sucha, Lord of Suchâ caring for herself:  
Weaving the raiment of the sheep and making raiment beautiful.
- 7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity;  
He with light movement shakes his beard, lovely and ne'er to be deceived.
- 8 O Pûshan, may those goats of thine turn hitherward thy chariot-pole.  
Friend of all suppliants art thou, born in old time, and firm and sure.
- 9 May the majestic Pûshan speed our chariot with his power and might  
May he increase our store of wealth and listen to this call of ours.

## HYMN XXVII.

Indra.

THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.

- 1 slay the man who brings no milk-oblation, unrighteous, powerful, the truth's perverter.
- 2 Then will I, when I lead my friends to battle against the radiant persons of the godless,  
Prepare for thee at home a vigorous bullock, and pour for thee the fifteenfold strong juices.

---

6 *Sucha* and *Suchâ*: names of a man and woman —Ludwig. According to Sâyana and Wilson, 'the pure (he goat) and the pure (she-goat).' *Weaving the raiment*: 'making woollen cloths such as the woollen filter, etc.'—Wilson. *And making raiment beautiful*: or, he hath made vesture pure and bright: that is, says Sâyana, he hath purified all around with his heat and light. 7 *Friend*: the augmenter. *Shakes his beard*: when he drinks the Soma juice. 8 *Those goats*: Pûshan's chariot is said to be drawn by a team of goats. Cf. I. 38. 4.

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1 Indra addresses the Rishi. *Powerful: abhûm*: perhaps, possessed of the means that would enable him to offer sacrifices. 2 The Rishi replies. *Fifteenfold strong juices*: according to Sâyana, the juices of the Soma-plant whose leaves grow during the light half of the month and die away during the dark half.

- 3 I know not him who sayeth and declareth that he hath slain the godless in the battle.  
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.
- 4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.  
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
- 5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.  
Even the deaf will tremble at my roaring, and every day will dust be agitated.
- 6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction !  
Then shall the fellows of my car pass over those who have blamed my joyous Friend and scorned him.
- 7 Thou wast thou grewest to full vital vigour : an earlier saw, a later one shall see thee.  
Two canopies, as 'twere are round about him who reacheth to the limit of this region.
- 8 The freed kine eat the barley of the pious. I saw them as they wandered with the herdsman.  
The calling of the pious rang around them. What portion will these kine afford their owner ?
- 9 When we who eat the grass of men are gathered I am with barley-eaters in the corn-land.  
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.

3 Indra speaks, rebuking the Rishi and ascribing all victories to himself. 4 *The potent one* : the powerful fiend Sambara, for instance. 5 *Dust* : of battle, stirred up by Indra. 6 *To see* : *dārsan* : according to Sayana, 1, Indra, see. *Oblation-drinkers* : who themselves consume the offerings that should be presented to Indra. *Mean offerers*, *bābukshadah* : literally, arm-cutters. According to von Roth, parsimonious worshippers who offer the forelegs, or inferior parts of the sacrificial animal. 'Who cut (the worshippers) to pieces with their hands.'—Wilson. *Joyous Friend* : Vishnu.—Ludwig. Or the meaning may be, your joyous friend; Indra himself, the friend of his worshippers. 7 The Rishi speaks. *An earlier saw* : the meaning of the half-line is not clear. Perhaps, foes have already felt thy power, and others yet shall feel it. 'The ancient Indra verily destroys (his foe), the other does not destroy Indra.'—Wilson. *Two canopies* : heaven and earth. *Him* : Indra. 8 Indra speaks, fearing, apparently, that the worshipper will have no milk to offer him. 9 'There is no comment on this obscure verse, and Wilson leaves a blank in his MS.'—Editor of Wilson's Translation, Vol. VI. Ludwig says that



- 10 There wilt thou hold as true my spoken purpose, to bring  
together quadrupeds and bipeds.  
I will divide, without a fight, his riches who warreth here,  
against the Bull, with women.
- 11 When a man's daughter hath been ever eyeless, who, knowing,  
will be wroth with her for blindness?  
Which of the two will loose on him his anger—the man who  
leads her home or he who woos her?
- 12 How many a maid is pleasing to the suitor who fain would  
marry for her splendid riches?  
If the girl be both good and fair of feature, she finds, herself,  
a friend among the people.
- 13 His feet have grasped : he eats the man who meets him.  
Around his head he sets the head for shelter.  
Sitting anear and right above he smites us, and follows earth  
that lies spread out beneath him.
- 14 High, leafless, shadowless, and swift is Heaven : the Mother  
stands, the youngling, loosed, is feeding.  
Loud hath she lowed, licking Another's offspring. In what  
world hath the Cow laid down her udder?

Indra declares that he has brought men and cattle together and made the latter subject to the former, to be yoked and to remain yoked when and as long as their masters please. According to this interpretation, the first half of the stanza might be rendered : 'Grass-eating feasts with men have I connected, and those who eat grain in the wide spread corn-land.' 10 *Against the Bull* : against me, the mighty Indra. *With women* : with weak allies. 11 'Hitherto,' says Prof. Ludwig, 'it is possible to establish a connexion and interdependence of the separate strophes : with strophe 11 the difficulty begins.' *On him* : on the father. *Who woos her* : seeks her in marriage for his friend or employer. 12 *Herself* : *svayám cit* : by her own worth, independently of her dowry. 13 *His feet have grasped* : Indra, as the Sun, has seized and drawn up the water of the rivers with the rays which are his feet. *Eats the man who meets him* : perhaps, merely, scorches the man who exposes himself to his burning rays. According to Sâyana, 'feeds upon, i. e. takes into his orb, the water that approaches him.' Another explanation is, that the pious after death go to the Sun and become sunbeams.—Ludwig. *He sets the head for shelter* : he takes the height of heaven as a covering. *Anear and right above* : in his meridian height. *Follows earth* : descends to the horizon and sets beyond it. 14 *Leafless, shadowless* : heaven being compared to a tree that overshadows the earth. According to Sâyana, *drvd* here is the ever-moving Sun. *The Mother* : Ushas or Dawn. According to Sâyana, *matā* here means 'the builder (of the world)'. *The youngling* : or Calf ; Agni who feeds on the oblations. *She* : Heaven, or the atmospheric Prithivi, roaring as the rain comes down. *Another's offspring* : Indra as Aditya or the Sun, the offspring of Aditi. *In what world, etc.* : that is, who knows where the rain comes from? *The Cow* : the Sky. The second half-stanza has occurred before. See II, 55. 13.

15 Seven heroes from the nether part ascended, and from the upper part came eight together.

Nine from behind came armed with winnowing-baskets : ten from the front pressed o'er the rook's high ridges.

16 One of the ten, the tawny, shared in common, they send to execute their final purpose.

The Mother carries on her breast the Infant of noble form and soothes it while it knows not.

17 The Heroes dressed with fire the fatted wether : the dice were thrown by way of sport and gaming.

Two reach the plain amid the heavenly waters, hallowing and with means of purifying.

18 Crying aloud they ran in all directions : One half of them will cook, and not the other.

To me hath Savitar, this God, declared it : He will perform, whose food is wood and butter.

19 I saw a troop advancing from the distance, moved, not by wheels-but their own Godlike nature.

The Friendly One seeks human generations, destroying, still now, bands of evil beings.

20 These my two Bulls, even Pramara's, are harnessed : drive them not far ; here let them often linger.

The waters even shall aid him to his object, and the all-cleansing Sun who is above us.

15 *Seven heroes* : according to Sâyana, Visvâmitra and other Rishis, sons of Prajāpati. *Eight* : the Vākhilyas, a numerous race of divine pygmies. *Nine* : the Bhrigus. *Ten* : Angirases Or. alternatively, seven Maruts, on Indra's right, eight on his left, nine behind him, and ten in front. These explanations by Sâyana cannot be accepted ; but it is hard to say what is meant. Ludwig thinks that the various classes of letters of the alphabet are intended. His ingenious explanation will be found in the Preface to his fourth volume of the Rigveda, pp. XXXIII.—XXXV.

16 *The tawny* : *kapilim* : according to Sâyana, the famous Rishi Kapila. 'The Sun'—Grassmann. *The Mother* : Night Grassmann, *The Infant* : the young Sun, if *the Mother* is Night.

17 *The fatted wether* : perhaps, the swollen rain-cloud. *The dice* : the stars. *Two* : the Sun and Moon. These are Ludwig's suggestions.

18 *They* : according to Sâyana, the Angirases. Perhaps the contentious priests with whom Agni the veritable priest is contrasted.—Ludwig. *He* : Agni.

19 *A troop* : the stars. *The Friendly One* : Indra as the Sun. *Evil beings* : *śimā* : Rākshasas and spirits of darkness that vanish at the coming of the Sun.

20 *Bulls* : steeds according to Sâyana. *Pramara's* : belonging to me, the Destroyer or Death. But the whole stanza is obscure. *All-cleansing* : so Sâyana explains *marka*, which von Roth interprets by 'obscuration.' Ludwig thinks that the Moon, 'the obscurer of the Sun' is meant.

21 This is the thunderbolt which often whirleth down from the lofty misty realm of Sūrya.

Beyond this realm here is another glory : so through old age they pass and feel no sorrow.

22 Bound fast to every tree the cow is lowing, and thence the man-consuming birds are flying,

Then all this world, though pressing juice for Indra and strengthening the Rishi, is alighted.

23 In the Gods' mansion stood the first-created, and from their separation came the later.

Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.

24 This is thy life : and do thou mark and know it. As such, hide not thyself in time of battle

He manifests the light and hides the vapour : his foot is never free from robes that veil it.

#### HYMN XXVIII.

Indra. Vasukra.

Now all my other friends are here assembled : my Sire-in-law alone hath not come hither.

So might he eat the grain and drink the Soma, and, satisfied, return unto his dwelling.

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21 *This is the thunderbolt*. the meaning, probably is, 'this *dakṣiṇā* or honorarium given to the priests is a veritable thunderbolt.'—Ludwig. But, as Wilson observes, the stanza may be 'intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind.' 22 According to Sāyana, *tree* here means 'bow,' *cow* means 'bowstring,' and *man consuming birds* 'deadly arrows.' The general meaning is that sacrifices to Indra and liberal gifts to priests will not free men from the fear of death. 23 *The first-created* : the clouds. *The later* : the waters of the rain. *Three* : Parjanya, Vāyu, and Aditya or the Sun. *Holding stores of water* : *anūpāh* : 'Sowing in succession.'—Wilson. 'Following the water.'—Ludwig. 'Rich in water'—Grassmann. *Two* : Vāyu and Aditya. 24 According to Sāyana, Indra is addressed. The following is Wilson's translation of Sāyana's paraphrase of the stanza :—'That thy (divine nature identified with the sun) is the cause of life : and know such (solar form) of his (to be worthy of adoration) at the sacrifice ; conceal nothing : that motion of him the all-cleansing (sun) makes manifest the universe ; it absorbs the moisture ; it is never discontinued.' The robes that veil the foot, or rays, of the Sun are the waters into which they are supposed to vanish. The hymn is enigmatical and difficult in the highest degree, and neither Sāyana nor later scholars have succeeded in making it intelligible throughout.

The Rishi is Vasukra son of Indra, and the hymn is mainly a dialogue between the Father and the son. Vasukra's wife is the seer as well as the speaker of stanza 1. 1 This stanza is spoken by Vasukra's wife in ignorance, says the legend, that her Father-in-law Indra is present in disguise.

- 2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.  
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.
- 3 Men with the stone press out for thee, O Indra, strong, glad dening Soma, and thereof thou drinkest  
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.
- 4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:  
The fox steals up to the approaching lion: the jackal drives the wild-boar from the brushwood.
- 5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty?  
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?
- 6 Thus do they magnify me, me the mighty: higher than even high heaven is my car-pole.  
I all at once demolish many thousands: my Sire begot me with no foe to match me.
- 7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.  
Exulting with the bolt I slaughtered Vritra, and for the offerer oped with might the cow-stall.
- 8 The Deities approached, they carried axes; splitting the wood they came with their attendants.  
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.
- 9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.  
The great will I make subject to the little: the calf shall wax in strength and eat the bullock.

2 Indra speaks. *The Bull*: the mighty Indra speaks. 3 Vasukra speaks. 4 Indra must be the speaker, although Sâyana gives the stanza to Vasukra. Indra declares his power to alter the course of nature. See Wilson's Translation, note by the Editor. 5 Vasukra speaks. 6 Indra speaks. *My Sire*: or, the general Father Prajâpati.—Sâyana. 7 Vasukra speaks, and tells what he has done with Indra's help. 8 This obscure stanza is probably an account of the Gods' first sacrifice. See Pischel, *Vedische Studien*, I, pp, 178—180. According to Sâyana, it refers to the cleaving of the clouds, and the filling of the rivers. Ludwig sees in it a reference to the beginning of agriculture. *Their attendants*: the Maruts. 9 Cf. with stanza 4.

- 10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.  
Even the wild steer in his thirst is captured : the leather strap still holds his foot entangled.
- 11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.  
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.
- 12 They were well occupied with holy duties who sped in person with their lauds to Soma.  
Speaking like man, mete to us wealth and booty : in heaven thou hast the name and fame of Hero.

## HYMN XXIX.

Indra.

- As sits the young bird on the tree rejoicing, ye, swift Pair, have been roused by clear laudation,  
Whose Herald-Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.
- 2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero !  
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.
- 3 What was the gladdening draught that pleased thee, Indra ?  
Speed through our doors to songs, for thou art mighty.  
Why comest thou to me, what gift attracts thee ? Fain would I bring thee food most meet to offer.
- 4 Indra, what fame hath one like thee mid heroes ? With what plan wilt thou act ? Why hast thou sought us ?  
As a true Friend, Wide-Strider ! to sustain us, since food absorbs the thought of each among us.

10 The application of this stanza is not apparent. Sâyana's explanation of this and the following verse is entirely different from that of most recent scholars.

1 The meaning of the stanza is obscure, and the text of the first half line is unintelligible. I follow the reading which Sâyana gives in his Commentary, *viyo* instead of *vi yô*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson. *Swift Pair*: *Aśvins*. 2 *Dance hither*: or, come dancing. Cp. Milton's 'Now the bright morning-star, day's harbinger, Comes dancing from the east.' *Triple splendour*: perhaps with reference to Agni, Vayu, and Sûrya.—Ludwig. *Hundred chiefs*: the Maruts may be intended, 'hundred' being used indefinitely. *Kutsa*: Indra's favourite companion. 4 Indra is reminded that the protection of his worshippers is his special glory. *Wide-Strider*!: as identified with the Sun; 'widely renowned,' according to Sâyana. *Food*: the hymn appears to have been 'seen' or revealed in a time of dearth or famine.—Ludwig.

- 5 Speed happily those, as Sûrya ends his journey, who meet his wish as bridegrooms meet their spouses;  
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.
- 6 Thine are two measures, Indra, wide, well-metred, heaven for thy majesty, earth for thy wisdom  
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.
- 7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.  
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.
- 8-Indra hath conquered in his wars, the Mighty: men strive in multitudes to win his friendship.  
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

## HYMN XXX.

## Waters.

- As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,  
The glorious food of Varuna and Mitra. To him who spreadeth far this laud I offer.
- 2 Adhvaryus, be ye ready with oblations, and come with longing to the longing Waters,  
Down on which looks the purple-tinted Eagle. Pour ye that flowing wave this day, deft-handed.
- 3 Go to the reservoir, O ye Adhvaryus: worship the Waters' Child with your oblations.  
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.

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5 *Meet his wish*: satisfy his, Indra's, longing for Soma-libations.  
6 *Thine are two measures*: Thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth, or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the Rigveda*, p. 18.

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The subject is the ceremony of fetching the sacred waters required for the preparation of the Soma juice. 1 *To him who spreadeth far*: Indra, according to Sâyana. 2 *The purple-tinted Eagle*: Soma, the Moon. 3 *To the reservoir*: to fetch the holy Waters. *The Waters Child*: usually Agni, as the lightning that springs from the clouds or waters of the firmament, but here the Deity who produces the rain, the Moon. See Hillebrandt, *V. M.*, I. 374.

- 4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices :  
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:
- 5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels  
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.
- 6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.  
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.
- 7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,—  
Even to that Indra send the meath-rich current, the wave that gratifies the Gods, O Waters.
- 8 Send forth to him the meath-rich wave, O Rivers, which is your offspring and a well of sweetness;  
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.
- 9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the Twain in motion;  
The well that springeth from the clouds, desirous, that wandereth triple-formed, distilling transport.
- 10 These winding Streams which with their double current, like cattle-raiders, seek the lower pastures,—  
Waters which dwell together, thrive together, Queens, Mothers of the world, these, Rishi, honour.
- 11 Send forth our sacrifice with holy worship, send forth the hymn and prayer for gain of riches.  
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.

4 *In floods*: of the aerial ocean. Cp. II. 35. 4. 5 *With herbs*: probably Darbha or Kusa grass. 6 The Waters bow to Soma as maidens to their lovers. 9 *The Twain*: *ubhe*: probably, Heaven and Earth. Sâyana explains differently:—‘which sends us both (kinds of fruit)’; that is, ‘the fruit, whether reward or punishment, of the present life, and of a former life.’—Wilson, and Editor’s note. *Desirous*: eager to mix with the Soma, according to Sâyana; but the meaning of *ausandm* is uncertain. Ludwig and Hillebrandt translate it by ‘des admixtures.’—Grassmann. 10 *Double current*: meaning, probably, the two kinds of waters called respectively Ekadhana and Vasativari. 11 *Disclose the udder*: let your streams flow

- 12 For, wealthy Waters, ye control all treasures : ye bring auspicious intellect and Amrit.  
Ye are the Queens of independent riches. Sarasvati give full life to the singer !
- 13 When I behold the Waters coming hither, carrying with them milk and meath and butter;  
Bearing the well-pressed Soma juice to Indra, they harmonize in spirit with Adhvaryus.
- 14 Rich, they are come with wealth with wealth for living beings.  
O friends, Adhvaryus, seat them in their places.  
Seat them on holy grass, ye Soma-bringers, in harmony with the Offspring of the Waters.
- 15 Now to this grass are come the longing Waters : the Pious Ones are seated at our worship.  
Adhvaryus, press the Soma juice for Indra : so will the service of the Gods be easy.

## HYMN XXXI.

Viṣvedevas.

- MAY benediction of the Gods approach us, holy, to aid us with all rapid succours.  
Therewith may we be happily befriended, and pass triumphant over all our troubles.
- 2 A man should think on wealth and strive to win it by adoration the path of Order, . .  
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.
- 3 The hymn is formed, poured are the allotted portions : as to a ford friends come unto the Wondrous.  
We have obtained the power of ease and comfort, we have become acquainted with Immortals.
- 4 Pleased be the Eternal Lord who loves the household with this man whom God Savitar created.  
May Bhaga Aryaman grace him with cattle ; may he appear to him, and be, delightful.
- 5 Like the Dawns' dwelling-place be this assembly, where in their might men rich in food have gathered.

12 *Sarasvati* : as chief and wisest of the Water-Goddesses.

1 *Benediction* : or, the laudation ; that is, Ludwig suggests, 'May the power of praising the Gods, and at the same time the Gods themselves come to us' . 3 *The Wondrous* : meaning, perhaps, Soma. 4 *The Eternal Lord* : Agni. According to Sāyana, Prajāpati. *This man* : the institutor of the sacrifice. Savitar has given him life, and now let Agni bless him. *Bhaga Aryaman* : Aryaman as Bhaga who distributes wealth.



Striving to share the praises of this singer. To us come strengthening and effectual riches !

- 6 This Bull's most gracious far-extended favour existed first of all in full abundance.

By his support they are maintained in common who in the Asura's mansion dwell together.

- 7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the Earth and Heaven ?

These Twain stand fast and wax not old for ever : these have sung praise to many a day and morning.

- 8 Not only here is this : more is beyond us. He is the Bull, the Heaven's and Earth's supporter.

With power divine he makes his skin a filter, when the Bay Coursers bear him on as Sûrya.

- 9 He passes o'er the broad earth like a Stega : he penetrates the world as Wind the mist-cloud.

He, balm'd with oil, near Varuṇa and Mitra, like Agni in the wood, hath shot forth splendour.

- 10 When suddenly calved the cow that erst was barren, she, self-protected, ended all her troubles.

Earth, when the first son sprang from sire and mother, cast up the Sāmi, that which men were seeking.

- 11 To Nṛishad's son they gave the name of Kaṇva, and he the brown-hued courser won the treasure.

For him dark-coloured streamed the shining udder : none made it swell for him. Thus Order willed it.

6 *This Bull* : Agni as the Sun. *The Asura* is Dyauṣ. 8 *Not only here* : the first half-line is obscure. 'Not such (is their power) ; there is another greater than they.'—Wilson. 'There is no other thing besides like unto him.'—Wallis. *A Aller* : *paṇitram* : which purifies the rays of light which stream through it. 9 *A Stega* : said to be a certain biting or stinging insect. According to Sāyana, 'the aggregation of rays, the Sun.' Ludwig conjectures that 'ploughshare may be the meaning. 10 *This stanza* is very obscure. 'The cow which was barren is the *Sāmi* tree, which brings forth the *Anvattha*, and from the wood of these two trees are made the *araṇī* the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the *Sāmi* (the *Acacia Suma*), and the lower and soft is the *Anvattha* (the *Ficus religiosa*).'—Wilson.

'The verses [ 7—10 ] deal with the formation of the three main components of the universe, heaven, earth, and the sun. Of the first two the poet has little to tell us, and passes on at once to the third. The sun is identified with the bull, Agni of the sacrifice, and the earth with the lower rubbingstick anointed with ghee, which is licked up [ 'devours' instead of 'cast up' ] as soon as fire is struck.'—Wallis, *Cosmology of the R̥gveda*, pp 47, 48.

11 This stanza appears to have no connexion with the hymn, and is inexplicable as it stands here. See I. 117. 8, where the son of Nṛishad is mentioned as a favourite of the Asvins.

## HYMN XXXII.

Indra.

FORth speed the Pair to bring the meditating God, benevolent  
with boons sent in return for boons.

May Indra graciously accept both gifts from us, when he hath  
knowledge of the flowing Soma juice.

2 Thou wanderest far, O Indra, through the spheres of light and  
realms of earth, the region, thou whom many praise !

Let those who often bring thee to their solemn rites conquer  
the noisy babblers who present no gifts.

3 More beautiful than beauty must this seem to me, when the  
son duly careth for his parents' line.

The wife attracts the husband : with a shout of joy the man's  
auspicious marriage is performed aright.

4 This beautiful place of meeting have I looked upon, where,  
like milch-cows, the kine order the marriage train ;

Where the Herd's Mother counts as first and best of all, and  
round her are the seven-toned people of the choir.

5 The pious One hath reached your place before the rest : One  
only moves victorious with the Rudras' band.

To these your helpers pour out meath, Immortal Gods, with  
whom your song of praise hath power to win their gifts.

6 He who maintains the Laws of Gods informed me that thou  
wast lying hidden in the waters.

Indra, who knoweth well, beheld and showed thee. By him  
instructed am I come, O Agni.

7 The stranger asks the way of him who knows it : taught by  
the skilful guide he travels onward.

1 *The meditating God* : Indra. My version of the first line follows the explanation by Ludwig in his Commentary. Sayana's interpretation is different :—' Indra sends his quick-going horses to the service of the (worshipper) expectant (of his arrival). '—Wilson. *Both gifts* : oblation and praise.

3 *Careth for his parents' line* : by marrying and becoming a father ; or as Sayana explains, by having his birth proclaimed according to custom in sacrifices instituted by him.

4 *Order the marriage train* : the meaning of this half line is uncertain. According to Sayana, the *herd* is the company of sacrificers and priests, its *mother* is Stuti or praise, the *seven-toned*, or sevenfold, are the metres, or the seasons, or the Hotar priests. *The Herd's Mother* is more probably Priani, the mother of the Maruts. The whole stanza is translated by Wilson :—' Shine, Indra, upon this elegant chamber of sacrifice, when our praises desire (thy approach) as milch-kine (desire) their stalls ; since the praise of me the worshipper precedes (the adoration) of the company, and this person accompanied by the seven officiating priests is the offerer of praise. '

5 *The Pious One* : Agni, the special worshipper of Gods. *One only* : Indra.

6 *He* : perhaps Soma. *Thou* :

Agai. Cp. I.23. 20.

This is, in truth, the blessing of instruction : he finds the path that leads directly forward.

8 Even now he breathed : these days hath he remembered. Concealed, he sucked the bosom of his Mother.

Yet in his youth old age hath come upon him : he hath grown gracious, good, and free from anger.

9 O Kalasa, all these blessings will we bring them, O Kuruṣravaṇa, who give rich presents.

May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

### HYMN XXXIII.

Various Deities.

THE urgings of the people have impelled me, and by the nearest way I bring you pūshan.

The Universal Gods have brought me safely. The cry was heard, Behold, Duhśānu cometh !

2 The ribs that compass me give pain and trouble me like rival wives.

Indigence, nakedness, exhaustion press me sore : my mind is fluttering like a bird's.

3 As rats eat weavers' threads, cares are consuming me, thy singer, Satakratu, me.

Have mercy on us once, O Indra, Bounteous Lord : be thou a Father unto us.

4 I the priests' Rishi chose as prince most liberal Kuruṣravaṇa, The son of Trasadasyu's son,

8 *Even now he breathed* : began to show signs of life. The connexion between stanzas 1—4 and 5—8 is not apparent. *Sucked the bosom of his Mother* : enjoyed oblations, in the shape of Soma juice, etc., produced by the earth. 9 The meaning of *Kalasa*, literally 'pitcher' or 'beaker,' here is uncertain. ' (Indra), the possessor of the pitchers.'—Wilson. Ludwig suggests *kalāśa* as the right reading :—'We will perform these holy ceremonies in their minutest details.' *Kuruṣravaṇa* : according to Sāyana, 'bearer of the praise of priests;' but probably the name of a prince, as in the following hymn.

1 *Duhśānu* : literally, 'the malevolent.' perhaps, as Ludwig suggests, a hostile prince whose victory over Kuruṣravaṇa has caused the distress mentioned in the following stanza. 2 The first line is taken from I. 105. 8.

3 This first line is taken from I. 105. 5. *Weavers' threads* : threads steeped in water, according to Sāyana. *Once* : 'after having so often given us up to misery.'—Ludwig. 4 *The Priests' Rishi* : higher in rank than the other priests. *Chose* : i. e. 'I chose to keep him as my master to go out to battle with him.'—Lanman, *Sanskrit Reader*, p. 386.

- 5 Whose three bays harnessed to the car bear me straight onward : I will laud  
The giver of a thousand meeds,  
6 The sire of Upamaśravas, even him whose words were passing sweet,  
As a fair field is to its lord.  
7 Mark, Upamaśravas, his son, mark, grandson of Mitrātithi :  
I am thy father's eulogist.  
8 If I controlled Immortal Gods, yea, even were I Lord of men,  
My liberal prince were living still.  
9 None lives, even had he hundred lives, beyond the statute of the Gods :  
So am I parted from my friend.

## HYMN XXXIV.

Dice, Etc.

- Sprung from tall trees on windy heights, thest rollers transport me as they turn upon the table.  
Dearer to me the die that never slumbers than the deep draught of Mûjavân's own Soma.  
2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.  
For the die's sake, whose single point is final, mine own devoted wife I alienated,  
3 My wife holds me aloof, her mother hates me : the wretched man finds none to give him comfort.  
As of a costly horse grown old and feeble, I find not any profit of the gamester.  
4 Others caress the wife of him whose riches the die hath coveted, that rapid courser :

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6 This and the three following stanzas are said to be consolatory verses addressed by the Rishi Kavasha to Upamaśravas on the death of his father Mitrātithi, 8 *Were I Lord of men : as one of the Gods : My liberal prince :* Mitrātithi. 9 *Beyond the statute of the Gods :* beyond the time fixed for the duration of his life. This hymn has been placed by Grassmann in his Appendix as a composite production consisting of incoherent fragments, See Launian, *Sanskrit Reader*, pp. 386, 389.

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1 *Sprung from tall trees :* the nuts of the Vibhidaka, or, later, Vibhitaka, tree (*Terminalia Bellerica*) were used as dice in early times. *Rollers :* swiftly rolling dice, *Mûjavân :* said to be a mountain on which the finest Soma plants grew. 2 *Whose single point is final :* the speaker has apparently lost all by throwing aces.

Of him speak father, mother, brothers saying, We know him  
not : bind him and take him with you.

- 5 When I resolve to play with these no longer, my friends  
depart from me and leave me lonely.

When the brown dice, thrown on the board, have rattled, like  
a fond girl I seek the place of meeting.

- 6 The gamester seeks the gambling-house, and wonders, his  
body all afire, Shall I be lucky ?

Still do the dice extend his eager longing, staking his gains  
against his adversary.

- 7 Dice, verily, are armed with goads and driving-hooks, deceiv-  
ing and tormenting, causing grievous woe.

They give frail gifts and then destroy the man who wins,  
thickly anointed with the player's fairest good.

- 8 Merrily sports their troop, the three-and-fifty, like Savitar-  
the God whose ways are faithful.

They bend not even to the mighty's anger : the King himself  
pays homage and reveres them.

- 9 Downward they roll, and then spring quickly upward, and,  
handless, force the man with hands to serve them.

Cast on the board, like lumps of magic charcoal, though cold  
themselves they burn the heart to ashes.

- 10 The gambler's wife is left forlorn and wretched : the mother  
mourns the son who wanders homeless.

In constant fear, in debt, and seeking riches, he goes by  
night unto the home of others.

- 11 Sad is the gambler when he sees a matron, another's wife, and  
his well-ordered dwelling.

He yokes the brown steeds in the early morning, and when  
the fire is cold sinks down an oncast.

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4 *Bind him* : he has staked his personal freedom, and lost ; and his people renounce him. 7 *Driving hooks* : used by mahouts or elephant-drivers. The last half line of the stanza is difficult : - 'they appear to the gambler covered with honey.'—Muir. 8 *Three and fifty* : or, perhaps, thrice five in number. It would appear from Sāyana's Commentary that fifty-three was the usual number of dice employed : and yet this seems hardly probable. Ludwig suggests 'three times five' as the meaning here of *tripanchāsāh*, and Prof. Weber would read *tripanchasāh* instead of *tripanchāsāh* ( *Ueber den Rikjasūya*, p. 72 ). *Like Savitar* : '[ disposing men's destinies ] like the god S.'—Muir. 10 *Riches* : wealth gained by robbery according to Sāyana. 11 *Yokes the brown steeds* : 'begins throwing the nut-dice. *When the fire is cold* : 'by the time when the fire goes out he has sunk into a degraded wretch.'—Muir.

- 12 To the great captain of your mighty army, who hath become  
the host's imperial leader,  
To him I show my ten extended fingers : I speak the truth.  
No wealth am I withholding.
- 13 Play not with dice : no, cultivate thy corn-land. Enjoy the  
gain, and deem that wealth sufficient.  
There are thy cattle, there thy wife, O gambler. So this good  
Savitar himself hath told me.
- 14 Make me your friend : show me some little mercy. Assail us  
not with your terrific fierceness.  
Appeased be your malignity and anger, and let the brown  
dice snare some other captive.

## HYMN XXXV.

Viṣvedevas

- THESE fires associate with Indra are awake, bringing their  
light when first the Dawn begins to shine.  
May Heaven and Earth, great Pair, observe our holy work.  
We claim for us this day the favour of the Gods.
- 2 Yea, for ourselves we claim the grace of Heaven and Earth,  
of Saryanāvān, of the Hills and Mother Streams.  
For innocence we pray to Sūrya and to Dawn. So may the  
flowing Soma bring us bliss to-day.
- 3 May the great Twain, the Mothers, Heaven and Earth, this  
day preserve us free from sin for peace and happiness.  
May Morning sending forth her light drive sin afar. We pray  
to kindled Agni for felicity.
- 4 May this first Dawn bring us the host of gracious Gods :  
rich, may it richly shine for us who strive for wealth.  
The wrath of the malignant may we keep afar. We pray to  
kindled Agni for felicity,
- 5 Dawns, who came forward with the bright beams of the Sun,  
and at your earliest flushing bring to us the light,

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12 *The great captain* : the highest-numbered of all the dice. *Ten fingers* : to show that I have nothing left. 14 This stanza, is a farewell address to the Dice. *Some other* : our enemy Sāyana.

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The hymn or lay has been transliterated, translated in prose, and freely reproduced in rhymed octosyllabic verse, by Dr J. Muir, *O. S. Texts*. V. 425—429. It has also been translated by the authors of the *Siebenzig Lieder*.

1 *With Indra* : as a God of the morning light. 2 *Of Saryanāvān, of the Hills* : according to Sāyana, of the mountains of Saryanāvān, a lake in the district of Kurukshetra. I follow Ludwig in taking both *pārvatān* and *saryanāvatah* as genitives. 5 *Your* : according to the text! 'their,' the verb in the first line being in the third person.

Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.

- 6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.

The Aṣvin Pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.

- 7 Send us to-day a portion choic and excellent, O Savitar, for thou art he who dealeth wealth.

I cry to Dhishanā, mother of opulence. We pray to kindled Agni for felicity.

- 8 Further me this declaring of Eternal Law, the Law of Gods, as we mortals acknowledge it!

The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.

- 9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.

Thou in the Ādityas' keeping movest restlessly. We pray to kindled Agni for felicity.

- 10 To our great holy grass I bid the Gods at morn to banquet, and will seat them as the seven priests,—

Varuṇa, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.

- 11 Come hither, O Ādityas, for our perfect weal : accordant help our sacrifice that we may thrive.

Pūshan, Bṛihaspati, Bhaga, both Aṣvins, and enkindled Agni we implore for happiness.

- 12 Ādityas, Gods, vouchsafe that this our home may be praise-worthy, prosperous, our heroes' sure defence,

For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity,

- 13 This day may all the Maruts, all be near us with aid : may all our fires be well enkindled.

May all Gods come to us with gracious favour. May spoil and wealth be ours, and all possessions.

7 *Dishanā* : a Goddess who presides over prosperity ; according to Hillebrandt, the Earth. 8 *Further me* : 'May that glorification of the gods which men repeat in connexion with the rite preserve me.'—Wilson. *Movest restlessly* : performest thy duties, according to Sāyana. Agni rapidly burning the fuel appears to be intended.

- 14 He whom ye aid, O Deities, in battle, whom ye protect and rescue from affliction,  
Who fears no danger at your milk-libation,—such may we be to feast the Gods, ye Mighty.

## HYMN XXXVI.

Viṣvedevas.

THERE are the Dawn and Night, the grand and beauteous Pair, Earth, Heaven, and Varuṇa, Mitra, and Aryaman.

Indra I call, the Maruts, Mountains, and the Floods, Adityas, Heaven and Earth, the Waters, and the Sky.

- 2 May Dyaus and Prithivi, wise, true to Holy Law, keep us in safety from distress and injury.

Let not malignant Nirṛiti rule over us. We crave to-day this gracious favour of the Gods.

- 3 Mother of Mitra and of opulent Varuṇa, may Aditi preserve us safe from all distress.

May we obtain the light of heaven without a foe. We crave this gracious favour of the Gods to-day.

- 4 May ringing press-stones keep the Rākshasas afar, ill dream, and Nirṛiti, and each voracious fiend.

May the Ādityas and the Maruts shelter us. We crave this gracious favour of the Gods to-day.

- 5 Full flow libations; on our grass let Indra sit; Bṛhaspati the singer laud with Sâma hymns!

Wise be our hearts' imaginings that we may live. We crave this gracious favour of the Gods to-day.

- 6 Ye Aṣvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,

Offered with holy oil, with forward-speeding rein. We crave the gracious favour of the Gods to-day.

- 7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to be our Friends.

May we increase our wealth to glorify our name. We crave this gracious favour of the Gods to-day.

- 8 We bring the Stay of Life, who makes the waters swell, swift-hearing, Friend of Gods, who waits on sacrifice.

14 *Who fears no danger*: who feels assured that his worship of the Gods will protect him.

1 *The Waters*: of the firmament. 2 *Dyaus and Prithivi*: Heaven and Earth. *Nirṛiti*: Death or Destruction. 8 *Who makes the waters swell*: *apām pērum*: 'protector of the waters.'—Sâyana. 'Drinker of the waters.'—Ludwig. Soma is meant. See IX. 76. 4.



- May we control that Power, Soma whose rays are bright. We crave this gracious favour of the Gods to-day.
- 9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.  
Let the prayer-haters bear our sin to every side. We crave this gracious favour of the Gods to-day.
- 10 Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray,  
Victorious wisdom, fame with heroes and with wealth. We crave to-day this gracious favour of the Gods
- 11 We crave the gracious favour of the Gods to-day, great favour of great Gods, sublime and free from foes,  
That we may gain rich treasure sprung from hero sons. We crave this gracious favour of the Gods to-day.
- 12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuṇa,  
May we share Savitar's best animating help. We crave this gracious favour of the Gods to-day.
- 13 All ye, the Gods whom Savitar the Father of truth, and Varuṇa and Mitra govern,  
Give us prosperity with hero children, and opulence in kine and various treasure.
- 14 Savitar, Savitar from east and westward, Savitar, Savitar from north and southward,  
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened!

## HYMN XXXVII.

Sūrya.

- Do homage unto Varuṇa's and Mitra's Eye: offer this solemn worship to the Mighty God,  
Who seeth far away, the Ensign, born of Gods. Sing praises unto Sūrya, to the Son of Dyaus.
- 2 May this my truthful speech guard me on every side, wherever heaven and earth and days are spread abroad.  
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.
- 3 No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds.  
One lustre waits upon thee moving to the east, and, Sūrya, thou arisest with a different light.

1 *Varuṇa's and Mitra's Eye*: Sūrya or the Sun. 'The eye of Mitra, Varuṇa and Agni.'—I. 115. I. 3 *Dappled Steeds*: 'with Etāśas.'—Ludwig. *One lustre*: by night. Cf. I. 115. 5; and *Āitareya-Brahmana*, III. 4. 44. 'One ancient radiance follows (thee) whilst

- 4 O Sûrya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,  
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.
- 5 Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath.  
When Sûrya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.
- 6 This invocation, these our words may Heaven and Earth, and Indra and the waters and the Maruts hear.  
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.
- 7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,  
Long-living, may we look, O Sûrya, upon thee uprising day by day, thou great as Mitra is !
- 8 Sûrya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light,  
The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.
- 9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,  
O Sûrya with the golden hair, ascend for us day after day, still bringing purer innocence.
- 10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.  
Bestow on us, O Sûrya, varied riches, to bless us in our home and when we travel.
- 11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,  
That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.
- 12 If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,  
That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

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thou risest with another.'—Wilson. See Wallis, *Cosmology of the Rigveda*, p. 117. 5 *In thy wonted way: svadhâ dnu*: 'after the *svadhâ* offerings.'—Wilson. 8 *Flood*: or floor of heaven. 12 *The Evil One: arûdâ*: here probably a kind of Diabolus or Devil.—Ludwig

## HYMN XXXVIII.

Indra.

O INDRA, in this battle great and glorious, in this loud din of war help us to victory,

Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.

- 2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.

Sakra, may we be thine, the friendly Conqueror's: even as we desire, O Vasu, so do thou.

- 3 The godless man, much-lauded Indra, whether he be Dâsa or be Arya, who would war with us,—

Easy to conquer be for thee, with us, these foes: with thee may we subdue them in the clash of fight.

- 4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,

Indra, famed Hero, winner in the deadly strife, let us bring hitherward to-day to favour us.

- 5 For, Indra, I have heard thee called Self-capturer, One, Steer! who never yields, who urges even the churl.

Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

## HYMN XXXIX.

Aṣvina.

As 'twere the name of father, easy to invoke, we all assembled here invoke this Car of yours,

Aṣvins, your swiftly-rolling circumambient Car which he who worships must invoke at eve and dawn.

- 2 Awake all pleasant strains and let the hymns flowforth: raise up abundant fulness: this is our desire.

Aṣvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.

1 *Ring-decked*: adorned with armlets, or quoits as weapons. 5 *Self-capturer*: it is difficult to assign a reasonable and appropriate meaning to *svartjan*. Sayana explains it by *svayam eva chhettāram*, 'one who cuts himself.' 'self mutilator'—Wilson. According to the St. Petersburg Lexicon, the meaning is 'one who appropriates or takes to himself.' according to Ludwig 'the self-rescuer,' and according to Geldner 'one who suffers himself to be captured.' The poet calls on Indra to tear himself away from his favourite Kutsa in order to aid his worshippers in the coming fight. 'A legend is here somewhat obscurely related, that Kutsa and Lusa having summoned Indra at the same time to their respective sacrifices, he went first to Kutsa who then detained him, having fastened him .... with a hundred leather thongs. This verse is addressed to Indra by Lusa, exhorting him to free himself.'—Wilson.

The *Ṛishi* is Ghoshā, daughter of Kakshiv n.

- 3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.  
Men call you too, Nāsatyas, healers of the blind, the thin and feeble, and the man with broken bones.
- 4 Ye made Chyavâna, weak and worn with length of days, young again, like a car, that he had power to move.  
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
- 5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.  
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Aṣvins, may believe.
- 6 Listen to me, O Aṣvins; I have cried to you. Give me your aid as sire and mother aid their son.  
Poor, without kin or friend or ties of blood am I. Save me before it be too late, from this my curse.
- 7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.  
Ye came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.
- 8 Ye gave again the vigour of his youthful life to the sage Kali when old age was coming nigh.  
Ye rescued Vandana and raised him from the pit, and in a moment gave Viśpalâ power to move.
- 9 Ye, Aṣvins Twain, endowed with manly strength, brought forth Rebha when hidden in the cave and well-nigh dead,  
Freed Saptavadhri, and for Atri caused the pit heated with fire to be a pleasant resting-place.
- 10 On Pedu ye bestowed, Aṣvins, a courser white, mighty with nine-and-ninety varied gifts of strength,  
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.

3 *Of her who groweth old at home*: referring to Ghoshâ herself. See I. 17. 7. *Healers of the blind*: see I. 112. 8. 4 *Chyavâna*: see I. 116. 10, and 117. 13. *Son of Tugra*: Bhujyu. See Vol. I., Index. 6 *My curse*: leprosy, which prevented her marriage. 7 *Vimada*: see I. 117. 20. *The weakling's dame*: see I. 117. 24. 8 For *Kali*, *Vandana*, and *Viśpalâ* in this stanza, and *Rebha*, *Atri*, and *Pedu* in 9 and 10, see Vol. I., Index. For *Saptavadhri* (stanza 9) see V. 78. 6.

- 11 From no side, ye Two Kings whom none may check or stay,  
doth grief, distress, or danger come upon the man.  
Whom, Aṣvins swift to hear, borne on your glowing path, ye  
with your Consort make the foremost in the race.
- 12 Come on that Chariot which the Ribhus wrought for you,  
the Chariot, Aṣvins, that is speedier than thought,  
At harnessing whereof Heaven's Daughter springs to birth,  
and from Vivasvân come auspicious Night and Day.
- 13 Come, Conquerors of the sundered mountain, to our home,  
Aṣvins who made the cow stream milk for Śayn's sake,  
Ye who delivered even from the wolf's deep throat and set  
again at liberty the swallowed quail.
- 14 We have prepared this land for you, O Aṣvins, and, like the  
Bhṛigus, as a car have framed it,  
Have decked it as a maid to meet the bridegroom, and brought  
it as a son, our stay for ever.

## HYMN XL.

Aṣvins.

Your radiant Chariot—whither goes it on its way?—who decks  
it for you, Heroes, for its happy course,  
Starting at daybreak, visiting each morning every house, borne  
hitherward through prayer unto the sacrifice?

- 2 Where are ye, Aṣvins, in the evening, where at morn? Where  
is your halting-place, where rest ye for the night?  
Who brings you homeward, as the widow bedward draws her  
husband's brother, as the bride attracts the groom?
- 3 Early ye sing forth praise as with a herald's voice, and, meet  
for worship, go each morning to the house.  
Whom do ye ever bring to ruin? Unto whose libations come  
ye, Heroes, like two Sons of Kings?

11 *Whom none may check or stay: adite = adinsu.*—Sâyapa. *Your Consort: Sârya.* *The foremost in the race:* that is, generally, pre-eminent.

12 *Heaven's Daughter: Ushas or Dawn.* *Vivasvan:* the morning Sun.

13 *Conquerors of the sundered mountain:* probably with reference to the deliverance of Jâhusha.—Ludwig. See I. 116. 20. *The swallowed quail:* see I. 112. 8. The quail is probably Dawn delivered from the jaws of the wolf Night by the twin Light-Gods.

14 *Our stay for ever:* who will perpetuate our family; 'the eternal performer of rites.'—Wilson.

2 *As the widow:* in certain circumstances a widow was bound to marry her deceased husband's brother. See Manu (*Mânavadharmasâstra*), IX. 69. 70. The law of the Jews was the same. See Deuteronomy, xxv. 5. 3 *As with a herald's voice:* *kapaya* is thus explained by Sâyapa. *The house:* of the sacrificer.

- 4 Even as hunters follow two wild elephants, we with oblations call you down at morn and eve.  
To folk who pay you offerings at appointed times, Chiefs, Lords of splendour, ye bring food to strengthen them.
- 5 To you, O Aṣvins, came the daughter of a King, Ghoshā, and said, O Heroes, this I beg of you :  
Be near me in the day, be near me in the night : help me to gain a car-borne chieftain rich in steeds.
- 6 O Aṣvins, ye are wise : as Kutsa comes to men, bring your car nigh the folk of him who sings your praise.  
The bee, O Aṣvins, bears your honey in her mouth, as the maid carries it purified in her hand.
- 7 To Bhujyu and to Vaṣa ye came near with help, O Aṣvins, to Śinjāra and to Uṣanā.  
Your worshipper secures your friendship for himself. Through your protection I desire felicity.
- 8 Kriṣa and Ṣayu ye protect, ye Aṣvins Twain : ye Two assist the widow and the worshipper;  
And ye throw open, Aṣvins, unto those who win the cattle-stall that thunders with its sevenfold mouth.
- 9 The woman hath brought forth, the Infant hath appeared, the plants of wondrous beauty straightway have sprung up.  
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.
- 10 They mourn the living, cry aloud, at sacrifice : the men have set their thoughts upon a distant cast.  
A lovely thing for fathers who have gathered here,—a joy to husbands,—are the wives their arms shall clasp.

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5 The second half of the second line is difficult: 'be able (to grant favour) to the son of my brother, who has horses and a chariot.'—Wilson. 6 *As Kutsa comes to men* : borne on Indra's chariot. *Bears your honey* : sips honey when the Aṣvins have ushered in the day. *As the maid* : Dr. Muir and Prof. Grassmann explain this half-line differently, 'as a maid, or a woman, resorts to her rendezvous (with her lover).' 7 *Vaṣa* : see I. 112, 10. *Śinjāra* : see VIII. 5. 25. *Uṣanā* : see Vol. I., Index. 8 *Kriṣa* : a Rishi favoured by Indra; or, as Sāyaṇa explains the word here, the feeble man in general. *Ṣayu* : has been mentioned frequently. *The cattle-stall* : the rain-cloud whose waters are the cows. 9 *The Woman* : perhaps the water of the cloud. *The Infant* : the lightning. *To him* : the sacrificer may perhaps be intended. 10 *They mourn the living* : perhaps, show their sorrow for the widower at the funeral of his wife. See Lanman (*Sanskrit Reader*, p. 387) from whom I have borrowed. *Set their thoughts upon a distant cast* : of the noose or snaring-net : apparently a periphrasis for, have taken thought for the distant future and children to live after them.

11 Of this we have no knowledge. Tell it forth to us, how the youth rests within the chambers of the bride.

Fain would we reach the dwelling of the vigorous Steer who loves the kine, O *Aṣvins* : this is our desire.

12 Your favouring grace hath come, ye Lords of ample wealth : *Aṣvins*, our longings are stored up within your hearts.

Ye, Lords of splendour, have become our twofold guard : may we as welcome friends reach *Aryaman's* abode.

13 Even so, rejoicing in the dwelling-place of man, give hero sons and riches to the eloquent.

Make a ford, Lords of splendour, where men well may drink . remove the spiteful tree-stump standing in the path.

14 O *Aṣvins*, Wonder-Workers, Lords of lustre, where and with what folk do ye delight yourselves to-day ?

Who hath detained them with him ? Whither are they gone ? Unto what sage's or what worshipper's abode ?

## HYMN XLI.

*Aṣvins.*

THAT general Car of yours, invoked by many a man, that comes to our libations, three-wheeled, meet for lauds,

That circumambient Car, worthy of sacrifice, we call with our pure hymns at earliest flush of dawn.

2 Ye, O *Nāsatyas*, mount that early-harnessed Car, that travels early, laden with its freight of balm,

Wherewith ye, Heroes, visit clans who sacrifice, even the poor man's worship where the priest attends,

3 If to the deft *Adhvaryu* with the meath in hand, or to the Kindler firm in strength, the household friend,

Or to the sage's poured libations ye approach, come thence, O *Aṣvins*, now to drink the offered meath:

11 *Ghoshā* appears to speak of herself in the plural number. She plainly expresses her wishes for marriage. 12 *Aryaman's* abode : *Aryaman* is here used in the original sense of the word, bosom-friend and companion, especially the friend who asks a woman in marriage for another. Prof. Grassmann places stanzas 10—14 in his Appendix as being obscure and in his opinion forming no part of the original hymn.

1 *Three-wheeled* : see I. 34. 9. 3 *The Kindler* : the *Agnidh*, the priest who kindles the sacrificial fire .

## HYMN XLII

Indra

EVEN as an archer shoots afar his arrow, offer the laud to him  
with meet adornment.

Quell with your voice the wicked's voice, O sages. Singer,  
make Indra rest beside the Soma.

2 Draw thy Friend to thee like a cow at milking : O Singer,  
wake up Indra as a lover,

Make thou the Hero haste to give us riches even as a vessel  
filled brimful with treasure.

3 Why, Maghavan, do they call thee Bounteous Giver ? Quicken  
me : thou, I hear, art he who quickens.

Sakra, let my intelligence be active, and bring us luck that  
finds great wealth, O Indra.

4 Standing, in battle for their rights, together, the people,  
Indra, in the fray invoke thee.

him who brings gifts the Hero makes his comrade : with him  
who pours no juice he seeks not friendship.

5 Whoso with plenteous food for him expresses strong Somas as  
'much quickly-coming treasure,

For him he overthrows in early morning his swift well-weapon-  
ed foes, and slays the tyrant.

6 He unto whom we offer praises, Indra, Maghavan, who hath  
joined to ours his wishes,

Before him even afar the foe must tremble : low before him  
must bow all human glories.

7 With thy fierce bolt, O God invoked of many, drive to a  
distance from afar the foeman.

O Indra, give us wealth in corn and cattle, and make thy  
singer's prayer gain strength and riches.

8 Indra, the swallower of strong libations rich in the boons  
they bring, the potent Somas,

He, Maghavan, will not restrict his bounty : he brings much  
wealth unto the Soma-presser.

9 Yea, by superior play he wins advantage, when he, a gambler,  
piles his gains in season.

Celestial-natured, he o'erwhelms with riches the devotee who  
keeps not back his treasure.

1 *The wicked's voice* : 'the praises of your adversaries.'—Wilson,  
4 *The Hero* : Indra. 5 *As much quickly-coming treasure* : represent-  
ing the wealth which the offering of the libations is expected to  
produce. 6 *Unto whom we offer praises* : or, in whom we have  
placed our hope. 9 *When he, a gambler* : cp. X. 43. 5.



- 10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.

May we allied, as first in rank, with princes obtain possessions by our own exertion.

- 11 Brihaspati protect us from the rearward, and from above, and from below, from sinners !

May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

## HYMN XLIII.

Indra.

In perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.

As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.

- 2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O Much-invoked !

Sit, Wonderful ! as King upon the sacred grass, and let thy drinking-place be by the Soma juice.

- 3 From indigence and hunger Indra turns away : Maghavan hath dominion over precious wealth.

These the Seven Rivers flowing on their downward path increase the vital vigour of the potent Steer.

- 4 As on the fair-leaved tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.

Their face that glows with splendour through their mighty power hath found the shine of heaven for man the Aryas' light.

- 5 As in the game a gambler piles his winnings; so Maghavan, sweeping all together, gained the Sun.

This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.

- 6 Maghavan came by turns to all the tribes of men : the Steer took notice of the people's songs of praise.

The man in whose libations Śakra hath delight by means of potent Somas vanquisheth his foes.

10 *With princes*: with men eminent for their wealth : *rdjabhir-ihanānd-misvaraiḥ*.—Śāyana.

3 *Turns away*: Śāyana makes *viśhuvrit* transitive:—'May Indra be the remover of thirst and hunger.'—Wilson. 5 *Gained the sun*: conquers him by taking away his moisture, that is, the water that he has absorbed,—Śāyana.

7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,

In place of sacrifice sanes exalt his might, as the rain swells the corn by moisture sent from heaven.

8 He rushes through the region like a furious Bull. he who hath made these floods the dames of worthy lords.

This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.

9 Let the keen axe come forth together with the light : here be as erst, the teeming cow of sacrifice.

Let the Red God shine bright with his refulgent ray, and let, the Lord of heroes glow like heaven's clear sheen.

10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.

May we allied, as first in rank, with princes obtain possessions by our own exertion.

11 Bṛihaspati protect us from the rearward, and from above and, from below, from sinners.

May Indra from the front, and from the center, as Friend to friends, vouchsafe us room and freedom.

## HYMN XLIV.

Indra.

MAY Sovran Indra come to the carousal, he who by Holy law is strong and active,

The overcomer of all conquering forces with his great steer-like power that hath no limit.

2 Firm seated is thy car, thy Steeds are docile; thy hand, O Kings, holds firmly grasped, the thunder.

On the fair path, O Lord of men, come quickly : we will increase thy powers when thou hast drunken.

3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,

Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.

8 *The dames of worthy lords* : that is, subjected them to the Âryans, whereas they had been the thralls of Dâsas. See I. 32. 11. 9 *The keen axe* : Agni, who is frequently likened to an axe. See I. 127. 3, and VI. 3. 4. *The Red God* : *arushah* : according to Sâyana, 'the radiant Indra' ; but Agni is probably intended, or perhaps 'the red bolt' as M. Muller prefers. 10 The two concluding stanzas are identical in Hymns 52, 53, 54.

- 4 So like a Bull thou rushest to the Lord who loves the trough,  
the Sage, the prop of vigour, in the vat.  
Prepare thine energies, collect them in thyself : be for our  
profit as the Master of the wise.
- 5 May precious treasures come to us,—so will I pray. Come to  
the votary's gift offered with beauteous laud.  
Thou art the Lord, as such sit on this holy grass : thy vessels  
are inviolate as Law commands.
- 6 Far went our earliest invocations of the Gods, and won us  
glories that can never be surpassed.  
They who could not ascend the ship of sacrifice, sink down in  
desolation, trembling with alarm.
- 7 So be the others, evil-hearted, far away, whose horses, difficult  
to harness, have been yoked.  
Here in advance men stand anear to offer gifts, by whom full  
many a work that brings reward is done.
- 8 He firmly fixed the plains and mountains as they shook.  
Dyaus thundered forth and made the air's mid-region quake.  
He stays apart the two confronting bows ; he sings lauds in  
the potent Soma's joy when he hath drunk.
- 9 I bear this deftly-fashioned goad of thine, wherewith thou,  
Maghavan, shalt break the strickers with the hoof.  
At this libation mayst thou be well satisfied. Partake the  
juice, partake the worship, Maghavan.
- 10 O Much-invoked, may we subdue all famine and evil want  
with store of gain and cattle.  
May we allied, as first in rank, with princes obtain possessions  
by our own exertion.
- 11 Bṛhaspati protect us from the rearward, and from above, and  
from below, from sinners.  
May Indra from the front and from the center, as Friend to  
friends, vouchsafe us room and freedom.

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4 *The Lord : pátim* : the Soma. *Collect them in thyself* : 'take us into thyself.'—Wilson. *Of the wise : kenipānam* is thus explained by the Commentators, but the meaning seems doubtful. Ludwig thinks that 'the master of the oars,' that is, the steersman, is intended. 6 *In desolation : termā*.—Ludwig. *Trembling in alarm* : or, doers of ill deeds, according to Yaska's interpretation of *kēpayah*, 7 *Whose horses difficult to harness, have been yoked* : whose ill-managed attempts to perform acceptable sacrifice have failed. *In advance* : before death, according to Sāyaṇa. 8 *He* : Indra *As they shook* : cp. II. 12. 2. *Two confronting bows* : heaven and earth. 9 *Goad* : the hymn of praise which urges Indra to action. *The strikers with the hoof* : a class of Yātudhānas or demons. See X. 87. 12.

## HYMN XLV.

Agni.

**FIRST** Agni sprang to life from out of heaven: the second time from us came Jâtavedas

Thirdly the Manly-souled was in the waters The pious lauds and kindles him the Eternal.

- 2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.

We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.

- 3 The Manly-souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven.

There as thou stoodest in the third high region the Steers increased thee in the waters' bosom.

- 4 Agni roared out, like Dyaus what time he thunders: he licked the ground, about the plants he flickered.

At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.

- 5 The spring of glories and support of riches, rouser of thoughts and guardian of the Somâ,

Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.

- 6 Germ of the world, ensign of all creation, he sprang to life and filled the earth and heavens.

Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.

- 7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.

He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.

1 *From out of Heaven*: or, from Dyaus or Heaven his father; in the shape of the Sun. *From us*: produced by men in the shape of sacrificial and domestic fire. *In the waters*: of the firmament, in the shape of lightning, the third form of Agni. 2 *In secret*: unknown to those who know not the Veda.—Sâyana. 3 *The Manly-souled*:

or, the Friend of men; Varuna, according to Sâyana, and Prajapati, according to Mahidhara. Perhaps Dyaus (cp. stanza 8) may be intended.—Ludwig. Grassmann thinks that Indra, the kindler of the lightning, is meant. *The Steers*: or, the Mighty Ones; the Maruts. 6 *The firm rock*: 'the solid cloud.'—Wilson. Some extraordinary conflagration of jungle may perhaps be referred to. *The Five Tribes*: *pāṇoha jānāh*: literally, the five men, meaning, according to Sâyana, men in general, and, according to Mahidhara, the institutor of the sacrifice and the four chief priests.

- 8 Like gold to look on, far be shone refulgent, beaming imperishable life for glory,  
Agni by vital powers became immortal when his prolific Father Dyaus begat him.
- 9 Whose this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,  
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.
- 10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.  
Dear let him be to Sūrya, dear to Agni, preëminent with son and children's children.
- 11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.  
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.
- 12 Agni, the Friend of men, tho Soma's keeper, Vaiṣvānara, hath been landed by the Rishis.  
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

## HYMN XLVI.

Agni.

- ESTABLISHED for thee, to lend thee vital forces, Giver of wealth, Guard of his servant's body.  
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.
- 2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,  
Wise Bhrigus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.
- 3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhūvas, found him.  
Born in our houses, Youthful, joy-bestower, he now becomes the central point of brightness.

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12 *Soma's keeper*: as identified with the Moon, the great receptacle of the celestial Soma, the nectar or ambrosia of the Gods. See Hillebrandt, *V. M.*, I. 330—336.

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1 *For thee*: the Rishi addresses himself. *Who knows the clouds*: from which he (Agni) comes in the form of Lightning. *Of waters*: of the firmament. 2 *Wise Bhrigus*: frequently mentioned as specially connected with the worship of Agni. Cf. II. 4. 2. *Pursued him*: see I. 65. 1. 3 *On the Cow's forehead*: 'on the head of the cloud.' *Trita*: Agni in his third form as lightning. The abstract personified form of the celestial Agni is here represented as eudea-

- 4 Yearning, with homage, they have set and made him blithe  
 Priest among mankind, oblation bearer,  
 Leader of rites and Purifire, envoy of men, as sacrifice that  
 still advances.
5. The foolish brought the ne'er-bewildered forward, great, Victor,  
 Song-inspirer, Fort-destroyer.  
 Leading the Youth gold-bearded, like a courser gleaming with  
 wealth they turned their hymn of profit.
- 6 Holding his station firmly in the houses, Trita sat down within  
 his home surrounded.  
 Thence as Law bids, depart the Tribes' Companion, having  
 collected men with no compulsion.
- 7 His are the fires, enternal, purifying, that make the houses  
 move, whose smoko is shining,  
 White waxing in their strength, for ever stirring, and sitting  
 in the wood ; like winds are Somas.
- 8 The tongue of Agni bears away the praise-song, and, through  
 his care of Earth, her operations.  
 Him, bright and radiant, living men have stablished as their  
 blithe Priest, the Chief of Sacrificers.
- 9 That Agni, him whom Heaven and Earth engendered, the  
 Waters, Tvashtar, and, with might, the Bhrigus,  
 Him Mâtarişvan and the Gods have fashioned holy for man  
 and first to be entreated.

vouring to find the lurking fire in the sky.—Macdonell. *Offspring of Vîdhâvas* . or, connected with Vibhâvasu, the very wealthy, Soma.  
 4 *As sacrifice that still advances* : 'als das sich vorwärts bewegende opfer.'—Ludwig According to Sâyana, 'the object of sacrifice, him who goes forward [from one fire receptacle to another]' 5 *The foolish* : human priests, weak and foolish in comparison with the wise Agni. *Gleaming with wealth* : the meaning of *dhânavatam* is uncertain. The St. Petersburg Lexicon offers *dhânavajam*, 'striving to win the prize,' as probably the right reading. 6 On stanzas 3 and 6 see Macdonell (J. R. A. S., July 1893, pp. 150-152), who translates the second half of 6 as follows: From hence the house friend of settlers collecting (them) goes among men by distribution, not by (means of) bonds ; i.e., carried from place, not freshly produced by cord and drill. 7 *That make of houses move* : this seems to be what the words *dhâmam aritra* should mean, though how flames can be thus qualified is not clear. 'The rescuers from the humiliated (spirits of ill).'  
 —Wilson. 'Protectors of the houses.'  
 —Mahidhara. *Like winds are Somas* : as winds fan flame, so Soma-libations increase the might of Agni. According to Sâyana, the flames are 'like the fast-flowing juices of the Soma.'  
 —Wilson. I follow Ludwig's explanation, but the meaning of the passage is doubtful. 8 *Her operations* : holy works performed by men. 9 *Mâtarişvan* : a divine or semi-divine being who brought Agni from heaven, See I. 31. 3, and 60. 1.

- 10 Agni, whom Gods have made oblation-bearer, and much-desiring men regard as holy,  
Give life to him who lauds thee when he worships, and then  
shall glorious men in troops adore thee.

HYMN XLVII, Indra Naikunṭha.

- Thy right hand have we grasped in ours, O Indra, longing  
for treasure, Treasure-Lord of treasures !  
Because we know thee, Hero, Lord of cattle : vouchsafe us  
mighty and resplendent riches.
- 2 Wealth, fully armed, good guard and kind protector, sprung  
from four seas, the prop and stay of treasure,  
Fraught with great bounties, meet for praise and glory :  
vouchsafe us mighty and resplendent riches,
- 3 Wealth, with good Brahmanas, Indra ! God-attended, high,  
wide, and deep, and based on broad foundations,  
Strong with farmed Rishis, conquering our foemen : vouch-  
safe us mighty and resplendent riches.
- 4 Victorious, winning strength, with hero sages, confirmed in  
power, most useful, wealth-attracting,  
True, Indra ! crushing forts and slaying Dasyus : vouchsafe  
us mighty and resplendent riches.
- 5 Wealthy in heroes and in cars and horses, strength hundred-  
fold and thousandfold, O Indra,  
With manly sages, happy troops, light-winning : vouchsafe us  
mighty and resplendent riches.
- 6 To Saptagu the sage, the holy-minded, to him, Brihaspati, the  
song approaches,  
Angiras' Son who must be met with homage : vouchsafe us  
mighty and resplendent riches.
- 7 My lauds, like envoys, craving loving-kindness, go forth to  
Indra with their strong entreaty,  
Moving his heart and uttered by my spirit : vouchsafe us  
mighty and resplendent riches.

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Vaikuṇṭha is said to mean son of Vikunṭhā, an Asuri or female demon who was allowed by Indra to become his second mother. 2 *Wz. dth* : Sāyana give another interpretation :— '(We know thee to be) well armed etc. Wilson. *Sprung from four seas* : regarded as the storehouses of jewels. '(Renowned throughout) the four oceans.'— [applied to Indra] Wilson. 6 *Brihaspati* : according to the Scholiast meaning Saptagu, 'the lord of much (praise).'—Wilson. According to others, the G. 1 Brihaspati called Saptagu as being drawn by seven oxen : 'der fährt mit sieben Rindern'—Grassmann. *Angiras' Son* : meaning apparently Brihaspati as especially loved and honoured by Angiras and his descendants. See VI. 73. I.

8 Grant us the boon for which I pray, O Indra, a spacious home  
unmatched among the people.

To this may Heaven and Earth accord approval : vouchsafe  
us mighty and resplendent riches.

## HYMN XLVIII. Indra Vaikuṇṭha.

I WAS the first possessor of all precious gear : the wealth of  
every man I win and gather up.

On me as on a Father living creatures call : I deal enjoyment  
to the man who offers gifts.

2 I, Indra, am Atharvan's stay and firm support : I brought  
forth kine to Trita from the Dragon's grasp.

I stripped the Dasyus of their manly might, and gave the  
cattle-stalls to Mātariṣvau and Dadhyach.

3 For me hath Tvashtar forged the iron thunderbolt : in me the  
Gods have centred intellectual power.

My sheen is like the Sun's insufferably bright : men honour  
me as Lord for past and future deeds.

4 I won myself these herds of cattle, steeds and kine, and gold  
in ample store, with my destructive bolt.

I give full many a thousand to the worshipper, what time  
the Somae and the lauds have made me glad.

5 Indra am I ; none ever wins my wealth from me : never at  
any time am I a thrall to death.

Pressing the Soma, ask riches from me alone : ye, Pūrus, in  
my friendship shall not suffer harm.

6 These, breathing loud in fury, two and two, who caused  
Indra to bring his bolt of thunder to the fray,

The challengers, I struck with deadly weapon down : firm  
stand what words the God speaks to his worshippers.

8 *Unmatched : ásamam* : 'not held in common.'—Wilson.

Indra Vaikuṇṭha is the Rishi of this hymn, which is a self-landatory  
reply to Saptagu in Hymn XLVII.

2 *Atharvan* is the name of the priest who first obtained fire and  
offered Soma and prayers to the Gods. See I. 80, 16, and 83, 5. *The  
Dragon* is apparently Ahi or Vritra. 'I generated the waters above  
the cloud for the sake of Trita.'—Wilson. *Mātariṣvan* and *Dadhyach* :  
or, according to Śāyana, 'Mātariṣvan's son Dadhyach.'

5 *Ye, Pūrus* : 'O men.'—Wilson.

6 *These* : who these were is uncertain. *Two and two* : probably the  
warrior who fights on the chariot and the charioteer.—Ludwig. The  
literal translation of the last half-line of the stanza appears to  
be :—' the non-worshipper speaking firm words to worshippers ;  
*dnamasyuh*, he who has no other to reverence, being Indra, whose  
promise of victory to his worshippers is never broken.'—Ludwig.



- 7 This One by stronger might I conquered singly ; yea, also two : shall three prevail against me ?  
Like many sheaves upon the floor I thrash them. How can my foes, the Indraless, revile me ?
- 8 Against the Gungus I made Athigva strong, and kept him mid the folk like Vritra-conquering strength,  
When I won glory in the great foe-slaying fight, in battle where Karanja fell, and Parnaya.
- 9 With food for mine enjoyment Sâpya Namî came : he joined me as a friend of old in search of kine.  
As I bestowed on him an arrow for the fight I made him worthy of the song and hymn of praise.
- 10 One of the two hath Soma, seen within it ; the Herdsman with the bone shows forth the other  
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.
- 11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Rudriyas, Âdityas.  
These Gods have formed me for auspicious vigour, unconquered and invincible for ever.

## HYMN XLIX.

Indra Vaikunṭha,

I HAVE enriched the singer with surpassing wealth ; I have loved the holy hymn to strengthen me.

I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.

7 *This One* : or, this one thing, that is, 'the primordial substance or unit out of which the universe was developed.'—Wallis, *Cosmology of the Rîgveda*, p. 58.

8 *Against the Gungus* : or, to aid the Gungus, as Sâyana explains. Who these people were is uncertain. *Athigva* : Divodâsa, son of Atithigu, according to Sâyana. See Vol I., Index. *Karanja...and Parnaya* : apparently tree-demons : see I. 53. 8.

9 *Sâpya* : a family name of Indra's friend Namî, who in VI. 20. 6 is called Sayya's son.

10 *One of the two* : the Moon. *The Herdsman* : Indra. *With the bone* : of Dadhyach. See I. 84. 13. *The other* : Vritra. *He* : Vritra. *The Bull* : Indra. *The demon's ample region* : mid-air, which was then dominated by the Druh or malignant spirit of drought. I follow Prof. Ludwig's interpretation of this obscure stanza which is evidently an interpolation motivated by the mention of Dadhyach in stanza 2. For a somewhat different interpretation, see Hillebrandt, *V. M.*, I. 337.

11 *Rudriyas* : the Maruts, sons of Rûtra.

Indra Vaikunṭha is the Rishi also.

2 The People of the heavens, the waters, and the earth have established me among the Gods with Indra's name.

I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.

3 With deadly blows I smote Atka for Kavi's sake; I guarded Kutsa well with these my saving helps.

At Sushna's slayer I brandished the dart of death: I gave not up the Āryan name to Dasyu foes.

4 Smadibha, Tugra, and the Vetasu I gave as prey to Kutsa, father-like, to succour him.

I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.

5 I gave up Mṛigaya to Śrutarvan as his prey because he ever followed me and kept my laws,

For Āyu's sake I caused Vesa to bend and bow, and into Savya's hand delivered Padgribhi.

6 I, I crushed Navavâstva of the lofty car, the Dâsa, as the Vṛitra-slayer kills the fiends;

When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.

7 I travel round about borne onward in my might by the fleet-footed dappled Horses of the Sun.

When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.

3 *Atka*: mentioned again in Hymn 99 of this Book: *Kavi*: the father of Indra's friend Uṣanâ.

4 *Smadibha*: or, as an adjective joined with *Tugra*, 'with all his followers.' See VI. 20. 8, where *Vetasu* and *Tugra* are mentioned as having been conquered by Indra, and VI. 26. 4. where their names occur again together with that of *Tuji*.

5 *Mṛigaya*: a demon of the air. See IV. 16. 13, and VIII. 3. 19. *Śrutarvan*: a prince whose liberality is lauded in VIII. 63. *Āyu*: sometimes spoken of as a King favoured by Indra and at other times as conquered by him. See Index. The name of *Vesa* does not occur again. *Savya*: the Rishi of Hymns 51—57 of Book I. *Padgribhi*: some demon or savage enemy who is not mentioned again.

6 *Navavâstva*: see I. 36. 18. and VI. 20. 11. *Of the lofty car*: or *Brihadratha*, as a name of *Navavâstva*. *The lights*: the stars, or perhaps light in general. In the former case the God would be *Dyasus* or *Varuṇa*, and in the latter case *Sârya* or the Sun.—Ludwig.

7 *The robe of state*: apparently the milk which is the royal mantle where with Soma is invested.

- 8 Stronger am I than Nahus, I who slew the seven : I glorified with might Yadu and Turvaṣa.  
 I brought another low, with strength I bent his strength : I let the mighty nine-and-ninety wax in power.
- 9 Bull over all the streams that flow along the earth, I took the Seven Rivers as mine own domain.  
 I, gifted with great wisdom, spread the floods abroad : by war I found for man the way to high success.
- 10 I set within these cows the white milk which no God, not even Tvaṣṭar's self, had there deposited,—  
 Much-longed-for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma juice.
- 11 Even thus hath Indra Maghavan, truly bounteous, sped Gods and men with mighty operation.  
 The pious glorify all these thine exploits, Lord of Bay Coursers, Strong, and Self-resplendent.

## HYMN L

Indra Vaikuṇṭha.

- I LAUD your Mighty One who joyeth in the juice, him who is shared by all men, who created all ;  
 Indra, whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth revere.
- 2 He with his friend is active, lauded, good to man. Indra who must be glorified by one like me.  
 Hero, Lord of the brave, all cars are thy delight, warring with Vṛitra, or for waters, or for spoil.
- 3 Who are the men whom thou wilt further, Indra, who strive to win thy bliss allied with riches ?  
 Who urged thee forward to exert thy power divine to valour, in the war for waters on their fields ?

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8 *Stronger am I than Nahus* : *nāhuṣho nāhuṣṭaroh* ; literally, more Nahus than Nahus ; I out-Nahus Nahus, a King who contended with Indra ; 'I am nearer than the neighbour,' according to Roth whom Grassmann follows. 'I am the especial bond of bonds.'—Wilson. I follow Ludwig's interpretation. *I who slew the seven* : the seven, perhaps, are the chief of the demons destroyed by Indra. Ludwig takes *saptahā* to mean 'seven times' :—'I am seven times stronger than Nahus.' Another : whom, is uncertain. *Wax in power* : until they became worthy antagonists. 'I have demolished ninety and-nine powerful (foes).'—Wilson.

10 *Milk and Soma juice* : sweet ambrosial rain ; the kine being the teeming clouds.

11 In this stanza Indra as Rishi addresses himself as the deity of the hymn.

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2 *His friend* : his constant companion, the thunderbolt.

3 *Allied with riches* : the happiness which Indra sends being given in return for costly sacrificial offerings.

- 4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.

In every fight thou castest heroes on the ground : thou art the noblest song, O Lord of all the folk.

- 5 Help now, as Highest, those who toil at sacrifice : well do the people know thy great protecting might.

Thou shalt be Everlasting Giver of success : yea, on all these libations thou bestowest strength.

- 6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.

Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.

- 7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth.

May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

## HYMN LI.

Agni. Gods.

LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.

One Deity alone, O Jâtavedas Agni, saw all thy forms in sundry places.

- 2 What God hath seen me ? Who of all their number clearly beheld my forms in many places ?

Where lie, then, all the sacred logs of Agni that lead him Godward, Varuṇa and Mitra ?

- 3 In many places, Agni Jâtavedas, we sought thee hidden in the plants and waters.

Then Yama marked thee, God of wondrous splendour ! effulgent from thy tenfold secret dwelling.

4 *Song : mántrah* : subject of thy worshippers' songs of praise.

6 *Vessel : páttram* : 'protection,'—Wilson.

The legend says that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself in the waters. The Gods discovered him and persuaded him to return to his sacred duties.

Stanzas 1, 3, 5, 7, 9 are spoken by the Gods, and 2, 4, 6, 8 by Agni.

1 He must have been very well wrapped up, the Gods ironically say, or the water would have extinguished him.—Ludwig. *Forms* : literally, 'bodies.'

2 *Sacred logs* : pieces of Sami and Aśvattha wood, from which alone the sacrificial fire is produced. Others explain *sumidhah* by 'flames.'

3 *Thy tenfold secret dwelling* : according to Sâyana, 'the three worlds,—heaven, mid-air, earth ; three divinities, Agni, Vâyu, Âditya ; the waters, the shrubs, the trees, and the bodies of living beings.'—Wilson. The meaning appears to be, as Ludwig conjectures, that Yama knew that Agni would appear again from the fire-sticks worked by the fingers of both hands.

- 4 I fled in fear from sacrificial worship, Varuṇa, lest the Gods should thus engage me.

Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.

- 5 Come ; man is pious and would fain do worship ; he waits prepared : in gloom thou, Agni, dwellest.

Make pathways leading God-ward clear and easy, and bear oblations with a kindly spirit.

- 6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.

So, Varuṇa, I fled afar through terror, as flies the wild-bull from an archer's bowstring.

- 7 We give thee life unwasting, Jātavedas, so that, employed, thou never shalt be injured.

So, nobly born ! shalt thou with kindly spirit bear to the Gods their share of men's oblations.

- 8 Grant me the first oblations and the latter, entire, my forceful share of holy presents.

The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.

- 9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.

Let all this sacrifice be thine, O Agni, and let the world's four regions bow before thee.

### HYMN LII.

Gods.

INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.

Instruct me how to deal to each his portion, and by what path to bring you man's oblation.

- 2 I sit as Priest most skilled in sacrificing : the Maruts and all Deities impel me.

Aṅvins, each day yours is the Adhvaryus' duty : Brahman and wood are here : 'tis yours to offer.

8 *The first oblations and the latter* : or the Prayâjas and the Anuyâjas, the former being texts and oblations forming part of the introductory ceremony at a Soma sacrifice, and the latter the secondary or final offerings. *Forceful share* : the potent concentrated portion. *The fatness* : *ghṛitān* : *ghṛi*, clarified butter.

1 Agni, having been elected Oblation-bearer, asks the Gods to instruct him in his duties.

- 3 Who is this Priest? Is he the priest of Yama? On whom is thrust this God-appointed honour  
He springs to life each month, each day that passes; so Gods have made him their oblation-bearer?
- 4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles,  
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.
- 5 So will I win you strength and life for ever, O Gods, that I may give you room and freedom.  
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.
- 6 The Deities, three thousand and three hundred and thirty-nine, have served and honoured Agni,  
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

## HYMN LIII. Agni Sauchika. Goda.

- HE hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.  
Let him discharge his sacrificial duties: let him sit down as Friend who was before us.
- 2 Best Priest, he hath been won by being seated, for he hath looked on the well-ordered viands.  
Come, let us worship Gods who must be worshipped, and pouring oil, laud those who should be lauded.

3 The first line is spoken by some God who doubts Agni's competence. *Is he the Priest of Yama?*: can he convey offerings to the Blest in the realms of the God of the departed? In the second half of the first line I follow Ludwig, but the meaning is uncertain. The second line is the answer of another God. *Each month, each day*: the *Pitriyajña*, or sacrifice to the Fathers, is offered monthly, and the *Agnihotra*, or oblation to Agni and the Gods, daily. These comprehend all other periodical rites.

4 The first line is spoken by Agni. *Slipped away*: see the preceding hymn. The second line is what the Gods said. *Five-wayed*: consisting of five courses or parts, see X. 124. 1. *Threefold*: consisting of the three daily Soma-libations, see X. 124. 1. *Seven-threaded*: performed by seven priests. see X 124. 1.

Stanza 5 is spoken by Agni. Stanza 6 is the poet's conclusion.

For an explanation of the number of the Gods (33 + 304 + 3003) see *The Hymns of the Atharva-veda*, X, 7. 13, note.

On Hymns 15—53 see Macdougall, J. R. A. S., January, 1894, pp. 11—22.

1 The Gods speak. *Courses*: or portions.

2 *By being seated*: 'by his seat (at the altar).'—Wilson.

- 3 Now hath he made the feast of Gods effective : now have we found the secret tongue of worship.  
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.
- 4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.  
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.
- 5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.  
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.
- 6 Spinning the thread, follow the region's splendid light : guard thou the pathways well which wisdom hath prepared.  
Weave ye the knotless labour of the bards who sing : be Manu thou, and bring the Heavenly People forth.
- 7 Lovers of Soma, bind the chariot traces fast : set ye the reins in order and embellish them,  
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we love.
- 8 Here flows *Aśmanvatī* : hold fast each other, keep yourselves up, and pass, my friends, the river.  
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.
- 9 *Tvashtar*, most deft of workmen, knew each magic art, bringing most blessed bowls that hold the drink of Gods.  
His axe, wrought of good metal, he is sharpening now, wherewith the radiant *Brahmapaspati* will cut.

3 *Tongue of Worship* : Agni, by whose fiery tongues the Gods drink libations.

4 Agni speaks. *Asura foemen* : the Asuras in the later hymns of the Veda are evil spirits in perpetual hostility with the Gods, not to be confounded with the great celestial Asuras, the chiefs of the Gods, nor with the *Rākshasas*, demons or ogres, who disturb the sacrifices of men.

5 *The Five Tribes* : according to some, says Yāska. 'the Gandharvas, gods, Fathers, Asuras, and *Rākshasas*.' See Muir, *O. S. Texts*, I. 177. But the five *Āryan* tribes may be intended. *The Cow's Sons* : the Maruts, children of *Prṣṇi*. Von Roth explains *gōdātā* as 'born in the starry heaven' See VII. 35. 14.

6 The Gods speak. *The region's splendid light* : the Sun. *Weave ye* : flames of Agni. Assist the singer in his holy task and let there be no difficulties in his way.

7 This stanza appears to begin a new hymn, made up of fragments. According to *Sāyana* it is spoken by the Gods to one another.

8 *Aśmanvatī* : or, the stony stream. See *The Hymns of the Atharva-veda*, XII. 2. 26.

9 *Will cut* : perhaps, will cut and destroy demons ; but the [meaning is uncertain.

10 Now, O ye Sapiant Oues, make ye the axes sharp wherewith  
ye fashion bowls to hold the Amrita.

Knowing the secret places make ye ready that whereby the  
Gods have gotten immortality.

11 Ye with a secret tongue and dark intention laid the maiden  
deep within, the calf within the mouth.

They evermore are near us with their gracious help : success-  
ful is the song that strives for victory.

## HYMN LIV.

Indra.

I SING thy fame that, Maghavan, through thy greatness the  
heavens and earth invoked thee in their terror,  
Thou, aiding Gods, didst quell the power of Dâsas, what time  
thou helpest many a race, O Indra.

2 When thou wast roaming, waxen strong in body, telling thy  
might, Indra, among the people,  
All that men called thy battles was illusion : no foe hast thou  
to-day, nor erst hast found one.

3 Who are the Rishis, then, who comprehended before our  
time the bounds of all thy greatness ?  
For from thy body thou hast generated at the same time the  
Mother and the Father.

4 Thou, Mighty Steer, hast four supremest natures, Asura  
natures that may ne'er be injured.  
All these, O Maghavan, thou surely knowest, wherewith thou  
hast performed thy great achievements.

5 Thou hast all treasures in thy sole possession, treasures made  
manifest and treasures hidden.

10 O ye Sapiant Oues : ye Ribhus That : perhaps Amrita or  
celestial Soma juice. Cf. I. 20. 6 ; 110. 3.

11 The first line is obscure. '(The Maruts) placed a female in  
the enveloping hide ( of a dead cow ), and a calf in the mouth ( of a  
dead cow ).'—Wilson. According to this interpretation the miracle  
ascribed to them would somewhat resemble that mentioned in I. 110.  
8. See Bergaigne, *La Religion Védique*, II. 27. The first half of the  
second line is hard to construe. Wilson paraphrases the line :—'daily  
the generous (fraternity of the Ribhus) offers suitable praises ( to  
the gods ), granting victory over our foes.' Prof Geldner takes  
kârâ, against the Pada text, as a locative, and renders the last half-  
line to the following effect. :—' May he ( the sacrificer ), when he  
wishes to win, gain the victory in the race.'

3 The question is rhetorical. The great Rishis of the olden time  
could not comprehend thy greatness, much less can we comprehend it.

*The Mother and the Father* : Earth and Heaven, parents of all.  
See M. Müller, *India, What can it Teach us ?*, p. 161.

4 Asura : Divine, with a vague sense of supreme grandeur.



Defer not thou, O Maghavan my longing : thou art Director,  
Indra, thou art Giver.

6 To him who set the light in things of splendour, and with all  
sweetness blent essential sweetness,

To Indra hath this welcome hymn that strengthens been  
uttered by the votary Brihaduktha.

## HYMN LV.

Indra.

FAR is that secret name by which, in terror, the worlds  
invoked thee and thou gavest vigour.

The earth and heaven thou settest near each other, and, Ma-  
ghavan, madest bright thy Brother's Children.

2 Great is that secret name and far-extending, whereby thou  
madest all that is and shall be.

The Five Tribes whom he loveth well have entered the light  
he loveth that was made aforetime.

3 He filled the heavens and earth and all between them, Gods  
five times sevenfold in their proper seasons.

With four-and-thirty lights he looks around him, lights of  
one colour though their ways are divers.

4 As first among the lights, O Dawn, thou shonest, whereby  
thou broughtest forth the Stay of Increase,

Great art thou, matchless is thine Asura nature, who, high  
above, art kin to those beneath thee.

5 The old hath waked the young Moon from his slumber who  
runs his circling course with many round him.

6 *Who set the light* : the first essential light.

1 *Far is that secret name* : thou art not present with us now.  
*In terror* : terrified by Vritra. *Thy Brother's Children* : according to  
Sâyana, Indra's brother is Parjanya, the God of the rain cloud,  
and his children are the gathered waters. Varuna and his stars  
are probably intended.—Ludwig.

3 *Gods five times sevenfold* : It cannot be doubted that the original  
Gods were the constellations.—Ludwig. According to Sâyana,  
the five orders of beings and the classes of seven ; that is, Gods,  
men, Fathers and Rākshasas, and the seven troops of Maruts, the  
seven rays of the Sun, the seven senses, etc. The *four-and-thirty  
lights* : are probably the sun, moon, and five planets, and the twenty-  
seven lunar asterisms or mansions of the moon. According to Sâyana,  
the *four-and-thirty* are eight Vasus, eleven Rudras, twelve Ādityas,  
Prajāpati, Vashatkāra and Virāj.

4 *The Stay of Increase* : that which is the foundation and support  
of all subsistence ; according to Sâyana, the Sun. *Art kin to those  
beneath thee* : art allied and connected with men as provider of their  
food. The second line is difficult, and is differently interpreted by  
others.

5 Sâyana explains this stanza differently, making Indra, identified  
with Time, the subject. I follow Ludwig's interpretation (Commen-  
tary, II. p. 203) which seems to be nearer to the sense of the  
words, and is simpler and more rational. *With many round him* :  
stars of the asterisms through which he passes.

Behold the Gods' high wisdom in its greatness: he who died yesterday to-day is living.

- 6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.

That which he knows is truth and never idle: he wins and gives the wealth desired of many,

- 7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite down Vritra, Who through the might of Indra's operation came forth as Gods in course of Law and Order,

- 8 All-strong, performing works with his companion, All-marking, rapid Victor, Curse-avert,

The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon,

## HYMN LVI.

Viṣvedevas,

HERE is one light for thee, another yonder: enter the third and be therewith united,

Uniting with a body be thou welcome, dear to the Gods in their sublimest birth-place,

- 2 Bearing thy body, Vâjin, may thy body afford us blessing and thyself protection.

Unswerving, stablish as it were in heaven thine own light as the mighty Gods' supporter,

- 3 Strong Steed art thou: go to the yearning Maidens with vigour, happily go to heaven and praises.

6 *The Red Bird*; the Sun, with whom Indra is identified.

7 *Through these*; probably the stars are intended. (Accompanied) by these Maruts'—Wilson.

8 *His companion*; the thunderbolt,

'The mystical union of the Fathers with the rays of light is the fundamental idea underlying the abstruse allusions' of this funeral hymn. 'The poet bids the deceased man unite himself with the beams of the heavenly light; he takes occasion to celebrate the power and greatness of the Fathers, to whom the spirit of the departed is journeying; and ends with a statement of the success of the journey for which he has prayed.' See Wallis, *Cosmology of the Rigveda*, pp. 72, 73.

1 *One light*: the earthly fire of the funeral pile. *Another*: in the firmament. *The third*: the light in the highest region above the firmament. *A body*: a new body after cremation. *Their sublimest birth place*: the Sun.

2 *Vâjin* apparently the name of the deceased, the son of Bṛihaduktha the Rishi of the hymn. The word means originally 'strong, strong steed as in stanza 3.

3 *The yearning Maidens*: perhaps the Dawns; but the meaning of *suventiṣ* is uncertain. *To heaven and praises*: to the (land of) praise, and to the sky'.—Wallis.

Fly happily to the Gods with easy passage, according to the first and faithful statutes.

- 4 Part of their grandeur have the Fathers also gained : the Gods have seated mental power in them as Gods.

They have embraced within themselves all energies. which, issuing forth, again into their bodies pass.

- 5 They strode through all the region with victorious might, establishing the old immeasurable laws.

They compassed in their bodies all existing things, and streamed forth offspring in many successive forms,

- 6 In two ways have the sons established in his place the Asura who finds the light ; by the third act,

As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.

- 7 As in a ship through billows, so through regions of air, with blessings, through all toils and troubles

Hath Brihaduktha brought his seed with glory, and placed it here and in the realms beyond us.

#### HYMN LVII.

Viṣvedevas.

LET us not, Indra, leave the path, the Soma-presser's sacrifice : Let no malignity dwell with us.

- 2 May we obtain, completely wrought, the thread spun out to reach the Gods,  
That perfecteth the sacrifice,

- 4 *Of their grandeur* : of the greatness of the Gods.

5 *Establishing the old immeasurable laws* : or, in accordance with the more generally received interpretation of *dhāmdas* here, 'measuring ancient stations never measured out.'

6 *In two ways* : in heaven and on earth. *The sons* : explained by Sāyana as the Angirases, sons of Āditya. The Fathers in general appear to be intended. *The Asura* : Agni. *The third act* : or third sacred duty, that of continuing their family ; religious study and sacrifice being the first and second.—Sāyana.

7 *Placed it here and in the realm beyond us* : established his offspring in heavenly regions as well as here upon earth.

Mr. Wallis, from whose translation I have borrowed, remarks :—'The interpretation of one or two expressions is uncertain ; the general sense is clear. The rays of light are here the bodies of the fathers, which emanate from the sun, assume the forms of all things on the earth and of the later sacrificers, the descendants of the fathers, and again return to their birth place in the sky from which they had extended themselves.'—*Cosmology of the R̥gveda*, pp 74, 75.

For Prof. Max Müller's translation of Hymns 57—60, with the legend founded upon them, and ample elucidative matter, see Journal R. A. S., Vol. II. Part II, 1866, pp. 426—466.

- 3 We call the spirit hither with the Soma of our parted sires,  
Yea, with the Fathers' holy hymns.
- 4 Thy spirit come to thee again for wisdom, energy, and life,  
That thou mayst long behold the sun !
- 5 O Fathers, may the Heavenly Folk give us our spirit once again,  
That we may be with those who live.
- 6 O Soma, with the spirit still within us, blest with progeny,  
May we be busied in thy law.

## HYMN LVIII.

Manas or Spirit.

- THY spirit, that went far away to Yama, to Vivasvân's Son,  
We cause to come to thee again that thou mayst live and so-  
journ here.
- 2 Thy spirit, that went far away, that passed away to earth  
and heaven,  
We cause to come to thee again that thou mayst live and  
sojourn here.
  - 3 Thy spirit, that went far away, away to the four-cornered earth,  
We cause to come to thee again that thou mayst live and  
sojourn here.
  - 4 Thy spirit, that went far away to the four quarters of the  
world, We cause to come to thee again that thou mayst live  
and sojourn here.
  - 5 Thy spirit, that went far away, away unto the billowy sea,  
We cause to come to thee again that thou mayst live and  
sojourn here.
  - 6 Thy spirit, that went far away to beams of light that flash  
and flow,  
We cause to come to thee again that thou mayst live and  
sojourn here.
  - 7 Thy spirit, that went far away, went to the waters and the  
plants,  
We cause to come to thee again that thou mayst live and  
sojourn here.
  - 8 Thy spirit, that went far away, that visited the Sun and Dawn,  
We cause to come to thee again that thou mayst live and  
sojourn here.

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3 *The spirit* : of the deceased whose obsequies are performed.  
*Of our sires : nârdṇasēna* : explained as meaning, suited to man ;  
that is to deified men, the Fathers or Spirits of the Blest.

The hymn is an address to recall the fleeing spirit of a man at  
the point of death.

7 *Waters.....plants* : cf. X. .16, 3

- 9 Thy spirit, that went far away, away to lofty mountain heights,  
We cause to come to thee again that thou mayst live and  
sojourn here.
- 10 Thy spirit, that went far away into this All that lives and  
moves,  
We cause to come to thee again that thou mayst live and  
sojourn here.
- 11 Thy spirit, that went far away to distant realms beyond our  
ken,  
We cause to come to thee again that thou mayst live and  
sojourn here.
- 12 Thy spirit, that went far away to all that is and is to be,  
We cause to come to thee again that thou mayst live and  
sojourn here.

## LIX.

## Nirṛiti and Others.

- His life hath been renewed and carried forward as two men,  
car-borne, by the skilful driver.  
One falls, then seeks the goal with quickened vigour. Let  
Nirṛiti depart to distant places.
- 2 Here is the psalm for wealth, and food, in plenty : let us do  
many deeds to bring us glory.  
All these our doings shall delight the singer. Let Nirṛiti  
depart to distant places.
- 3 May we overcome our foes with acts of valour, as heaven is  
over earth, hills over lowlands.  
All these our deeds the singer hath considered. Let Nirṛiti  
depart to distant places.
- 4 Give us not up as prey to death, O Soma : still let us look  
upon the Sun arising.  
Let our old age with passing days be kindly. Let Nirṛiti  
depart to distant places.
- 5 O Asuniti, keep the soul within us, and make the days we  
have to live yet longer.  
Grant that we still may look upon the sunlight : strengthen  
thy body with the oil we bring thee.

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1 *His life* : the life of Subandhu one of the Rishis of the hymn. According to Sâyana the first line is a prayer :—‘May the life of Subandhu be augmented so as to be more lasting and newer.’—Wilson. Subandhu is not mentioned in the text. *Two men* : the warrior and the charioteer. *One falls* : Sâyana explains differently :—‘he who falls (from life) increases (his) desire to live.’—Wilson. *Nirṛiti* : the Goddess of death and destruction.

5 *Asuniti* : apparently the personification of a deity presiding over funerals. It may be a name for Yama, or it may mean ‘guide to life,’ or ‘way to life.’ See Muir, *O. S. Texts*, V. 297, and Bergaigne, *La Religion Védique*, I. 96.

- 6 Give us our sight again, O Asuniti, give us again our breath and our enjoyment  
Long may we look upon the Sun uprising : O Anumati, favour thou and bless us
- 7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid-air restore it.  
May Soma give us once again our body, and Púshan show the Path of peace and comfort.
- 8 May both Worlds bless Subandhu, young Mothers of everlasting Law.  
May Heaven and Earth uproot and sweep iniquity and shame away : nor sin nor sorrow trouble thee.
- 9 Health-giving medicines descend sent down from heaven in twos and threes,  
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away ; nor sin nor sorrow trouble thee.
- 10 Drive forward thou the wagon-ox, O Indra, which brought Uṣṇarāṇī's wagon hither.  
May Heaven and Earth uproot and sweep iniquity and shame away : nor sin nor sorrow trouble thee.

## HYMN LX.

Asamāti and Others.

BRINGING our homage we have come to one magnificent in look.

Glorified of the mighty Gods ;

- 2 To Asamāti, spring of gifts, lord of the brave, a radiant car,  
The conqueror of Bhajeratha ;

6 *Anumati* ; a personification of the favour with which the Gods regard the sacrifices and prayers of the pious. 'Gracious (goddess).'—Wilson.

8 *Iniquity and shame* : *rāpas*, according to Williams's Dictionary means, defect, fault, sin ; hurt, injury. In his Commentary on I. 69. 4. Sâyana paraphrases *rāpānsi*, the plural of the word, by *bādhakāni rākshasādini*, disturbing Rākshasas, etc.

9 *In twos and threes* : according to Sâyana in the persons of the two Aśvins and of the three Goddesses 1) S., Sarasvati, and Bhārati.

10 *Uṣṇarāṇī* must mean the wife of Uṣṇara, chief of the Uṣṇaras who are mentioned in later times as living in Madhyadeśa or the Midland country. The meaning of the line is not obvious.

Stanzas 8, 9, 10, which Prof. Grassmann places in his Appendix, are of a different character from that of the preceding part of the hymn, and seem to be a separate song or fragment of a song.

2 *Asamāti* : according to Sâyana, the name of a King. But the word is more probably an adjective, as in stanza 5, qualifying *ratham*, car, and signifying unequalled. *Bhajeratha* : it is uncertain whether this is the name of a prince or of a country.

- 3 Who, when the spear hath armed his hand, or even  
 weaponless o'erthrows  
 Men strong as buffaloes in fight ;
- 4 Him in whose service flourishes Ikshvâku, rich and dazzling-  
 bright  
 As the Five Tribes that are in heaven.
- 5 Indra, support the princely power of Rathaproshtas  
 matched by none,  
 Even as the Sun for all to see.
- 6 Thou for Agastya's sister's sons yokest thy pair of ruddy  
 steeds.  
 Thou trodest niggards under foot, all those, O King, who  
 brought no gifts.
- 7 This is the mother, this the sire, this one hath come to be  
 thy life.  
 What brings thee forth is even this. Now come, Subandhu,  
 get thee forth.
- 8 As with the leather thong they bind the chariot yoke to hold  
 it fast,  
 So have I held thy spirit fast, held it for life and not for  
 death, held it for thy security.
- 9 Even as this earth, the mighty earth, holds fast the monarchs  
 of the wood,  
 So have I held thy spirit fast, held it for life and not for  
 death, held it for thy security.

3 *Who* : Asamâti, according to Sâyana.

4 *Ikshvâku* : a prince or a people ; the name does not occur again in the Rîgveda. *The Five Tribes* : the deities regarded as forming five tribes, corresponding to the five tribes on earth, in the same manner as the seven rivers of the land of the Âryans have their counterparts in heaven. See Muir, *O. S. Texts*, I, p. 177. Sâyana explains differently :—(so that) the five orders of men (are as happy) as if they were in heaven.'—Wilson.

5 *Rathaproshtas* : the family of the prince, Asamâti or another, whose praises the poet celebrates.

6 *Agastya's sister's sons* : Bandhu and his brothers, the Rishis of the hymn. Stanzas 1—6 have no apparent connexion with the six stanzas that follow.

7 *This* : Agni, according to Sâyana. The speaker probably means himself.—Ludwig. Subandhu seems to have been in a trance and apparently dead. It is supposed that the brothers of Subandhu have addressed their supplications to Agni, to restore him to life, and that he has come accordingly, being, as it were, his parent and begetter. Another interpretation explains the terms literally as, Subandhu, your father, mother, and son, have come to mourn your decease.'—Wilson.

8 *So have I held* : 'so has Agni placed,' according to Sâyana

- 10 Subandhu's spirit I have brought from Yama, from Vivasvân's Son,  
Brought it for life and not for death, yea, brought it for security.
- 11 The wind blows downward from on high, downward the Sun-God sends his heat,  
Downward the milch-cow pours her milk: so downward go thy pain and grief.
- 12 Felicitous is this mine hand, yet more felicitous is this.  
This hand contains all healing balms, and this makes whole with gentle touch.

## HYMN LXI.

Viṣvedevas.

THE welcome speaker in the storm of battle uttered with might this prayer to win the Aṣvins,  
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotars.

- 2 Chyavâna, purposing deceptive presents, with all ingredients, made the altar ready.  
Most sweet-voiced Târvayâna poured oblations like floods of widely fertilizing water.

11 *Thy pain and grief:* 'thy sin.'—Sâyana.

12 *More felicitous is this:* my other hand, probably the right.  
*With gentle touch:* with light friction, laying-on of hands, or hypnotizing passes.

This Hymn, as Ludwig observes, belongs to the most difficult, one might almost say most hopeless, portions of the Rigveda. It is made up of several parts which are in no intelligible connexion with one another.

1 According to the view taken by Pischel who has most carefully studied and elaborately discussed the first three stanzas (*Vedische Studien*, I. pp. 71—77), they contain in brief the ancient story of Târvayâna, the young King of the Pakthas, and Chyavâna. Chyavâna, a favourite of the Aṣvins who had restored him to youth (I. 116. 10, and 117. 13), intended to sacrifice to them, hoping with their aid to conquer Târvayâna and his parents. But Indra stays the sacrifice, drives the priests away, and enables Târvayâna who had poured rich libations to him to gain the victory over his opponent.

*The welcome speaker:* Târvayâna, whose words were welcome to the Gods. *To win the Aṣvins:* *raûdram:* not 'addressed to Rudra, but to the Aṣvins who are called *raûdrau* in stanza 15, and, elsewhere, *rudrâ* and *rudrâvant*. *The most liberal God:* Indra. *Paktha:* King of the Pakthas (see VII. 18. 7), that is, apparently, Târvayâna, who has been mentioned in I. 53. 10, and VI. 18. 13, as especially aided by Indra. *Seven Hotars:* the usual number of Hotar priests employed at important sacrifices.

2 *Deceptive presents:* his intended sacrifice was displeasing to Indra, whom, possibly, Chyavâna falsely pretended that he was about to worship. *With all ingredients:* required for the preparation of the Soma juice. *Poured oblations:* to Indra.



3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.

With arrows in his hand the Very Mighty forced from him all obedience of a servant.

4 I call on you the Sons of Dyaus, the Aṣvins, that a dark cow to my red kine be added.

Enjoy my sacrifice, come to my viands, contented, not deceiving expectation.

10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.

They who approached the twice-strong stable's keeper, meedless, would milk the rocks that naught had shaken.

11 Swift was new friendship with the maid: they quickly accepted it as genuine seed and bounty.

Milk which the cow Sabardughâ had yielded was the bright heritage which to thee they offered.

12 When afterwards they woke and missed the cattle, the speaker thus in joyful mood addressed them:

Matchless are singers through the Vasu's nature; he bringeth them all food and all possessions.

13 His followers then who dwelt in sundry places came and desired to slay the son of Nṛishad.

Resistless foe, he found the hidden treasure of Śushṇa multiplied in numerous offspring.

3 *To his oblations*: to the offerings of Chyavâna. *Ye*: Aṣvins. *The Very Mighty*: Indra, who threatened Chyavâna, and made him his obedient servant.

4 *The Rishi* now prays to the Aṣvins on his own account, and asks for a dark-coloured cow as a reward. Sâyana, whom Professors Ludwig and Grassmann follow, explains the second half of the first line more poetically:—'When the dark night retires before the purple oxen (of the chariot of the dawn).—Wilson. 'When the black sits among the red ones; that is, while it is still dark, but the grey of morning is beginning to appear.'—Ludwig.

5 I pass over stanzas 5—9, which contain an ancient legend, probably the germ of the later story of Brahmâ or Prajâpati and his daughter, concerning two deities or powers of nature, male and female. See Appendix

10 *Navagvas*: 'the Angirases.'—Wilson. *The damsel*: Sâyana says that Pṛiṇi may be meant. Perhaps Saramâ is intended. *The twice-strong stable's keeper*: the Papi or Papis who kept the stolen cows or vanished rays of light concealed. *Meedless*: as the Papis refused to give up the cows. *Would milk the rocks*: would force from the rocky prison the meed or honorarium which they deserved in the shape of the cows.

11 *Sabardughâ*: 'nectar-yielding,' the general name of cows milked at sacrifices. *Which to thee they offered*: which the Angirases offered to Indra.

12 *The Vasu* is Indra.

13 *The son of Nṛishad*: Nārâhada, usually a patronymic of Kapva but said to be in this place the name of a certain demon. *Resistless foe*: Indra.

- 14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting.  
Thou who art called Agni or Jâtavedas, Priest, hear us, guileless Priest of holy worship.
- 15 And, Indra, bring, that I may laud and serve them, those Two resplendent glorious Násatyas,  
Blithe, bounteous, man-like, to the sacrificer, honoured among our men with offered viands.
- 16 This King is praised and honoured as Ordainer: himself the bridge, the Sage speeds o'er the waters.  
He hath stirred up Kakshîvân, stirred up Agni, as the steed's swift wheel drivers the felly onward.
- 17 Vaitarâna, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhu,  
When I encompass Varuṇa and Mitra with lauds, and Arya man in safest shelter.
- 18 Their kin, the Prince in heaven, thy nearest kinsman, turning his thought to thee thus speaks in kindness:  
This is our highest bond: I am his offspring. How many others came ere I succeeded?
- 19 Here is my kinship, here the place I dwell in: these are my Gods; I in full strength am present.  
Twice-born am I, the first-born Son of Order: the Cow milked this when first she had her being.

14 Here begins another part of the hymn. Agni is addressed. *Effulgence*: identified with the Sun. *Threefold dwelling*. earth, firmament, and heaven. [benefit.]

15 *Man-like*: as men reward one who institutes a sacrifice for their

16 *This King*: Sûrya, the Sun-God. 'This royal Soma.'—Wilson. *Himself the bridge*: the long beams of light form the bridge by which Sûrya passes over the waters of the firmament or sea of air. *Kakshîvân*: the celebrated Rishi. See Vol. I, Index.

17 *Vaitarâna*: (Agni), the conveyer (of all).—Wilson. Agni is so called, probably, as sacrificer for a prince Vitarâna. *Doubly kinsman*: closely allied to heaven and earth. *Sabardhu*: the Cow whose milk is used in sacrifice; also called Sabardughâ, as in stanza 11. According to Ludwig, the New Year which has not yet distributed its treasures is meant.

18 *Their kin*: akin to Mitra, Varuṇa, and Aryaman. *The Prince*: *our*: Sûrya, the Sun-God. *Thy nearest kinsman*: Sûrya. I adopt Ludwig's interpretation of *nabhatnefishikoh*, which appears unintelligible as the name of the son of Manu who was deprived of his inheritance by his father according to the *Yajur-veda*, and by his brothers according to the *Âitareya-Brâhmana*. But see Weber, *Episches im V. Ritual*, pp. 40f. *This*: Dyaus. *How many others*: many Savitars (sons that introduce the new year) have been before me.—Ludwig.

19 *These are my Gods*: 'these are my resplendent (rays).—Wilson. Probably the priests are intended.—Ludwig. *The Cow*: Aditi. *Milked this*: milked forth this universe.—Wilson. Agni is the speaker of this stanza.

- 20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent, Lord of fuel.

When like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.

- 21 Then went the milch-kine forth to please the damsel, and for the good of every man that liveth.

Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Āṣvaghna's virtues.

- 22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!

Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.

- 23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,—

I was the dearest sage of those about him,—let him lead these away and bring them safely.

- 24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:

Impetuous be his son and fleet his courser: and may I be his priest to win him glory.

- 25 If, for our strength, the priest with adoration to win your friendship made the laud accepted.

That laud shall be a branching road to virtue for every one to whom the songs are suited.

- 26 Glorified thus, with holy hymns and homage:—Of noble race, with waters, God-attended—

May he enrich us for our prayers and praises: now can the cow be milked; the path is open.

20 *He: Agni. Two paths:* from earth to heaven and from heaven to earth.

21 The reference in the first line is, apparently, to the imprisoned cows and Saramā (see stanza 10); but all explanations of the allusions in this hymn are more or less conjectural. Ludwig thinks that the reference may be to the actual milking of the sacrificial cows at the ceremony which this hymn accompanied. Wilson translates:—'The words of a desirable praise, of a certain tranquil person (Nābhānedīṣṭha), attain the prototype (Indra). Āṣvaghna: probably the patronymic of Vitarāṇa—Ludwig. See note on Vaitarāṇa in stanza 17.

23 *He: Āṣvaghna Nitarāṇa. Ye Pair of Kings:* Mitra and Varuṇa.

26 *Glorified thus:* that is, May Varuṇa glorified with song beginning, 'Of noble race, etc,' enrich us. *Now can the cow be milked:* it is now time for the morning Agnihotram.—Ludwig.

Prof. Gutschmann has banished this almost unintelligible hymn to his Appendix.

27 Be to us, then, ye Gods who merit worship, be ye of one accord our strong protection.

Who went on various ways and brought us vigour, ye who undecoeivable explorers.

## HYMN LXII

Vigvadevas, Etc.

YE who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,

Even to you be happiness, Angirases. Welcome the son of Manu, ye who are most wise.

2 The Fathers, who drave forth the wealth in cattle, have in the year's course cleft Vala by Eternal Law;

A lengthened life be yours, O ye Angirases. Welcome the Son of Manu, ye who are most wise.

3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother, out on every side.

Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise,

4 This kinsman in your dwelling-place speaks pleasant words : give ear to this, ye Rishis children of the Gods.

High Brahman dignity be yours, Angirases: Welcome the son of Manu, ye who are most wise.

5 Distinguished by their varied form, these Rishis have been deeply moved.

These are the son of Angiras: from Agni have they sprung to life

6 Distinguished by their varied form, they sprang from Agni, from the sky.

Navagva and Dasagva, noblest Angiras, he giveth bounty with the Gods.

7 With Indra for associate the priests have cleared the stable full of steeds and kine,

Giving to me a thousand with their eight-marked ears, they gained renown among the Gods.

1 *The son of Manu*: Nābhānedishṭha Mānava See X. 61. 18 note.

2 *The Fathers*: the Angirases. *Vala*: the demon who stole the cows of the Gods.

3 *By everlasting Law*: 'by means of your sacrifice.'—Wilson.

4 *This kinsman*: or, this Nābhâ, that is, Nābhānedishṭha.

5 *Distinguished by their varied form*: or, Virūpa. See III. 53. 7.

6 *From the sky*: or, from Dyaus. *Noblest Angiras*: Agni himself, according to Sâyana. He is also called Navagva and Dasagva as these priestly names or titles belong to or are closely connected with the Angirases.

7 *With their eight marked ears*: having marks branded on their ear's; or perhaps, with slit ears. Cf. *Hymns of the Atharva-veda*, VI. 141. 2.

- 8 May this man's sons be multiplied ; like springing corn may  
Manu grow,  
Who gives at once in bounteous gift a thousand kine, a  
hundred steeds.
- 9 No one attains to him, as though a man would grasp the  
heights of heaven.
- Sāvanya's sacrificial meed hath broadened like an ample flood.
- 10 Yadu and Turva, too, have given two Dāsas, well-disposed,  
to serve,  
Together with great store of kine.
- 11 Blest be the hamlet's chief, most liberal Manu, and may his  
bounty rival that of Sūrya.  
May the Gods let Sāvarni's life be lengthened, with whom,  
unwearied, we have lived and prospered.

## HYMN LXIII.

Viṣvedevas

- MAY they who would assume kinship from far away, Vivas-  
vân's generations, dearly loved of men,  
Even the Gods who sit upon the sacred grass of Nahusha's  
son Yayāti, bless and comfort us.
- 2 For worthy of obeisance, Gods, are all your names, worthy  
of adoration and of sacrifice.
- Ye who were born from waters, and from Aditi, and from  
the earth, do ye here listen to my call.
- 3 I will rejoice in these Âdityas for my weal, for whom the  
Mother pours forth water rich in balm,
- And Dyauṣ the Infinite, firm as a rock, sweet milk,—Gods  
active, strong through lands, whose might the Bull upholds

8 *Manu*: here apparently the name of Sāvarni the prince whose munificence is the subject of stanzas 8—11. *A thousand kine, a hundred steeds*: 'kine' is conjecturally supplied. 'A thousand and a hundred horses.'—Wilson. 'A thousand times a hundred horses.'—Ludwig.

9 *Sāvanya* here means Sāvarni.

10 *Turva*: equivalent to *Turvāṣa*; a prince of the clan called after the eponymus *Turva*. *Dāsas*: enslaved natives.

1 *Kinship*: relationship with us, and the duties of protection and aid which relationship implies. Cf. I. 109. 7, note. *Vivasvân's generations*: Sāvanya supplies a verb, and explains differently:—'(support) the generations of (Manu the son of) Vivasvat.'—Wilson. *Yayāti* see I. 31. 17, and 108. 8. note.

2 *From waters*: the aerial waters, or intermediate region of air. *Aditi*: von Roth understands Aditi here to mean 'infinity,' the boundlessness of heaven as opposed to the limitation of earth. See Muir. *O. S. Texts*, V. 39. Sāvanya's explanation is similar.

3 *The Mother*: Earth. *Dyauṣ*: Heaven. *The Bull*: the Sun. Sāvanya explains *ṛishabhāṇa* as 'bringers of rain.'

4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.

Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.

5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,—

These I invite with adoration and with hymns, mighty Adityas, Aditi, for happiness.

6 Who offereth to you the laud that ye accept, O ye All-Gods of Manu, many as ye are ?

Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity ?

7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,

Vouchsafe us, ye Adityas, shelter free from fear, and make us good and easy paths to happiness.

8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves.

Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.

9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,

Agni, Mitra, and Varuna that we may gain, Dyaus, Bhaga, Maruta, Prithivi for happiness :

10 Mightily-saving Earth, incomparable Heaven, the good guide Aditi who gives secure defence.

The well-ward heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.

11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.

With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.

12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.

Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.

13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny.

Whom ye with your good guidance, O Adityas, lead safely through all his pain and grief to happiness.

4 With serpents' powers : 'of unsurpassable wisdom.'—Wilson.

10 The heavenly Ship : according to Śāyana, a metaphorical expression for sacrifice.

- 14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,  
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.
- 15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle for the light;  
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.
- 16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,—  
May she at home and far away preserve us, and dwell with us under the Gods' protection.
- 17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.  
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

## HYMN LXIV.

Viṣvedevas.

- WHAT God, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?  
Who will be gracious? who of many give us bliss? Who out of all the Host will come to lend us aid?
- 2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.  
None other Comforter is found save only these: my longings and my hopes are fixt upon the Gods.
- 3 To Narâṅgana and to Pûshan I sing forth, to unconcealable Agni kindled by the Gods;  
To Sun and Moon, two Moons, to Yama in the heavens, to Trita, Vâta, Dawn, Night, and the Aṅvins Twain.
- 4 How is the Sage extolled whom the loud singers praise?  
What voice, what hymn is used to laud Bṛibhaspati?  
May Aja-Ekapâd with Rikvans swift to hear, and Ahi of the Deep listen unto our call.

14 *For happiness: svastaye*, for happiness or welfare, recurs at the end of all the stanzas from 3 to 14 inclusive.

16 *Svastî*: Pathyâ Svasti, according to the Index; the Goddess of prosperity and happiness

17 *The son of Plati*: Gaya, the Rîshi of the hymn.

3 *Unconcealable Agni*: or, to the unconcealable (Savitar) and Agni. *Two Moons*: New Moon and Full Moon.

4 *Aja-Ekapâd*: see VI. 50. 14; *Rikvans*: sing. rs; minor deities who attend and sing the praises of some superior God. *Ahi of the Deep*: the great Dragon of the depths of the aerial ocean; Ahibudhnya. See Vol. I., Index.

- 5 Aditi, to the birth of Daksha and the vow thou summonest the Kings Mitra and Varuṇa.  
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.
- 6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way ;  
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every race.
- 7 Bring ye Purandhi, bring Vāyu who yokes his steeds, for friendship bring ye Pūshan with your songs of praise :  
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.
- 8 The thrice-seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid.  
Kṛiṣānu, Tishya, archers to our gathering-place, and Rudra strong amid the Rudras, we invoke.
- 9 Let the great streams come hither with their mighty help, Sindhu, Sarasvati, and Sarayu with waves.  
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.
- 10 And let Brihaddivā, the Mother, hear our call, and Tvashtar, Father, with the Goddesses and Dames.  
R̥ibhuksan, Vāja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well !
- 11 Pleasant to look on as a dwelling-rich in food is the blest favour of the Maruts, Rudra's Sons.  
May we be famed among the folk for wealth in kine, and ever come to you, ye Gods, with sacred food.

5 *Daksha* : meaning here the Sun, according to Sāyaṇa. Ludwig thinks that the sacrificer, regarded as Daksha or Prajāpati, and said to be born again through completion of his vow, is intended. In the second line also *Aryaman* is considered by Sāyaṇa to be the Sun :—‘Aryaman, whose course is not hurried, the giver of delight to many, having seven ministering (rays) proceeds in his multiform births.’—Wilson.

6 *Coursers* : the horses which bring the Gods to men's sacrifices.

7 *Purandhi* : Plenty personified as a deity. Or *Pūrandhim* may be an adjective ‘the spirited, or liberal, Pūshan.’

8 *Thrice-seven* : the seven rivers of the land of the Āryans having their counterparts in heaven and in the firmament. *Kṛiṣānu* : the archer who guards the heavenly Soma. *Tishya* : an asterism regarded as being in the form of an arrow, and so here identified with Kṛiṣānu.

10 *Brihaddivā* a Goddess associated with Ilā, Sarasvati, and others. *Dames* : consorts of the Gods. *Rathaspati* : the God who presides over chariots of war. *Speech* : or prayer. *Who labours* : at the sacrifice.



12. The thought which ye, O Maruts, Indra, and ye Gods have given to me, and ye Mitra and Varuna,—  
Cause this to grow and swell like a milch-cow with milk.  
Will ye not bear away my songs upon your car ?
- 13 O Maruts, do ye never, never recollect and call again to mind this our relationship ?  
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.
- 14 The Mothers, Heaven and Earth, those mighty Goddesses; worthy of sacrifice, come with the race of Gods.  
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.
- 15 This invocation wins all good that we desire: Brihaspati, highly praised Aramati, are here,  
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.
- 16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,  
Gaya, the priestly singer, with his praises and hymns contented the Celestial People.
- 17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Adityas.  
Men are made rich by those who are Immortal : the Heavenly Folk have been extolled by Gaya.

## HYMN LXV.

Viṣvedevas.

- MAY Agni, Indra, Mitra, Varuna consent, Aryaman, Vāyu Pūshan, and Sarasvati,  
Ādityas, Maruts, Vishnu, Soma, lofty Sky, Rudra, and Aditi, and Brahmanaspati.
- 2 Indra and Agni, Hero-lords when Vritra fell, dwelling together, speeding emulously on,  
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.
- 3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.
- 
- 13 *At the central point* : the place of sacrifice.
- 14 *With the Fathers* : 'The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.' See Wallis, *Cosmology of the R̥gveda*, p. 72.
- 15 *Aramati* : the Genius of Devotion.
- 17 The concluding stanza of Hymn 63 is repeated here.

These in their wondrous bounty send the watery sea: may they as kindly Friends send gifts to make us great.

- 4 They with their might have stayed Heaven, Earth, and Prithivi, the Lord of Light, the firmament, the lustrous spheres.

Even as fleet-foot steeds who make their masters glad, the princely Gods are praised, most bountiful to man.

- 5 Bring gifts to Mitra and to Varuṇa who, Lords of all, in spirit never fail the worshipper,  
Whose statute shines on high through everlasting Law whose places of sure refuge are the heavens and earth.

- 6 The cow who yielding milk goes her appointed way hither to us as leader of our holy rites,  
Speaking aloud to Varuṇa and the worshipper, shall with oblation serve Vivasvān and the Gods.

- 7 The Gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.

They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.

- 8 Born in the oldest time, the Parents dwelling round are sharers of one mansion in the home of Law.

Bound by their common vow Dyaus, Prithivi stream forth the moisture rich in oil to Varuṇa the Steer.

- 9 Parjanya, Vāta, mighty, senders of the rain, Indra and Vāyu, Varuṇa, Mitra, Aryaman :

We call on Aditi, Âdityas, and the Gods, those who are on the earth, in waters, and in heaven.

- 10 Tvashṭar and Vāyu, those who count as Ribhus, both celestial Hotar-priests, and Dawn for happiness,  
Winners of wealth, we call, and wise Brihaspati, destroyer of our foes, and Soma Indra's Friend.

- 11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.

3 *The watery sea* : the clouds and rain.

4 *Prithivi* : meaning here the region of mid-air.

5 *Places of sure refuge* : Sâyana explains *nâdhasi* differently : 'upon whom the two solicitous worlds remain dependent.'

6 *The cow* : who is milked at sacrifice. According to Sâyana, thunder may be meant, and by 'milk' strength may be intended.

7 *In a body* : that is, personified. Cf. X. 66. 9, note.

8 *The Parents* : Heaven and Earth.

10 *Celestial Hotar-priests* : see l. 13. B.

These very bounteous Gods made the Sun mount to heaven,  
and spread the righteous laws of Âryas o'er the land.

12 O Aṣvins, ye delivered Bhuju from distress, ye animated  
Syâva, Vadhrimati's son.

To Vimada ye brought his consort Kamadyû, and gave his  
lost Vishnâpû back to Viṣvaka.

13 Thunder, the lightning's daughter, Aja-Ekapâd, heaven's  
bearer, Sindhu, and the waters of the sea :

Hear all the Gods my words, Sarasvati give ear together  
with Purandhi and with Holy Thoughts.

14 With Holy Thoughts and with Purandhi may all Gods,  
knowing the Law immortal, Manu's Holy Ones,  
Boon-givers, favourers, finders of light, and Heaven, with  
gracious love accept my songs, my prayer, my hymn.

15 Immortal Gods have I, Vasishṭha, lauded, Gods set on high  
above all other beings.

May they this day grant us wide space and freedom : ye  
Gods, preserve us evermore with blessings.

## HYMN LXVI.

Viṣvedevas.

I CALL the Gods of lofty glory for our weal, the makers of  
the light, well-skilled in sacrifice ;

Those who have waxen mightily, Masters of all wealth, Im-  
mortal, strengthening Law, the Gods whom Indra leads.

2 For the strong band of Maruts will we frame a hymn :  
the chiefs shall bring forth sacrifice for Indra's troop,  
Who, sent by Indra and advised by Varuṇa, have gotten for  
themselves a share of Sûrya's light.

3 May Indra with the Vasus keep our dwelling safe, and Aditi  
with Âdityas lend us sure defence.

May the God Rudra with the Rudras favour us, and Tvasṭar  
with the Dames further us to success.

4 Aditi, Heaven and Earth, the great eternal Law, Indra,  
Viṣṇu, the Maruts, and the lofty Sky.

We call upon Âdityas, on the Gods, for help, on Vasus,  
Rudras, Savitar of wondrous deeds.

12 These deeds of the Aṣvins are told in I. 16 and 17.

13 *Aja-Ekapâd* : see VI. 50. 14. *Holy Thoughts* : Devotions  
personified.

14 *Manu's Holy ones* : deities whom Manu worshipped.

15 *Vasishṭha* : that is, a descendant of the great Rishi Vasishṭha.

4 The names in the first line are in the nominative case and  
without a verb : 'are invoked,' may be understood.

- 5 With Holy Thoughts Sarasvân, firm-lawed Varuṇa, great  
Vāyu, Pûshan, Vishnu, and the Aṣvins Twain,  
Lords of all wealth, Immortal, furtherers of prayer, grant us  
a triply-guarding refuge from distress.
- 6 Strong be the sacrifice, strong be the Holy Ones, strong the  
preparers of oblation, strong the Gods.  
Mighty be Heaven and Earth, true to eternal Law, strong be  
Parjanya, strong be they who laud the Strong.
- 7 To win us strength I glorify the Mighty Twain, Agni and  
Soma, Mighty Ones whom many laud.  
May these vouchsafe us shelter with a triple guard, these  
whom the strong have served in worship of the Gods.
- 8 Potent, with firm-fixt laws, arranging sacrifice, visiting solemn  
rites in splendour of the day,  
Obeying Order, these whose priest is Agni, free from false-  
hood, poured the waters out when Vṛitra died.
- 9 The Holy Ones engendered, for their several laws, the  
heavens and earth, the waters, and the plants and trees.  
They filled the firmament with heavenly light for help : the  
Gods embodied Wish and made it beautiful.
- 10 May they who bear up heaven, the Ribhus deft of hand, and  
Vâta and Parjanya of the thundering Bull,  
The waters and the plants, promote the songs we sing : come  
Bhaga, Râti, and the Vâjins to my call.
- 11 Sindhu, the sea, the region, and the firmament, the thunder,  
and the ocean, Aja-Ēkapâd,  
The Dragon of the Deep, shall listen to my words, and all  
the Deities and Princes shall give ear.
- 12 May we be yours, we men, to entertain the Gods : further  
our sacrifice and give it full success.  
Ādityas, Rudras, Vasus, givers of good gifts, quicken the holy  
hymns which we are singing now.

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6 *Strong* : *viśvan* repeated in the way loved by some of the Vedic poets ; 'showerer of benefits,' according to Sâyana. *The Gods* : meaning, says Sâyana, the priests.

9 *Laws* : courses of action. *Embodied Wish* : gave a body to the wishes and hopes of worshippers, and personified them in the same manner as sacrifice is said to have been embodied and beautified in X. 65. 7.

10 *Vâta and Parjanya of the thundering Bull* : meaning the wind and storm that attend the thunderous rain-cloud. *Râti* : divine Favour or Bounty. *Vâjins* : a class of divinities according to Sâyana. See VII. 38. 7.

11 *Aja-Ēkapâd* : see VI. 50. 14. *Dragon of the Deep* : *Ahibudhnya*. See VI. 49. 14.

- 13 I follow with success upon the path of Law the two celestial Hotars, Priests of oldest time.  
We pray to him who dwelleth near, Guard of the Field, to all Immortal Gods who never are remiss.
- 14 Vasishṭha's sons have raised their voices, like their sire, Ṛishi-like praying to the Gods for happiness.  
Like friendly-minded kinsmen, come at our desire, O Gods, and shake down treasures on us from above.
- 15 Immortal Gods have I, Vasishṭha, lauded, Gods set on high above all other beings.  
May they this day grant us wide space and freedom : ye Gods, preserve us evermore with blessings.

## HYMN LXVII.

Bṛihaspati.

- THIS holy hymn, sublime and seven-headed, sprung from eternal Law, our sire discovered.  
Aśvīya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.
- 2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,  
Angirases, holding the rank of sages, first honoured sacrifice's holy statute.
- 3 Girt by his friends who cried with swan-like voices, bursting the stony barriers of the prison,  
Bṛihaspati spake in thunder to the cattle, and uttered praise and song when he had found them.
- 4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.  
Bṛihaspati, seeking light amid the darkness, drave forth the bright cows : three he made apparent.

13 *Two celestial Hotars* : Agni and Āditya, according to Sāyana. *Guard of the Field* : probably Indra.

15 Repeated from the preceding hymn.

1 *Seven-headed* : having seven divisions. Accompanied by seven bands of the Maruts, or having seven metres, according to Sāyana. *Our sire* : Angiras. *Fourth* : or, extending to all four sides, mighty.

3 *The cattle* : the lost cows of the Angirases, representing metaphorically the rays of light which had been stolen by the fiends of darkness. See I. 62. 3.

4 *Apart from one, away from two* : the meaning is uncertain. Perhaps, at a distance from the earth, down from heaven and the firmament. *Falsehood* ; the wickedness of the treacherous Panis. *Three* : heaven, firmament, and earth.

- 5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.  
 Brihaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.
- 6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.  
 Seeking the milk-draught with sweat-shining comrades he stole the Paṇi's kine and left him weeping.
- 7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.  
 Brihaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.
- 8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.  
 Brihaspati freed the radiant cows with comrades self-yoked, averting shame from one another.
- 9 In our assembly with auspicious praises exalting him who roareth like a lion,  
 May we, in every fight where heroes conquer, rejoice in strong Brihaspati the Victor.
- 10 When he had won him every sort of booty and gone to heaven and its most lofty mansions.  
 Men praised Brihaspati the Mighty, bringing the light within their mouths from sundry places.
- 11 Fulfil the prayer that begs for vital vigour : aid in your wonted manner even the humble.  
 Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye All-producers.
- 12 Indra with mighty strength hath cleft asunder the head of Arbuda the watery monster,  
 Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods, protect us.

5 *Western castle* : this is obscure. Ludwig suggests that *apāchīm* may mean 'hostile' or 'detested.' *Three* : heaven, firmament, and earth.  *Him who held the waters* : the demon Vala, who kept the rain, as well as the cows or rays of light, imprisoned. *The cow* : the cattle ; the beams of light.

6 *Comrades* : his faithful friends the Maruts. *Wild boars* : the strong fierce Maruts ; according to Sīyāṇa, 'bearers of excellent water.'

8 *The Lord of cattle* : Brihaspati, so called because he had released them.

10 *The light* : that is, the hymns of praise which will bring them the light of help. The stanza is difficult.

12 *The watery monster* : the fiend who dominated the ocean of air. *Ahi* : or, the Dragon, Vṛitra or his brother.

## HYMN LXVIII.

Bṛihaspati.

- Like birds who keep their watch, plashing in water, like  
the loud voices of the thundering rain-cloud,  
Like merry streamlets bursting from the mountain, thus to  
Bṛihaspati our hymns have sounded.
- 2 The Son of Angiras, meeting the cattle, as Bhaga, brought  
in Aryaman among us.  
As Friend of men he decks the wife and husband : as for  
the race, Bṛihaspati, nerve our coursers.
3. Bṛihaspati, having won them from the mountains, strewed  
down, like barley out of winnowing-baskets,  
The vigorous, wandering cows who aid the pious, desired of  
all, of blameless form, well-coloured.
- 4 As the Sun dews with meath the seat of Order, and casts a  
flaming meteor down from heaven,  
So from the rock Bṛihaspati forced the cattle, and cleft  
the earth's skin as it were with water.
- 5 Forth from mid-air with light he drove the darkness, as the  
gale blows a lily from the river.  
Like the wind grasping at the cloud of Vala, Bṛihaspati  
gathered to himself the cattle.
- 6 Bṛihaspati, when he with fiery lightnings cleft through the  
weapon of reviling Vala,  
Consumed him as tongues eat what teeth have compassed :  
he threw the prisons of the red cows open.
- 7 That secret name borne by the plowing cattle within the  
cave Bṛihaspati discovered,  
And drove, himself, the bright kine from the mountain, like  
a bird's young after the eggs' disclosure.

2 *The Son of Angiras* : Bṛihaspati, especially worshipped and cherished by Angiras. *Aryaman* : the institution of marriage, represented by Aryaman : one meaning of the name being groomsman or matchmaker.

3 *Out of winnowing-baskets* : *sthivibhyah* : the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthivimantah*, 'armed with sthivols,' occurs in X, 27. 15, and is said by Sâyana to mean occupants of stations.' Wilson renders *sthivibhyah* in this place by 'from the granaries.' The cows bestowed by Bṛihaspati are countless as grains of barley on the threshing-floor of winnowing place.

4 *Cleft the earth's skin* : or surface, with the hoofs of many cattle.

5 *A lily* : *śipôlâ* : accordnig to Sâyana the same as *Śaivala*, the Vallisneria Octandra, a common aquatic plant.

6 *Weapon* : I adopt Sâyana's explanation of *jâsum*, although in X. 33. 2 the same word means 'exhaustion.'

- 8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.  
Bṛihaspati, cleaving through with varied calmour, brought it forth like a bowl from out the timber.
- 9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.  
As from a joint, Bṛihaspati took the marrow of Vāla as he gloried in his cattle.
- 10 As trees for foliage robbed by winter, Vāla mourned for the cows Bṛihaspati had taken.  
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.
- 11 Like a dark steed adorned with pearl, the Fathers have decorated heaven with constellations.  
They set the light in day, in night the darkness. Bṛihaspati cleft the rock and found the cattle.
- 12 This homage have we offered to the Cloud-God who thunders out to many in succession.  
May this Bṛihaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

## HYMN LXIX.

Agni.

AUSPICIOUS is the aspect of Vadhryaśva's fire ; good is its guidance, pleasant are its visitings.

When first the people of Sumitra kindle it, with butter poured thereon it crackles and shines bright.

- 2 Butter is that which makes Vadhryaśva's fire grow strong : the butter is its food, the butter makes it fat.

It spreads abroad when butter hath been offered it, and balm-ed with streams of butter shines forth like the Sun.

*S Sweetness* : the sweet milk ; that is, the cows who produced it.

*Like a bowl* : which already exists potentially in the wood from which it is produced by cutting.

9 Wilson, following Śāyana, paraphrases the second line.—'he seized ( the cattle from the rock ) of Vāla surrounded by the kine as (one extracts) marrow from a bone.

11 *The Fathers* : 'The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky.'—Wallis, *Cosmology of the Rīgveda* p. 68. Or, as Ludwig remarks, the Fathers themselves may be the stars.

12 *To many* : ' cows ' is, apparently, understood. Śāyana supplies *richas* :—' who recites in order many (sacred stanzas). '—Wilson.

1 *Vadhryaśva* has been mentioned, in VI. 61. 1, as a worshipper of Sarasvatī: here he appears as a special worshipper of Agni.



- 3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.  
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.
- 4 Accept this offering, Agni, whom aforetime Vadhryaṣva hath entreated and enkindled.  
Guard well our homes and people, guard our bodies, protect thy gift to us which thou hast granted.
- 5 Be splendid, guard us, Kinsman of Vadhryaṣva : let not the enmity of men o'ercome thee.  
Like the bold hero Chyavana, I Sumitra tell forth the title of Vadhryaṣva's Kinsman.
- 6 All treasures hast thou won, of plains and mountains, and quelled the Dāsas' and the Āryas' hatred.  
Like the bold hero Chyavana, O Agni, mayst thou subdue the men who long for battle.
- 7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.  
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.
- 8 Thine is the teeming cow, O Jātavedas, who pours at once her ceaseless flow, Sabardhuk,  
Thou art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.
- 9 Even Immortal Gods, O Jātavedas, Vadhryaṣva's Kinsman, have declared thy grandeur.  
When human tribes drew near with supplication thou conquerdest with men whom thou hadst strengthened.
- 10 Like as a father bears his son, O Agni, Vadhryaṣva bare thee in his lap and served thee.  
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.
- 11 Vadhryaṣva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.  
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.

3 *Sumitra* : son of Vadhryaṣva and Rishi of the hymn.

5 *Chyavana* : a son of Bhṛigu. Or the word may mean 'conquering,' as Sāyana interprets it. *Vadhryaṣva's Kinsman* : as having been especially worshipped and cherished by that Rishi. See stanza 10.

7 *A lengthened thread* : continual sacrifices, from ancient to present times. *Devices* : ways of attaining his object. Or *śāntānitha* may mean, 'having a hundred or many musical modes or sacred songs ;' or 'praised by many : 'the leader of hundreds (of burnt offerings)'.—Wilson.

- 12 This Agni of Vadhryaśva, Vṛitra-slayer, lit from of old, must be invoked with homage.

As such assail our enemies, Vadhayaśva, whether the foes be strangers or be kinsmen.

## HYMN LXX.

Āprts.

Enjoy, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation

Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.

- 2 May he who goes before the Gods, come hither with steeds whose shapes are varied, Narāṣansa.

May he, most Godlike, speed our offered viands with homage God-ward on the path of Order.

- 3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.

With lightly-rolling car and best draught-horses, bring the Gods higher and sit down as Hotar.

- 4 May the delight of Gods spread out transversely : may it be with us long in length and fragrant.

O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.

- 5 Touch ye the far-extending height of heaven, or spring apart to suit the wide earth's measure.

Yearning, ye Doors, with those snblime in greatness, seize eagerly the heavenly Car that cometh.

- 6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses, be seated.

In your wide lap, auspicious, willing Ladies, may the Gods seat them with a willing spirit.

- 7 Up stands the stone, high burns the fire enkindled : Aditi's lap contains the Friendly Natures.

Ye Two Chief Priest who serve at this our worship, may ye, more skilled, win for us rich possessions.

Other Āprl hymns may be compared ; I. 13, 142, and 188 ; II. 3 ; III. 4 ; V. 5 ; VII. 2, and IX. 5. The usual deities and deified objects, with the exception of Tanūnapāt, are invoked.

3 *As Hotar* : 'as ministrant priest,'—Wilson.

4 *The delight of Gods* : the sacred grass.

5 *The heavenly Car* : which brings the Gods.

7 *The stone* : with which the Soma juice is expressed.

*Aditi's lap* : the surface of the earth. *The Friendly Natures* : the Gods. According to Śāyana, 'the acceptable sacrificial vessels, *Two Chief Priests* : *purohitau* : perhaps Agni and Āditya. *More skilled* : than human priests.

- 8 On our wide grass, Three Goddesses be seated : for you have we prepared and made it pleasant.  
May *Ilā*, she whose foot drops oil, the Goddess, taste, man-like, sacrifice and well-set presents.
- 9 Since thou, God *Tvashtar*, hast made beauty perfect, since thou hast been the *Angirases'* Companion,  
Willing, most wealthy, Giver of possessions, grant us the Gods' assembly, thou who knowest.
- 10 Well knowing, binding with thy cord, bring hither, Lord of the Wood, the Deities' assembly.  
The God prepare and season our oblations : may Heaven and Earth be gracious to my calling.
- 11 *Agni*, bring hither *Varuṇa* to help us, *Indra* from heaven, from air's mid-realm the *maruts*.  
On sacred grass all Holy Ones be seated, and let the Immortal Gods rejoice in *Svāhā*.

## HYMN LXXI.

Jñānam.

- WHEN men, *Bṛihaspati*, giving names to objects, sent out *Vāk's* first and earliest utterances,  
All that was excellent and spotless, treasured within them, was disclosed through their affection.
- 2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,  
Friends see and recognize the marks of friendship : their speech retains the blessed sign imprinted.

8 *Three Goddesses* : *Ilā*, *Sarasvati*, and *Bhārati*. *Taste* : the verb is plural, meaning, may *Ilā* and the others taste. *Man-like* : as at the sacrifice of *Manu*, according to *Sāyana*.

9 *Grant us the Gods' assembly* : the Commentators explain *pithas* sometimes as 'place,' sometimes as 'food' or 'air' or 'water.' Here *Wilson*, following *Sāyana* translates :—'offer the food of the gods' (to them).'

10 *Binding with thy cord* : it is not clear what is to be bound or ranged in order. According to *Sāyana*, the *pāthas*, which he explains *annam devānam* food of the Gods, is to be fastened with a rope. *Lord of the Wood* : *canaspati* : the *yīpū* or *Sacrificial Post*.

11 *Svāhā* : that is, in the sacrificial offerings presented with the exclamation *Svāhā*, *Ave*, or *Hail*.

*Jñānam* or *Knowledge*, the subject of this very difficult hymn is said by *Sāyana* to mean *Paramabrahmajñānam*, knowledge of the higher truths of Religion, which teaches man his own nature and how he may be reunited to the Supreme Spirit.

1 *Vāk* : Voice or Speech, the Sacred Word. Here specially the voice of the hymn regarded as the means of communication between men and Gods. See *Vedic India* ( *Story of the Nations Series* ), pp. 269—271.

- 3 With sacrifice the trace of Vāk they followed, and found her  
harbouring within the Rishis.  
They brought her, dealt her forth in many places : seven  
singers make her tones resound in concert.
- 4 One man hath ne'er seen Vāk, and yet he seeth : one man  
hath hearing but hath never heard her.  
But to another hath she shown her beauty as a fond well-  
dressed woman to her husband.
- 5 One man they call a laggard, dull in friendship : they never  
urge him on to deeds of valour.  
He wanders on in profitless illusion : the Voice he heard  
yields neither fruit nor blossom.
- 6 No part in Vāk hath he who hath abandoned his own dear  
friend who knows the truth of friendship.  
Even if he hears her still in vain he listens : naught knows  
he of the path of righteous action.
- 7 Unequal in the quickness of their spirit are friends endowed  
alike with eyes and hearing.  
Some look like tanks that reach the mouth or shoulder, others  
like pools of water fit to bathe in.
- 8 When friendly Brahmins sacrifice together with mental im-  
pulse which the heart hath fashioned,  
They leave one far behind through their attainments, and  
some who count as Brahmins wander elsewhere.
- 9 Those men who step not back and move not forward, nor  
Brāhmins nor preparers of libations,  
Having attained to Vāk in sinful fashion spin out their thread  
in ignorance like spinsters.
- 10 All friends are joyful in the friend who cometh in triumph,  
having conquered in assembly.  
He is their blame-avorter, food-provider : prepared is he and  
fit for deed of vigour.

3 *Harbouring within the Rishis* : they discovered, in the course of sacrifice, that the inspired Rishis alone understood Speech as required for religious purposes. *In many places* : among the Hotar-priests. *Seven singers* : 'the seven noisy (birds) meet together.'—Wilson : referring, says Sayana, to the seven metres the Gāytri, etc.

8 *Some who count as Brahmins wander elsewhere* : 'others walk about boasting to be *brahmins*.'—Muir.

9 *Step not back and move not forward* : take no active part in religious ceremonies. 'Those who do not walk (with the Brahmins) in this lower world, nor (with the gods) in the upper world', is Wilson's paraphrase of the text which I have rendered literally. *Like spinsters* : '(like) female weavers. Such is the sense which Prof. Aufrecht thinks may, with probability, be assigned to *siri*, word which occurs only here'—Muir.

- 11 One plies his constant task reciting verses : one sings the holy psalm in Śakvari measures.

One more, the Brahman, tell the lore of being, and one lays down the rules of sacrificing.

## HYMN LXXII.

The Gods.

LET us with tuneful skill proclaim these generations of the Gods, That one may see them when these hymns are chanted in a future age.

- 2 These Brahmaṇaspati produced with blast and smelting, like a smith.

Existence, in an earlier age of Gods, from Non-existence sprang.

- 3 Existence, in the earliest age of Gods, from Non-existence sprang. Thereafter were the regions born. This sprang from the Productive Power.

- 4 Earth sprang from the Productive Power ; the regions from the earth were born.

Dakṣha was born of Aditi, and Aditi was Dakṣha's Child.

- 5 For Aditi, O Dakṣha, she who is thy Daughter, was brought forth.

After her were the blessed Gods born sharers of immortal life.

- 6 When ye, O Gods, in yonder deep close-clasping one another stood.

11 *Reciting verses* : repeating *richas* or verses of the *Rigveda*. This is the duty of the Hotar. *The holy psalm* : the *Gāyatra* or *Sāman*. The *Udgātar* or Chanter, one of the four chief priests is intended. *The lore of being* : the knowledge of all that exists. *Lays down the rules* : 'prescribes the order.'—Muir. 'Measures the materials.'—Wilson. This is the duty of the *Adhvaryu*, another of the chief priests. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, I. pp. 254—256. It has also been metrically rendered by the authors of the *Siebenzig Lieder des Rigveda*, who have endeavoured, by transposing some of the stanzas to bring them into closer connexion. According to *Sāyana*, the subject of the whole hymn is 'the eulogy of the understanding of the *Vēda* as essential to divine knowledge.'

2 *These* : all beings. *Like a smith* : as a blacksmith blows up his fire and melts metal.

3 *The regions* : 'the quarters (of the horizon).'—Wilson. *This* : meaning earth. *Productive Power* : the meaning of *uttānapadāh* is uncertain. Wallis renders it by 'the begetter (the sky)'; Wilson by 'the upward-growing (tree)'.  
4 *And Aditi was Dakṣha's Child* : 'Yaska remarks.....How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another'—*O. S. Texts*. IV. 13. Aditi is Infinity or the Infinite, and Dakṣha is Force or Power personified. See *Vedic Hymns*, I. p. 245.

Thence, as of dancers, from your feet a thickening cloud of dust arose.

- 7 When, O ye Gods, like Yatis, ye caused all existing things to grow,

Then ye brought Sûrya forward who was lying hidden in the sea.

- 8 Eight are the Sons of Aditi who from her body sprang to life. With seven she went to meet the Gods: she cast Mārtāṇḍa far away.

- 9 So with her Seven Sons Aditi went forth to meet the earlier age. She brought Mārtāṇḍa thitherward to spring to life and die again.

## HYMN LXXIII.

Indra.

THOU wast born mighty for victorious valour, exulting, strongest, full of pride and courage.

There, even there, the Maruts strengthened Indra when his most rapid Mother stirred the Hero.

- 2 There with fiend's ways e'en Prisani was seated : with much laudation they exalted Indra.

As if encompassed by the Mighty-footed, from darkness, near at hand, forth came the Children.

- 2 High are thy feet when on thy way thou goest : the strength thou foundest here hath lent thee vigour.

Thousand hyenas in the mouth thou holdest. O Indra, thou turn the Aśvins hither.

6 'The two verses 6 and 7 are interesting as containing an independent story of the origin of the world : the gods are said to have kicked up in dancing the atoms which formed the earth.'—Wallis, *Cosmology of the R̥gveda*, p. 43.

7 *Yatis* : devotees.

8 *Eight are the Sons* : according to the Commentator, Mitra, Varuna, Dhatar, Aryaman. Ansa, Bhaga, Vivasvan, and Āditya (the Sun). *Martāṇḍa* ; Sûrya, the Sun. His exposure probably refers to his sweeping through the sky.—Ludwig. But see Bergaigne, *La Religion Védique*, III. 107.

1 *Mother* : Aditi. *Stirred the Hero* : gave him free motion as soon as he was born, or incited him to action by telling him of his future opponent. See VIII. 45. 5, and 66. 2.

2 This stanza is unintelligible to me. *Prisani* : meaning perhaps *Prisni* as Ludwig conjectures. *The Mighty-footed* : Indra. *The Children* : the new-born Maruts. Wilson translates, after Sayana :—'The martial troop of (Indra) the injurer encamped around Indra (accompanied) by the swift-moving (Maruts) : they animated him with abundant praise; like (cattle) penned us within a great stall, the embryonic (waters) issued from the (*Vṛitra*) who had arrived in the form of darkness.'

3 *High are thy feet* : as travelling through the heavens. *Hyenas* : *śāldorikān* : jackals.'—Wilson.

- 4 Speeding at once to sacrifice thou comest : for friendship thou art bringing both Nîsatyas.  
Thou hadst a thousand treasures in possession The Aśvins,  
O thou Hero, gave thee riches.
- 5 Glad, for the race that rests on holy Order, with friends who hastened to their goal, hath Indra  
With these his magic powers assailed the Dasyu : he cast away the gloomy mists, the darkness.
- 6 Two of like name for him didst thou demolish, as Indra striking down the car of Ushas.  
With thy beloved lofty Friends thou camest, and with the assurance of thine heart thou slewest.
- 7 War-loving Namuchi thou smotest, robbing the Dâsa of his magic for the Rishi.  
For man thou madest ready pleasant pathways, paths leading as it were directly God-ward.
- 8 There names of thine thou hast fulfilled completely : as Lord, thou holdest in thine arm, O Indra.  
In thee, through thy great might, the Gods are joyful : the roots of trees hast thou directed upward.
- 9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters.  
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.
- 10 When others call him offspring of the Courser, my meaning is that Mighty Power produced him.  
He came from Manyu and remained in houses : whence he hath sprung is known to Indra only.

6 *Two of like name* : or, of similar nature ; gloomy mists and darkness. *The car of Ushas* : see IV. 30. 8—11. *The assurance of thy heart* : thy trusted thunderbolt.

8 *Thou hast fulfilled* : hast acted in full accordance with the names thou bearest, such as Vritra-slayer, Sakra, etc. *Thou holdest* : the thunderbolt. *The roots of trees* : the clouds are often compared to trees. The rain is their fruit, and when they pour it down their roots are supposed to be turned upward.

9 *Quoit* : *chakram* : meaning the thunderbolt. *The udder* : the firmament.

10 *The Courser* : meaning Heaven. *Manyu* : wrath, passion or ardour, personified. *My meaning is* : the speaker declares that he is raised above the common mythological explanations. He considers the God to have sprung from a transcendental Power.—Ludwig.

Grassmann banishes this hymn to his Appendix as being generally obscure and in parts absolutely unintelligible. I have, for the most part, followed Ludwig's interpretation.

- 11 Like birds of beauteous wing the Priyamodhas, Kishis, exploring, have come nigh to Indra :  
 Dispel the darkness and fill full our vision : deliver us as men whom snares entangle.

## HYMN LXXIV.

Indra.

- I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven,  
 Or Coursers who have triumphed in the contest, or those who, famed, have won the prize with glory.
- 2 Their call, the call of Gods, went up to heaven : they kissed the ground with glory-seeking spirit,  
 There where the Gods look on for happy fortune, and like the kindly heavens bestow their bounties.
- 3 This is the song of those Immortal Beings who long for treasures in their full perfection.  
 May these, completing prayers and sacrifices, bestow upon us wealth where naught is wanting.
- 4 Those living men extolled thy deed, O Indra, those who would fain burst through the stall of cattle,  
 Fain to milk her who bare but once, great, lofty, whose Sons are many and her streams past number.
- 5 Sachi<sup>1</sup>van, win to your assistance Indra who never bends, who overcomes his foemen,  
 Ribhukshan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind friend, the thunder.
- 6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vritra-slayer.  
 He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

The subject of the hymn is a coming horse-race, and the Rishi invokes in favour of the Yajamāna, the Vasus, racers who have won the prize in former times, and the men who owned them. Indra also is appealed to for help. See *Vedische Studien*, I. P. 129.

2 *The call of Gods* : the Gods are imagined as present and interested in the race. *They kissed the ground* : the horses lightly touched the earth as they ran.

4 *Those living men* : the Angirases. *Her who bare but once* : Heaven, according to Sayana ; Earth, according to Grassmann. Pṛiṣni, the mother of the Maruts, must be meant.—Ludwig. See VI. 48. 22.

5 *Sachi<sup>1</sup>van* : apparently a man's name. 'Celebrator of holy rites.'—Wilson.

6 *He who won of old* : the Yajamāna. *He hath appeared* : the poet imagines Indra himself to present.



THE singer, O ye Waters, in Vivasvân's place, shall tell your grandeur forth that is beyond compare.

The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flow.

- 2 Varuṇa cut the channels for thy forward course, O Sindhu, when thou rankest on to win the race.

Thou speedest o'er precipitous ridges of the earth, when thou art Lord and Leader of these moving floods.

- 3 His roar is lifted up to heaven above the earth : he puts forth endless vigour with a flash of light.

Like floods of rain that fall in thunder from the cloud, so Sindhu rushes on bellowing like a bull.

- 4 Like mothers to their calves, like milch-kine with their milk, so, Sindhu, unto thee the roaring rivers run.

Thou ledest as a warrior king thine army's wings what time thou comest in the van of these swift streams.

- 5 Favour ye this my laud, O Gangâ, Yamunâ, O Śutudrî, Parushnî, and Sarasvatî :

With Asiknî, Vitasrâ, O Marudvṛidhâ, O Ârjikiyâ with Sushomâ hear my call.

- 6 First with Trîṣṭāmâ thou art eager to flow forth, with Rasâ, and Susartu, and with Śvetyâ here,

With Kubbâ ; and with these, Sindhu ! and Mehatnu, thou seekest in thy course Krumu and Gomatî,

1 *O ye Waters* : apparently the Rivers are addressed as representing all the divine Waters. *Vivasvan's place* : where the singers stand when they sing hymns. *Triply, seven and seven* : twenty-one rivers ; two other sets of seven each being added to the seven chief rivers of the Panjâb. Sâyaṇa explains differently :— 'they flowed by sevens through the three (worlds),— Wilson. 'Each set of seven [streams] has followed a threefold course'—Muir. 'By seven and seven.....in three courses.'—M. Müller.

5 The poet addressess first the most distant rivers. *Gangâ* : the Ganges is mentioned, indirectly, in only one other verse of the *Rigveda*, and even there, the word is said by some to be the name of a woman. See VI 45. 31. *Yamunî* : the Jumna. *Śatudrî* : the Sutlej or Satlaj. *Parushnî* : the Râvi : *Sarasvatî* : see VI. 61. 2. *Asiknî* : the ancient Acesines : the Vedic name of the Chandrabhâgâ, the present Chenâb. *Vitasrâ* : probably the Jhelum, the Hydaspes of the Greeks. *Marudvṛidhâ* : meaning, increased by the Maruts : not identified. *Ârjikiyâ* and *Sushomâ* are said by Yâska to be the Vipâs and the Sindhu ; but this is not possible, and it is uncertain what rivers are meant.

6 *Kubbâ*, *Krumu*, and *Gomatî* have been mentioned in previous Books. The other streams whose names occur in this stanza are probably unimportant affluents of the Indus. All that is known regarding the rivers mentioned in stanzas 5 and 6 may be found in Zimmer's *Altindisches Leben*, pp.4 ff.

- 7 Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms,  
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.
- 8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth.  
Blest *Silamāvati* and young *Ūrnāvati* invest themselves with raiment rich in store of sweets.
- 9 Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.  
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it ruus.

## HYMN LXXVI.

Press-stones.

- I GRASP at you when power and strength begin to dawn :  
bedew ye, Indra and the Maruts, Heaven and Earth,  
That Day and Night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.
- 2 Press the libation out, most excellent of all : the Pressing-stone is grasped like a hand-guided steed.  
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.
- 3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.

7 *In her mightiness* : in the preceding stanzas Sindhu appears to be a River God, but in this and following verses the epithets are feminine.

8 *Silamāvati* and *Ūrnāvati* appear to be names of rivers. According to Sāyana, the words are epithets of Sindhu and mean respectively 'abounding in *Silamā* plants,' said to be used for cordage, and 'rich in wool.' The meaning of the second half of the second line is uncertain :—'wears [as only one river is supposed to be the subject] honey-growing (flowers).'—Wilson.

9 *In this fight*: the hymn may, as Prof. Ludwig suggests, be a prayer for aid in a battle that is to be fought on the banks of the Sindhu or Indus. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, V. 343—345, and a version of stanzas 1—8 is given by Prof. Zimmer, *Altindisches Leben*, p. 4. A complete translation, with full explanatory notes, is given in Max Muller's *India, What can it Teach us?*, pp. 164—168.

1 *I grasp at you* : 'I propitiate you.'—Wilson. *Power and strength* : the morning beams which bring new vigour. *Day and Night* or, 'both day-halves.'

3 *To man* : or, to Manu. *Tvashtar's milk-blent juice* : the Soma juice brewed by Tvashtar for the year, which represents the life-sustaining power of Nature.—Ludwig. *Bright with the hue of steeds* : tawny-coloured. Sāyana interprets differently :—'when

At sacrifice they established holy rites on Tvashtar's milk-blent juice bright with the hue of steeds.

- 4 Drive ye the treacherous demons far away from us : keep Nirriti afar and banish penury.

Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.

- 5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed, More rapidly than Vāyu seize the Soma juice, better than Agni give us food, to you I sing.

- 6 Stirred be the glorious Stones : let it press out the juice, the Stone with heavenly song that reaches up to heaven, There where the men draw forth the meath for which they long, sending their voice around in rivalry of speed.

- 7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof.

To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.

- 8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's drink.

May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

#### HYMN LXXVII

Maruts.

As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.

I praise their Company that merits worship as the good Maruts' priest to pay them honour.

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the son of Tvashtar, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain).—Wilson. Triṣiras the son of Tvashtar was regarded as an enemy of the Gods. Indra slew him and took possession of the Soma.

- 4 *Nirriti* : the Goddess of Death and Destruction.

- 5 *Vibhvan* : one of the three Ribhus. *Vāyu* : or, the wind.

- 6 *The men* : meaning the press-stones. Cf. stanza 8.

- 7 *The udder's store* : the juice contained in the milky Soma-plant. *With their lips* : with the praises that they utter.

- 8 *Worshipper* : Sāyaṇa explains *sunvatē* by *yajamānāya*, to the Yajamāna or sacrificer. The more literal translation would be 'to the presser,' the man who presses out or effuses the Soma juice.

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1 This stanza is obscure. According to Sāyaṇa, *viśāṇdśaḥ* (the wise man's) is formed from *jan*, to generate, and not from *jñā*, to know :— 'they are the generators (of the world) like sacrifices abounding in libations.'—Wilson. *The good Maruts' priest* : either the band of the Maruts themselves regarded as a Brahman, or a human priest specially skilled in propitiating them. Prof. M. Muller translates differently. See *Vedic Hymns*. 1. p. 412.

- 2 The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts.

Like stags the Sons of Dyaus have striven onward, the Sons of Aditi grown strong like pillars.

- 3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Sûrya;

Like mighty Heroes covetous of glory, like heavenly gailants who destroy the wicked.

- 4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.

This your all-feeding sacrifice approaches: come all united, fraught, as 'twere, with viands.

- 5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;

Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.

- 6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,

Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.

- 7 He who, engaged in the rite's final duty, brings, as a man, oblation to the Maruts,

Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where Gods drink Soma.

- 8 For these are helps adored at sacrifices, bringing good fortune by their name Âdityas.

Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

2 *This noble band of Maruts*: Prof. Ludwig suggests that *samirutan* means here a festival held in honour of the Maruts at the end of the periodical rains, and that, after many nights, the Maruts adorn themselves for this. *Pillars*: I follow Ludwig; but the meaning of *akroh* is uncertain. Geldner takes it to mean 'horses', a parallelism to stags, or antelopes. Sayana makes *na*, like, negative, and explains *akroh* by *âkramanâsilitih*:—'the swift-going sons of Aditi do not increase in glory,'—Wilson.

4 *This your all-feeding sacrifice approaches*: 'this manifold sacrifice comes towards you.'—Wilson.

7 *In the rite's final duty*: Sâyana explains *udricchi yajñe* by *yajñe samñiptastutike sampôrne sati*, when the sacrifice has its praise perfected, when the sacrifice is complete. *As a man*: according to Ludwig, 'no longer a man,' that is, not in his human character but having become divine by worship. *Where the Gods drink Soma*: he, a God himself, shall be admitted to the Gods' society.

- YE by your hymns are like high-thoughted singers, skilful,  
inviting Gods with sacrifices;  
Fair to behold, like Kings, with bright adornment, like spot-  
less gallants, leaders of the people:
- 2 Like fire with flashing flame, breast-bound with chains of gold,  
like tempest-blasts, self-moving, swift to lend your aid;  
As best of all foreknowers, excellent to guide, like Somas,  
good to guard the man who follows Law.
  - 3 Shakers of all, like gales of wind they travel, like tongues of  
burning fires in their effulgence.  
Mighty are they as Warriors clad in armour, and, like the  
Fathers' prayers, Most Bounteous Givers.
  - 4 Like spokes of car-wheels in one nave united, ever victorious  
like heavenly Heroes,  
Shedding their precious balm like youthful suitors, they raise  
their voice and chant their psalm as singers.
  - 5 They who are fleet to travel like the noblest steeds, long to  
obtain the prize like bounteous charioteers,  
Like waters speeding on with their precipitous floods, like  
omniform Angirases with Sâma-hymns.
  - 6 Born from the stream, like press-stones are the princes, for  
ever like the stones that crush in pieces;  
Sons of a beauteous Dame, like playful children, like a great  
host upon the march with splendour.
  - 7 Like rays of Dawn, the visitors of sacrifice, they shine with  
ornaments as eager to be bright.  
Like rivers hasting on, glittering with their spears, from far  
away they measure out the distances.
  - 8 Gods, send us happiness and make us wealthy, letting us sing-  
ers prosper, O ye Maruts.  
Bethink you of our praise and of our friendship: ye from of  
old have riches to vouchsafe us.

HYMN LXXIX.

Agni.

I HAVE beheld the might of this Great Being Immortal in the  
midst of tribes of mortals.  
His jaws now open and now shut together: much they devour,  
insatiately chewing.

4 *Shedding their precious balm* pouring out the fertilizing rain  
as liberally as young wooers give presents.

6 *Born from the stream!* from the sea of air, or from Sindhu,  
the Indus.

7 *They measure out the distances:* 'have traversed leagues.'—  
Wilson. 'They measure many miles.'—M. Muller.

- 2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.  
With hands upraised, with reverence in the houses, for him they quickly bring his food together.
- 3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide-spread bushes.  
One he finds glowing like hot food made ready, and kissing deep within the earth's recesses.
- 4 This holy Law I tell you, Earth and Heaven: the Infant at his birth devours his Parents.  
No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.
- 5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him,—  
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.
- 6 Agni, hast thou committed sin or treason among the Gods ?  
In ignorance I ask thee.  
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.
- 7 He, born in wood hath yoked his horses rushing in all directions, held with reins that glitter.  
The well-born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

## HYMN LXXX.

Agni.

AGNI bestows the fleet prize-winning courser; Agni, the hero famed and firm in duty.

Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.

2 *His eyes*: according to Sayana, the eyes of Agni are the distant Sun and Moon, and *his head* is hidden in men's stomachs, in the shape of the heat which enables them to digest their food. *His food*: the sticks for fuel, which are bound up into fagots.

3 This stanza is very obscure. Agni, born from the wood of the fire-sticks, seems, as he creeps through the brushwood that he is burning, to seek entrance again into his mother's side. He then finds an old dry tree or log, which had been deeply rooted in the earth, and feeds on it as on food that has been specially prepared for him.

4 *His parents*: the two fire-sticks from which he has been produced.

6 *Hast thou committed sin?*: Art thou as voracious and destructive in heaven as thou art on earth? *Playing, not playing*: playing about the fuel, and yet earnestly intent on devouring his food. 'Sporting (here), not sporting (there).'  
—Wilson. *A victim*: *gām*: ox or cow.

7 *The well-born Friend*: Agni, *In all his limbs*: *pāravāhāt*: 'with logs of wood.'  
—Wilson.

- 2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.  
Agni impels a single man to battle, and with him rends in pieces many a foeman.
- 3 Agni rejoiced the ear of him who praised him, and from the waters burnt away Jarûtha.  
Agni saved Atri in the fiery cavern, and made Nṛimedha rich with troops of children.
- 4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.  
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.
- 5 With songs of praise the Rishis call on Agni; on Agni, heroes worsted in the foray.  
Birds flying in the region call on Agni: around a thousand cattle Agni wanders.
- 6 Races of human birth pay Agni worship, men who have from Nahus' line adore him.  
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.
- 7 The Ribhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.  
Agni, Most Youthful God, protect the singer: win us by worship, Agni, great possessions.

## HYMN LXXXI.

Viṣvakarman.

He who sate down as Hotar-priest, the Rishi, our Father, offering up all things existing.—

He, seeking through his wish a great possession, came among men on earth as archetypal.

3 *Jarûtha* : see VII. 1. 7, and 9. 6. *Atri* : his deliverance is ascribed to the Asvins in 1. 112. 7, 116. 8, 117. 3, and 118. 7.

5 *Around a thousand cattle* : in the fires lighted to keep off wild beasts and demons of darkness.

6 *Gandharva path* : sublime ; that which the Gandharvas in heaven use to travel.

7 *The Ribhus* : or Rishis skilful as the Ribhus.

Viṣvakarman, the Omnific, is represented in this hymn as the universal Father and Generator, the Creator of all things and Architect of the worlds.

1 *All things existing* : regarded as being contained in the offerings presented by Viṣvakarman. *Through his wish* : through his desire to create. *Archetypal* : the meaning of *pruthamachhâd* is uncertain. In Wilson's Translation 'inventor' is a misprint for 'investor', that is, 'first investing Agni with the worlds', according to Sâyana's explanation. 'First appearing'.—Ludwig, 'The first worshipper'.—Wallis.

- 2 What was the place whereon he took his station? What was it that supported him? How was it?  
Whence *Viṣvakarman*, seeing all, producing the earth, with mighty power disclosed the heavens.
- 3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,  
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.
- 4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?  
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.
- 5 Thine highest, lowest, sacrificial natures and these thy midmost here, O *Viṣvakarman*,  
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.
- 6 Bring thou thyself, exalted with oblation, O *Viṣvakarman*,  
Earth and Heaven to worship.  
Let other men around us live in folly: here let us have a rich and liberal patron.
- 7 Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift *Vṣvakarman*.  
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

## HYMN LXXXII.

*Viṣvakarman.*

THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.

3 *Weldeth them*: cp. IV. 2. 17, and X. 72. 2. *With his arms as wings*: fanning the flame in which the matter is smelted. Ludwig thinks that whirlwinds, produced by the action of hands, feet, and wings, are intended.

4 The first half-line occurs also in X. 31. 7. *They*: the makers of the world directed by *Parameṣvara*.—*Sāyaṇa*.

5 Or the first half-line may be rendered:—‘Thy sacrificial forms, the highest, lowest.’ *Come thyself, exalted, to our worship*: ‘exhilarated, thyself offer up thyself.’—*Muir*. ‘Do thou sacrifice to thyself delighting thyself.’—*Wallis*. ‘According to *Mahidhara* the meaning is that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself’—*Wilson*. I have adopted Prof. Ludwig’s explanation of the last clause.

6 *Bring.....to worship*: or, sacrifice to Heaven and Earth  
7 *Our labour*: the arduous work of sacrificing. ‘In our conflict.’—*Muir*. The hymn has been translated by Dr. J. Muir, *O. S. Texts*, IV. pp. 6, 7, by Mr. Wallis, *Cosmology of the R̥gveda*, pp. 81–83, and partly, by Prof. F. Max Muller in his *Hibbert Lectures*, p. 293f.

See also Mme. Zenaide Ragozin, *Vedic India* pp. 263, 415.



- Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.
- 2 Mighty in mind and power is Viṣvakarman, Maker, Disposer, and most lofty Presence.  
Their offerings joy in rich juice where they value One, only One, beyond the Seven Rishis.
- 3 Father who made us, he who, as Disposer, knoweth all races and all things existing,  
Even he alone, the Deities' name-giver,—him other beings seek for information.
- 4 To him in sacrifice they offered treasures,—Rishis of old, in numerous troops, as singers,  
Who, in the distant, near, and lower region, made ready all these things that have existence.
- 5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,—  
What was the germ primeval which the waters received where all the Gods were seen together?
- 6 The waters, they received that germ primeval wherein the Gods were gathered all together.  
It rested set upon the Unborn's navel, that One wherein abide all things existing.
- 7 Ye will not find him who produced these creatures : another thing hath risen up among you.  
Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

1 *The Father of the eye* : Viṣvakarman, who made the light which enables the eye to see. *Submerged in fatness* : Sāyaṇa explains *ghṛitam* here by 'water : '—'engendered the water, (and then) these two (heaven and earth) floating (on the waters). '—Wilson.

2 *Most lofty Presence* : literally, the highest apparition ; the highest image or object of spiritual contemplation. *Their offerings* : the offerings, or perhaps the wishes, of the Fathers, semi-personified. *The Seven Rishis* : the constellation Ursa Major, the seven stars of which are the great Rishis Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha. The meaning is that the spirits of the blest enjoy the fulfilment of all their desires beyond the starry heavens where the One Being, the great Creator, dwells.

3 *For information* : to learn who is the Supreme God ; or what their several functions are.

4 *Distant, near, and lower region* : meaning, apparently, the heavenly, the earthly, and the intermediate atmosphere.

6 *The Unborn, Aja*, seems here to be identified with Viṣvakarman. See *Vedic India*, pp. 423, 424.

7 *Another thing* : meaning, according to the Commentator, Viṣvakarman'.

## HYMN LXXXIII

Manyu.

HE who hath revered thee, Manyu, destructive bolt,  
breeds for himself forthwith all conquering energy.

Ārya and Dāsa will we conquer with thine aid, with thee the  
Conqueror, with conquest conquest-spel.

2 Manyu was Indra yea, the God was Manyu, Manyu was  
Hotar, Varuṇa Jâtavedas.

The tribes of human lineage worship Manyu. Accordant  
with thy fervour Manyu, guard us.

3 Come hither, Manyu, mightier than the mighty ; chase, with  
thy fervour for ally, our foemen.

Slayer of foes, of Vṛitra, and of Dasyu, bring thou to us all  
kinds of wealth and treasure.

4 For thou art, Manyu, of surpassing vigour, fierce, queller of  
the foe, and self-existent.

Shared by all men, victorious, subduer : vouchsafe to us  
superior strength in battles.

5 I have departed, still without a portion, wise God ! according  
to thy will, the Mighty.

I, feeble man, was wroth with thee, O Manyu : I am myself;  
Come thou to give me vigour.

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‘Viṣvakarman is a different entity from you who are sentient beings, who have individual consciousness, and so forth.’—See Editor’s note in Wilson’s translation. Sāyaṇa ‘gives the general sense of the last clause [of the stanza] as “You are merely anxious for enjoyment in this world and in the next, therefore you know nothing of *Viṣvakarman*,” taking *ukthasāsah* as implying singing hymns with a view to gaining felicity in a future state. Mahidhara has a similar explanation : “you who are engaged in the enjoyments of this world or the next, being subjects to false knowledge or ignorance, have no knowledge of the Truth.”—Wilson.

With regard to this and the preceding hymn Mr. Wallis observes that they make no attempt to explain in what way the process of sacrifice could be regarded as an act of creation. We are told little more than that Viṣvakarman was a primeval sacrificer and also a creator ; we have no hint how to combine the two ideas into a harmonious unity. See *Cosmology of the Rîgveda*, pp. 83, 84, and Muir, *O. S. Texts*, IV. 7, 8, where the hymn is translated and some of its difficulties are discussed. Prof. Ludwig’s Commentary is especially full and valuable, and should be consulted by all students of the Veda.

1 *Manyu* : Anger, Passion, personified.

3 *With thy fervour* : *tîpasî* : *tîpas* means ‘heat,’ ‘burning,’ and, secondly, penance, rigorous abstraction.

5 *Without a portion* : without a share in thy favours. *I am myself* : I am just what I am ; a weak mortal, for whose infirmity allowance should be made. ‘Being (incorporated with) my body, approach me.’—Wilson.

- 6 Come hither, I am all thine own ; advancing turn thou to me, Victorious, All supporter !  
Come to me, Manyu, Wielder of the Thunder : bethink thee of thy friend, and slay the Dasyus.
- 7 Approach, and on my right hand hold thy station : so shall we slay a multitude of foemen.
- The best of meath I offer to support thee : may we be first to drink thereof in quiet.

## HYMN LXXXIV.

Manyu.

- BORNE on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,  
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.
- 2 Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army's leader.  
Slay thou our foes, distribute their possessions : show forth thy vigour, scatter those who hate us.
- 3 O Manyu, overcome thou our assaliant : on I breaking, slaying, crushing down the foemen.  
They have not hindered thine impetuous vigour : Mighty, Sole born ! thou makest them thy subjects.
- 4 Alone of many thou art worshipped, Manyu : sharpen the spirit of each clan for battle.  
With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.
- 5 Unyielding, bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.  
To thy dear name, O Victor, we sing praises : we know the spring from which thou art come hither.
- 6 Twin-born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer !  
Be friendly to us in thy spirit, Manyu, O Much-invoked, in shock of mighty battle.
- 7 For spoil let Varuna and Manyu give us the wealth of both sides gathered and collected.  
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

1 Like flames of fire in form : *agnirîpâh* : Homer's

3 Sole born : 'O thou who art without companion—Wilson.

5 The spring : the source.

7 For spoil : the preservation of their own property and the seizure of their enemies' goods being regarded as a double conquest. Or *dhânam ubhâyam* may mean wealth of both kinds, horses and cows.

This hymn and the preceding are to be repeated, Sâyana says, at sacrifices to ensure the destruction of enemies.

## HYMN LXXXV.

Sûrâ's Bridal.

TRUTH is the base that bears the earth; by Sûrya are the heavens sustained.

By Law the Âdityas stand secure, and Soma holds his place in heaven.

2 By Soma are the Âdityas strong, by Soma mighty is the earth. Thus Soma in the midst of all these constellations bath his place.

3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;

Of him whom Brahmans truly know as Soma no one ever tastes.

4 Soma, secured by sheltering rules, guarded by hymns in Brihatî, Thou standest listening to the stones: none tastes of thee who dwells on earth.

5 When they begin to drink thee, then, O God, thou swellest out again.

Vâyu is Soma's guardian God. The Moon is that which shapes the years.

6 Raibhî was her dear bridal friend, and Nârâsansî led her home. Lovely was Sûryâ's robe: she came to that which Gârbhâ had adorned.

7 Thought was the pillow of her couch, sight was the unguent for her eyes:

Her treasury was earth and heaven when Sûryâ went unto her Lord.

The main subject of this composite hymn, which is one of the latest in the Rigveda, is the ceremony of marriage in general and more especially the wedding of Sûryâ, the Daughter of the sun, another form of Dawn, who is regarded as the typical bride.

1. *Truth*: or reality; *sâtyam*, used interchangeably with *ritam*, the Law and Order of the universe.

2 *By Soma*: by the power of the deified Soma whose influence pervades, quickens, and supports all existence. In the second line *Soma* is the Moon, but perhaps there is an allusion to the other sense also of the word. *These constellations*: the *nakshatras* or lunar mansions. 'In the centre of these stars.'—Muir.

3 *Know as Soma*: know to be the Moon, regarded as the food of Gods only.

4 *By hymns in Brihatî*: that is by hymns in that metre. But the meaning of *bârhatuk* is uncertain. According to Sâyana, the Bârhatas are the seven guardians of the Soma, Svâna, Bhrâja, Anghârî and others.

5 *Thee*: the Gods. *Thee*: ambrosia contained in thee, which the Gods drink during the waning of the Moon. *O God*: Soma, the Moon.

6 Soma is the deity of the preceding five stanzas. Sûryâ's Bridal is the subject of 6—17. *Raibhî*, *Nirâsansî*, and *Gârbhâ* are ritual verse, eulogistic hymn, and non-Vedic song personified.

7 *Treasury*: *koṣaḥ*: meaning probably, trousseau or bridal outfit. According to some he box or body of the chariot is intended

- 8 Hymns were the cross-bars of the pole, Kurîra-metre decked the car :  
The bridesmen were the Aşvin Pair : Agni was leader of the train.
- 9 Soma was he who wooed the maid : the groomsmen were both Aşvins, when  
The Sun-God Savitar bestowed his willing Sûryâ on her Lord.
- 10 Her spirit was the bridal car; the covering thereof was heaven :  
Bright were both Steers that drew it, when Sûryâ approached her husband's home.
- 11 Thy Steers were steady, kept in place by holy verse and Sâma-hymn :  
All ear were thy two chariot wheels : thy path was tremulous in the sky.
- 12 Clean, as thou wentest, were thy wheels; wind was the axle fastened there.  
Sûryâ, proceeding to Lord, mounted a spirit-fashioned car.
- 13 The bridal pomp of Sûryâ, which Savitar started, moved along.  
In Maghâ days are oxen slain, in Arjun's they wed the bride.
- 14 When on your three-wheeled chariot, O Aşvins, ye came as wooers unto Sûryâ's bridal,  
Then all the Gods agreed to your proposal : Pûshan as Son elected you as Fathers.
- 15 O ye Two Lords of lustre, then when ye to Sûryâ's wooing came,  
Where was one chariot-wheel of yours ? Where stood ye for the Sire's command ?

8 *Decked her car* : formed its canopy. But the meaning of *opasâh* here is uncertain. '*Kurîra* metre was the thong of the whip.'—Wilson. *The bridesmen* : in I. 119. 7 and elsewhere the Aşvins are said to be the husbands of Sûryâ. Here they are represented as the friends who had asked her in marriage for Soma.

11 *All ear* : the text has *srôtram*, an ear, which Sâyana says, means *srôtre*, two ears. 'The two wheels were thy ears.' Wilson.

13 *In Maghâ days* : or in stricter accordance with the text, 'In Aghâ days,' when the Moon is in the lunar mansion Maghâ. See Jacobi, *Festgruss an R. Von Roth*, p. 69, and Weber *Vedische Beiträge*, p. 32f. *Slain* : only on especially festive occasions, weddings for instance. 'Are whipped along.'—Wilson. *In Arjun's* : two asterisms or lunar mansions, more commonly called Phalgunis. *They wed the bride* : she is escorted to her husband's home.

14 *As wooers* : on behalf of Soma. *Pûshan* : here meaning Savitar. *Son* and *Fathers* : intended to express close relationship and Savitar's obligation to the Aşvins who had arranged the marriage.

15 *For the Sire's command* : to receive Savitar's invitation to take part in the bridal procession. According to Sâyana, 'to offer your gift.'

16 The Brahmans, by their seasons, know, O Sûryâ, those two wheels of thine :

One, kept-concealed, those only who are skilled in highest truths have learned.

17 To Sûryâ and the Deities, to Mitra and to Varna, Who know aright the thing that is this adoration have I paid.

18 By their own power these Twain in close succession move ; They go as playing children round the sacrifice.

One of the Pair beholdeth all existing things ; the other ordereth seasons and is born again.

19 He, born afresh, is new and new for ever : ensign of days he goes before the Mornings.

Coming, he orders for the Gods their portion. The Moon prolongs the days of our existence.

20 Mount this, all-shaped, gold-hued with strong wheels fashioned of Kinsuka and Salmali, light-rolling,

Bound for the world of life immortal, Sûryâ : make for thy lord a happy bridal journey.

21 Rise up from hence : this maiden hath a husband. I laud Viśvâvasu with hymns and homage.

Seek in her father's home another fair one, and find the portion from of old assigned thee.

22 Rise up from hence, Viśvâvasu : with reverence we worship thee. Seek thou another willing maid, and with her husband leave the bride.

23 Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing.

16 The *two wheels* are probably heaven and earth, and the third, *one kept concealed*, is the mysterious invisible world beyond them.

18 In this stanza and the following one, which are but loosely connected with the rest of the hymn, Sûrya represents the Sun, and Soma is the Moon.

20 Stanzas 20—33 contain a collection of formulæ repeated when the bride mounts her chariot, while she is travelling to her husband's house, when she arrives there, and on the following morning. *This* : chariot. *Kinsuka* : the wood of the *Butea frondosa*. *Šalmali* : the silk-cotton tree ; *Salmalia malabarica*. *Sûryâ* : the girl is addressed by the name of Sûryâ, the typical bride.

21 *Viśvâvasu* : one of the Gandharvas, the protector of virgins. He is told to leave the bride who no longer needs his care, and to transfer his guardianship to some marriageable maiden who has not yet found a husband. *Fair one* : *vyiktâm* : 'decorated with ornaments.'—Wilson.

23 *To the wooing* : to the father, to whom the interceders are to apply for his daughter's hand on behalf of their friend, according to Sâyana.

- Let Aryaman and Bhaga lead us : perfect, O Gods, the union of the wife and husband.
- 24 Now from the noose of Varuṇa I free thee wherewith Most Blessed Savitar hath bound thee.  
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.
- 25 Hence, and not thence, I send thee free. I make thee softly fettered there,  
That, Bounteous Indra, she may live blest in her fortune and her sons.
- 26 Let Pūshan take thy hand and hence conduct thee ; may the two Aśvins on their car transport thee.  
Go to the house to be the household's mistress and speak as lady to thy gathered people.
- 27 Happy be thou and prosper with thy children here : be vigilant to rule thy household in this home.  
Closely unite the body with this man, thy lord. So shall ye, full of years, address your company.
- 28 Her hue is blue and red : the fiend who clingeth close is driven off.  
Well thrive the kinsmen of this bride : the husband is bound fast in bonds.
- 29 Give thou the woollen robe away : deal treasure to the Brahman priests.  
This female fiend hath got her feet, and as a wife attends her lord.
- 30 Unlovely is his body when it glistens with this wicked fiend,  
What time the husband wraps about his limbs the garment of his wife.

24 *The noose of Varuṇa* : the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony. She Prof. Max Muller's *Rigveda-Saṁhitā*, Vol. VI, Preface, p. 14. Or, as Lanman suggests, the noose may mean the tie by which a girl is bound to her father till marriage. *Law's seat* : the place of sacrifice, the altar.

Stanzas 24—26 and 32, 33 are spoken just before the bride's departure from her father's house.

25 *Hence and not thence* : from thy father's house and not from thy husband's.

27 *Be vigilant to rule thy household* : this is Sāyana's explanation. 'Be watchful over the domestic fire.'—Wilson. The verse is addressed to the bride, and to the newly-wedded pair on arrival at the bridegroom's house.

28 *Her hue* : the colour of Kṛitṛī, Magic personified, a female deity or fiend.

29 *The woollen robe* : 'the garment soiled by the body.'—Wilson. *Attends her lord* : the magic, or evil spell, returns to its originator.—Ludwig.

- 31 Consumptions, from her people, which follow the bride's resplendent train,—  
These let the Holy Gods again bear to the place from which they came.
- 32 Let not the highway thieves who lie in ambush find the wedded pair.  
By pleasant ways let them escape the danger, and let foes depart.
- 33 Signs of good fortune mark the bride : come all of you and look at her.  
Wish her prosperity, and then return unto your homes again.
- 34 Pungent is this, and bitter this, filled, as it were, with arrowbarbs, Empoisoned and not fit for use.  
The Brahman who knows Sûryâ well deserves the garment of the bride.
- 35 The fringe, the cloth that decks her head, and then the triply parted robe,—  
Behold the hues which Sûryâ wears : these doth the Brahman purify.
- 36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband  
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
- 37 O Pûshan, send her on as most auspicious, her who shall be the sharer of my pleasures ;  
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.
- 38 For thee, with bridal train, they, first, escorted Sûryâ to her home.  
Give to the husband in return, Agni, the wife with progeny.

31 *From her people* : 'a most remarkable and direct assumption of "heredity" as a lurking danger.,—Mme. Zénaïde Ragozin, *Vedic India*, P. 371.

33 Perhaps spoken, on the way, to the spectators of the procession.

34 *This*; the bride's garment. *Sûryâ*; meaning here the song of Sûryâ's Bridal.

35 The meaning of *visasanam*, *visasman* and *adhivikârtanam* is uncertain. Prof. Wilson renders these words by 'border-cloth,' 'head-cloth,' and 'divided skirt.' Prof. Weber and the St. Petersburg Lexicon explain the passage as referring to the preparation of the carcass of the animal thath as been slaughtered for the festivity. According to this view the first line might be rendered:—'The butchering, the cutting up, the severing of limb and joint' ; and for ' hues ' forms ' might be substituted.

36 The bridegroom addresses the bride.

38 *Thee*: Agni. *They* : the Gandharvas, according to Sâyana.



- 39 Agni hath given the bride again with splendour and with ample life.  
Long-lived be he who is her lord; a hundred autumns let him live.
- 40 Soma obtained her first of all; next the Gandharva was her lord.  
Agni was thy third husband: now one born of woman is thy fourth.
- 41 Soma to the Gandharva, and to Agni the Gandharva gave:  
And Agni hath bestowed on me riches and sons and this my spouse.
- 42 Be ye not parted; dwell ye here; reach the full time of human life.  
With sons and grandsons sport and play, rejoicing in your own abode.
- 43 So may Prajâpati bring children forth to us; may Aryaman adorn us till old age come nigh.  
Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.
- 44 Not evil-eyed, no slayer of thy husband, bring weal to cattle, radiant, gentle-hearted;  
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.
- 45 O Bounteous Indra, make this bride blest in her sons and fortunate.  
Vouchsafe to her ten sons, and make her husband the eleventh man.
- 46 Over thy husband's father and thy husband's mother bear full sway.  
Over the sister of thy lord, over his brothers rule supreme.
- 47 So may the Universal Gods, so may the Waters join our hearts.  
May Mâtarişvan, Dhâtâr, and Deshtrî together bind us close.

40 As the typical bride Sûryâ was first married to Soma, so the young maid originally belongs to him, then to the Gandharva, as the guardian of virginity, then to Agni as the sacred fire round which she walks in the marriage ceremony, and fourthly to her human husband.—Grassman.

42 The formulæ contained in stanzas 42—47 are repeated when the bridegroom has returned with his bride to his home, and offers sacrifice with fire. The wedded pair are addressed first, and then the bride is exhorted and blessed. Stanza 47 is spoken by the bridegroom for his wife and himself.

47 *Deshtrî*: Instructress, a female deity, not mentioned elsewhere in the Rîgveda. According to Sâyana, *dîtri phalândam sarasvatî* is meant: 'the bountiful (Saraswati).'—Wilson.

For a full account of the marriage ceremonies of the Hindûs, derived from the ritual of Brâhmans who use the Sâma-veda, see

## HYMN LXXXVI.

Indra.

MEN have abstained from pouring juice: they count not  
Indra as a God

Where at the votary's store my friend Vṛishākapi hath drunk  
his fill. Supreme is Indra over all.

2 Thou, Indra, heedless passest by the ill Vṛishākapi hath wrought;  
Yet nowhere else thou findest place wherein to drink the  
Soma juice. Supreme is Indra over all.

3 What hath he done to injure thee, this tawny beast Vṛishākapi,  
With whom thou art so angry now? What is the votary's  
foodful store? Supreme is Indra over all.

4 Soon may the bound who hunts the boar seize him and bite  
him in the ear,

O Indra, that Vṛishākapi whom thou protectest as a friend.  
Supreme is Indra over all.

5 Kapi hath marred the beauteous things, all deftly wrought,  
that were my joy.

In pieces will I rend his head; the sinner's portion shall be  
woe. Supreme is Indra over all.

6 No Dame hath ampler charms than I, or greater wealth of  
love's delights.

Colebrooke's *Miscellaneous Essays*, No. III, and Weber and Haas, *Indische Studien*, V. pp. 177 ff. See also *Hymns of the Atharva-veda*, Book XIV., and Dr. J. Ehni's paper, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* XXXIII. pp. 166 ff. I have relied mainly on Ludwig's Commentary. Prof. Grassmann has banished the hymn to his Appendix.

1 Sāyana ascribes this stanza to Indra; others make Indrāṇi the speaker Vṛishākapi is said to have monopolized the offerings that should have been presented to Indra. *Vṛishākapi*—literally 'the strong ape,' or 'the male ape'—appears to be a sort of intermediate being between a demigod and a demon; but it is not easy to determine his nature. Sāyana calls him the son of Indra.

He is also to be the setting sun, and the who draws up vapour and irrigates with mist. According to M. Bergaigne, *La Religion Védique*, II. 270, he was a mythical sacrificer.

2 Indrāṇi blames Indra for his apathy.

3 Indra speaks. *What is the votary's foodful store?*: why should his appropriation of the worshipper's offerings make thee so angry?

4 Indrāṇi is the speaker of this stanza and of the two, or three, that follow.

5 *Kapi*: the ape; an abbreviation of Vṛishākapi. *Hath marred the beauteous things*: according to Sāyana, hath spoiled the oblations prepared for me by my worshippers. But it seems more probable that Vṛishākapi has assaulted Indrāṇi and inflicted injuries on her person.

6 Indrāṇi speaks with pride of her voluptuous charms which incited Vṛishākapi to his amorous assault.

None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.

7 Mother whose love is quickly won, I say what verily will be. My breast, O Mother, and my head and both my hips seem quivering. Supreme is Indra over all.

8 Dame with the lovely hands and arms, with broad hair-plaits add ample hips,  
Why, O thou Hero's wife, art thou angry with our Vṛishakapi ?  
Supreme is Indra over all.

9 This noxious creature looks on me as one bereft of hero's love. Yet Heroes for my sons have I, the Maruts' Friend and Indra's Queen. Supreme is Indra over all.

10 From olden time the matron goes to feast and general sacrifice. Mother of Heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.

11 So have I heard Indrāṇī called most fortunate among these Dames, For never shall her Consort die in future time through length of days. Supreme is Indra over all.

12 Never, Indrāṇī ; have I joyed without my friend Vṛishākapi, Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.

13 Wealthy Vṛishākapyī, blest with sons and consorts of thy sons, Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.

14 Fifteen in number, then, for me a score of bullocks they prepare, And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.

15 Like as a bull with pointed horn, loud bellowing amid the herds,

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7 This stanza is ascribed by Sāyaṇa to Vṛishākapi. It is hardly intelligible but, as Ludwig says, it seems to be spoken by Indrāṇī, expressing her indignation at Vṛishākapi's audacity which makes all her body quiver with rage.

8 Indra speaks.

9 Indrāṇī speaks this and the following stanza. *Bereft of hero's love*: who has no brave husband to protect her.

10 *The matron goes to feast*: Indrāṇī means that Vṛishākapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11 Indra speaks this and the following stanza.

13 Spoken by Vṛishākapi to his wife Vṛishākapyī who is said to represent the dawn, or by others, the gloaming which follows the setting sun Vṛishākapi.

14 Indra speaks. *Fifteen*: sacrificers; probably Vṛishākapi and his wife, and their sons and daughters-in-law. Sāyaṇa explains differently:—'The worshippers dress for me fifteen ( and ) twenty bulls.'—Wilson.

15 Indrāṇī speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishākapi,

- Sweet to thine heart, O, Indra, is the brew which she who tends thee pours. Supreme is Indra over all.
- 18 O Indra this Vṛishākapi bath found a slain wild animal, Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.
- 19 Distinguishing the Dāsa and the Ārya, viewing all, I-go. I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.
- 20 The desert plains and steep descents, how many leagues in length they spread ! Go to the nearest houses, go unto thine home, Vṛishākapi. Supreme is Indra over all.
- 21 Turn thee again Vṛishākapi ; we twain will bring thee happiness. Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.
- 22 When, Indra and Vṛishākapi, ye travelled upward to your home, Where was that noisome beast, to whom went it, the beast that troubles man ? Supreme is Indra over all.
- 23 Daughter of Manu, Parṣu bare a score of children at a birth.

I pass over stanzas 16 and 17, which I cannot translate into decent English.

18 Indrāñi speaks, but her speech is difficult to understand. *Wild animal*: von Roth conjectures 'wild ass' as the meaning of *prīas-vantim* here. *Dresser* or slaughter-bench. 'A fire-place ( to cook it ).'—Wilson. Indrāñi seems to speak depreciatingly of a sacrifice offered by Vṛishākapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Ludwig thinks that Vṛishākapi may represent the Moon whose spots are fancifully considered to be the objects mentioned by Indrāñi.

19 *I look*: with favour. *The simple votary* is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20 Vṛishākapi appears to meditate flight into distant deserts to escape from the wrathful Indrāñi. Indra dissuades him, and promises to reconcile Indrāñi to him.

22 The two concluding stanzas seem to be spoken by Indrāñi. Stanza 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23 *Daughter of Manu*: that is, of the progenitor of men. Nothing more is known of *Parṣu*, which means a rib. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vṛishākapi, Indra's friend, represents Soma, and Indrāñi the wife of Indra represents Prayer. 'This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.' See *La Religion Védique*, II. 270, 271.

Her portion verily was bliss although her burthen caused her grief.

## HYMN LXXXVII.

Agni

- 1 BALM with oil the mighty Rakshas-slayer ; to the most famous Friend I come for shelter.  
Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.
- 2 O Jâtavedas with the teeth of iron, enkindled with thy flame attack the demons.  
Seize with thy tongue the foolish gods' adorers : rend, put within thy mouth the raw-flesh eaters.
- 3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
- 4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,  
Pierce to the heart therewith the Yâtudhânas, and break their arms uplifted to attack thee.
- 5 Pierce through the Yâtudhâna's skin, O Agni ; let the destroying dart with fire consume him.  
Rend his joints, Jâtavedas, let the eater of flesh, flesh-seeking, track his mangled body.
- 6 Where now thou seest, Agni Jâtavedas, one of these demons standing still or roaming,  
Or flying on those paths in air's mid-region, sharpen the shaft and as an archer pierce him.
- 7 Tear from the evil spirit, Jâtavedas, what he hath seized and with his spears hath captured.  
Blazing before him strike him down, O Agni ; let spotted carrion-eating kites devour him.
- 8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,  
Him grasp, O thou Most Youthful, with thy fuel: to the Man-seer's eye give him as booty.
- 9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.  
Let not the fiends, O Man-beholder, harm thee burning against the Râkshasas to slay them.

Prof. Geldner gives a different interpretation of the hymn, which he has translated and exhaustively discussed in *Vedische Studien*, II. pp. 22—42 See also Oldenberg, *Religion des Veda*, 172—174.  
2 The demons: Yâtudhânas, explained by Sâyana as = Râkshasas. See VII 104. 15. Foolish gods' adorers: mîradevin: according to Sâyana, a special class of evil spirits called Mîradevas because they make destruction their sport.

5 The eater of flesh: the wolf or other carnivorous animal.

8 The Man-seer here is either Agni himself or Sûrya the Sun.

9 To the Vasus, to the Gods to whom the oblations are made.

- 10 Look on the fiend mid men, as Man-beholder : rend thou his three extremities in pieces.  
Demolish with thy flame his ribs, O Agni ; the Yâtudhâna's root destroy thou triply.
- 11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.  
Loud roaring with thy flame, O Jâtavedas, crush him and cast him down before the singer.
- 12 Lend thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.  
With light celestial in Atharvan's manner burn up the fool who ruins truth with falsehood.
- 13 Agni what curse the pair this day have uttered, what heated word the worshippers have spoken.  
Each arrowy taunt sped from the angry spirit,—pierce to the heart therewith the Yâtudhânas.
- 14 With fervent heat exterminate the demons ; destroy the fiends with burning flame, O Agni.  
Destroy with fire the foolish gods' adorers ; blaze and destroy the insatiable monsters.
- 15 May Gods destroy this day the evil-doer: may each hot curse of his return and blast him.  
Let arrows pierce the liar in his vitals, and Viṣva's net enclose the Yâtudhâna.
- 16 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,  
Who steals the milch-cow's milk away, O Agni,—tear off the heads of such with fiery fury.
- 17 The cow gives milk each year, O Man regardest: let not the Yâtudhâna ever taste it.  
If one would glut him with the biestings, Agni, pierce with thy flame his vitals as he meets thee.

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Sâyaṇa explains *visubhyah* here by *vasunîmarthiṇi*:—'to ( the acquisition of) riches.'—Wilson.

10 *His three extremities*: his three heads, according to Sâyaṇa. 'Kopf und Schultern,' head and shoulders.—Grassmann. *Root*: meaning his feet. *Triply*: used vaguely, to correspond with the three upper extremities. 'Cut off the triple foot of the Yâtudhâna.'—Wilson.

12 *Hoof-armed*: striking with the hoof. According to Sâyaṇa, 'having nails like hoofs.' *In Atharvan's manner*: like Atharvan, the ancient priest who is said to have been the first who obtained fire.

13 *The pair*: the married pair ; perhaps the sacrificer and his wife. The ṛishi prays that every hasty word that may have been uttered by pious people in their anger may be used as a weapon to wound the Yâtudhâna.

15 *Viṣva's net*: the noose of the all-pervading Agni.

- 18 Let the fiends drink the poison of the cattle ; may Aditi cast off the evil-doers.  
 May the God Savitar give them up to ruin, and be their share of plants and herbs denied them.
- 19 Agni, from days of old thou slayest demons : never shall Rākshasas in fight o'ercome thee.  
 Burn up the foolish ones, the the flesh-devourers : let none of them escape thine heavenly arrow.
- 20 Guard us, O Agni, from above and under, protect us from behind us and before us ;  
 And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.
- 21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.  
 Guard to old age thy friend, O Friend, Eternal : O Agni, as Immortal, guard us mortals.
- 22 We set thee round us as a fort, victorious Agni, thee a Sage, Of hero lineage, day by day, destroyer of our treacherous foes.
- 23 Burn with thy poison turned against the treacherous brood of Rākshasas,  
 O Agni, with thy sharpened glow, with lances armed with points of flame.
- 24 Burn thou the paired Kimîdins, burn, Agni, the Yâtudbâna pairs. I sharpen thee, Infallible, with hymns. O Sage, be vigilant.
- 25 Shoot forth, O Agni, with thy flame: demolish them on every side. Break thou the Yâtudbâna's strength, the vigour of the Rākshasa.

## HYMN LXXXVIII.

Agni.

DEAR ageless sacrificial drink is offered in light-discovering, heaven-pervading Agni.

The Gods spread forth through his Celestial Nature, that he might bear the world up and sustain it.

- 2 The world was swallowed and concealed in darkness : Agni was born, and light became apparent.

The Deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.

18 *The poison of the cattle* : if they drink milk, let it poison them. According to Sâyaṇa, let them drink the poison of the cattle ( which is kept in the house ), meaning perhaps some poisonous ointment used for external application only.

24 *Kimîdins* : treacherous and malevolent spirits. See VII. 104. 2, note.

1 *Sacrificial drink* : 'swelling oblation,' according to Prof. Pischel.

- 3 Inspired by Gods who claim our adoration, I now will laud  
Eternal Lofty Agni,  
Him who hath spread abroad the earth with lustre, this heaven  
and both the worlds, and air's mid-region.
- 4 Earliest Priest whom all the Gods accepted, and chose him,  
and anointed him with butter,  
He swiftly made all things that fly, stand, travel, all that hath  
motion, Agni Jâtavedas.
- 5 Because thou, Agni, Jâtavedas, stoodest at the world's head  
with thy refulgent splendour,  
We sent thee forth with hymns and songs and praises; thou  
filledst heaven and earth, God meet for worship.
- 6 Head of the world is Agni in the night-time; then, as the  
Sun, at morn springs up and rises.  
Then to his task goes the prompt Priest foreknowing the  
wondrous power of Gods who must be honoured.
- 7 Lovely is he who, kindled in his greatness, hath shone forth,  
seated in the heavens, refulgent.  
With resonant hymns all Gods who guard our bodies have  
offered up oblation in this Agni.
- 8 First the Gods brought the hymnal into being; then they  
engendered Agni, then oblation.  
He was their sacrifice that guards our bodies: him the heavens  
know, the earth, the waters know him.
- 11 What time the Gods, whose due is worship, set him as Sûrya,  
Son of Aditi, in heaven,  
When the Pair, ever wandering, sprang to being, all creatures  
that existed looked upon them.
- 9 He, Agni, whom the Gods have generated, in whom they  
offered up all worlds and creatures,  
He with his bright glow heated earth and heaven, urging  
himself right onward in his grandeur.
- 10 Then by the laud the Gods engendered Agni in heaven, who  
fills both worlds through strength and vigour.  
They made him to appear in threefold essence: he ripens  
plants of every form and nature.

5 *We sent thee forth*: the Rishi glorifies the power of the priests who made Agni their messenger to the Gods.

6 Agni, who is the Moon by night, at dawn becomes Sûrya or the Sun-God who when he sets again becomes Agni.

9 *All worlds and creatures*: proleptically: meaning that the oblation offered by the gods was destined to produce the universe. Ludwig. According to Sâyana:—'in whom all beings have offered oblations;' but it is clear that the oblations of the Gods are intended.

10 *Through strength and vigour*: *śaktibhîr*: 'by his functions':—Wilson. *In threefold essence*: or in three conditions, or places, as the Sun, lightning, and terrestrial fire.



- 12 For all the world of life the Gods made Agni Vaiṣvānara to be the days' bright Banner,—  
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.
- 13 The wise and holy Deities engendered Agni Vaiṣvānara whom age ne'er touches,  
The Ancient Star that wanders on for ever, lofty and strong, Lord of the Living Being.
- 14 We call upon the Sage with holy verses, Agni Vaiṣvānara the ever-beaming,  
Who hath surpassed both heaven and earth in greatness : he is a God below, a God above us.
- 15 I have heard mention of two several pathways, ways of the Fathers and of Gods and mortals.  
On these two paths each moving creature travels, each thing between the Father and the Mother.
- 16 These two united paths bear him who journeys born from the head and pondered with the spirit.  
He stands directed to all things existing, hasting, unresting in his fiery splendour.
- 17 Which of us twain knows where they speak together, upper and lower of the two rite-leaders ?  
Our friends have helped to gather our assembly. They came to sacrifice ; who will announce it ?
- 18 How many are the Fires and Suns in number ? What is the number of the Dawns and Waters ?  
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.
- 19 As great as is the fair-winged Morning's presence to him who dwells beside us, Mātariśvan !

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11 *The Pair* : the Sun and Moon. According to Sâyana, Ushas and Sûrya.

13 *Lord of the Living Being* : the meaning of *yakshasya* is uncertain. Sâyana explains it by *pñjyasya devasya*, of the adorable God. 'The observer of what is firm.'—Ludwig. 'The lord of meteors.'—Grassmann. 'Surveillant du Yaksha.'—Bergaigne.

14 *Below* : on earth.

15 *Two several pathways* : the way to the other world and the way back to the earth. *The Father and the Mother* : heaven and earth.

16 *Him who journeys* : Agni. *From the head* : of the world. From Āditya, the head or chief of all existence, according to Sâyana.

17 *Us twain* : Agni and the Rishi. *Upper and lower* : according to Sâyana, the upper fire is Vāyu and the lower is terrestrial Agni. *Who will announce it ?* : Agni alone will make the sacrifice known to the Gods.

19 *Morning's presence* : the light of Dawn which spreads over heaven and earth. *Him who dwells beside us* : the Yajamāna,

Is what the Brâhman does when he approaches to sacrifice and sits below the Hotar.

## HYMN LXXXIX.

Indra.

- I WILL extol the most heroic Indra who with his might forced earth and sky asunder ;  
 Who hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.
- 2 Sûrya is he : throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,  
 Like a stream resting not but ever active : he hath destroyed, with light, the black-hued darkness.
- 3 To him I sing a holy prayer, incessant, new, matchless common to the earth and heaven,  
 Who marks, as they were backs, all living creatures : ne'er doth he fail a friend, the noble Indra.
- 4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra.  
 Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
- 5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows  
 Is Soma ; forest trees and all the bushes deceive not Indra with their offered likeness.
- 6 Soma hath flowed to him who naught can equal, the earth, the heavens, the firmament, the mountains,—  
 When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.

or institutor of the sacrifice —Ludwig. *Below the Hotar* : below the regular Hotar-priest. Sayana explains this stanza differently :— 'As long, Mâtarisvan, as the swiftlymoving (nights) cover the face of the dawn, (so long) the *Brâhman*, the inferior sitting down (to perform the work) of the *Hotar*, approaching the sacrifice supports (the ceremony). '—Wilson.

1 *With width* : with his own extended magnitude. 'With radiance.'—Wilson.

2 *Sûrya is he* : Indra is identified with the Sun whose course he directs. According to Sayana, *sûryah* here = *svîryah*, heroic.

3 *Incessant* : or unerring, that is, in strict accordance with the rules of the ritual. *As they were backs* : as if they were horses or oxen, the length and shape of whose backs must be carefully considered in forming a judgment of their worth.

5 Prof. Wilson observes :—'This verse is obscure, partly because the words are unusual, partly because there is a confusion between *Indra* and *Soma*.' *Deceive not Indra* : he will not accept any substitutes : he will have nothing but the genuine Soma-plant and its juice.

- 7 As an axe fells the tree so he slew Vṛitra, brake down the strongholds and dug out the rivers.  
He cleft the mountain like a new-made pitcher. Indra brought forth the kine with his Companions.
- 8 Wise art thou, Punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,  
The men who injure, as it were a comrade, the lofty Law of Varuṇa and Mitra.
- 9 Men who lead evil lives, who break agreements, and injure Varuṇa, Aryaman, and Mitra,—  
Against these foes, O Mighty Indra, sharpen, as furious death, thy Bull of fiery colour.
- 10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of waters and of mountains.  
Indra is Lord of prosperers and sages : Indra must be invoked in rest and effort.
- 11 Vaster than days and nights, Giver of increase, vaster than firmament and flood of ocean,  
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.
- 12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra,  
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.
- 13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.  
Yearning with love both Worlds approached, the Waters waited on Indra when he first had being.
- 14 Where was the vengeful dart when thou, O Indra, clavest the demon ever bent on outrage ?  
When fiends lay there upon the ground extended like cattle in the place of immolation ?

7 *His Companions* : the Maruts, who assisted him in performing his exploit.

8 *Punisher of guilt* : here Indra is said to discharge the duties which in more ancient hymns are ascribed to Agni and to Mitra and Varuṇa.

9 *Thy Bull* : thy thunderbolt. The heavy strong red weapon.—M. Müller.

10 *In rest and effort* : for the acquirement and preservation of wealth.—Wilson.

13 *The moons* : or, the months. *Waited on Indra* : as the representative of the Sun, the originator of all life.—Ludwig.

14 *Fiends* : *mitrakrugh* : the exact meaning of the word is uncertain. Prof. Ludwig takes it as a genitive case : 'What fiends lay there on the earth extended like oxen in a demon's place of slaughter.'

15 Those who are set in enmity against us, the Oḡanas, O Indra waxen mighty,—

Let blinding darkness follow those our foemen, while these shall have bright shining nights to light them.

16 May plentiful libations of the people, and singing Rishis' holy prayers rejoice thee.

Hearing with love this common invocation, come unto us, pass by all those who praise thee.

17 O Indra, thus may we be made partakers of the new favours that shall bring us profit.

Singing with love may we the Viśāmitras win daylight even now through thee, O Indra.

18 Call we on Maghavan, auspicious Indra, best Hero in the fight were spoil is gathered,

The Strong who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.

## HYMN XC.

Purusha.

A THOUSAND heads hath Purusha, a thousand eyes, a thousand feet.

On every side pervading earth he fills a space ten fingers wide.

2 This Purusha is all that yet hath been and all that is to be  
The Lord of Immortality which waxes greater still by food.

15 *Oḡanas* : probable the name of some hostile clan. According to Śāyana enemies assembled in numbers. *These*: us and our friends here.

16 *All those who praise thee*: all other worshippers.

18 This is the concluding stanza of several hymns of the Viśva-mitras See III 30, 22; 31. 22; 32. 17; 34. 11; 35. 11; 36. 11.

1 *Purusha*, embodied spirit, or Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated beings, is said to have a *thousand*, that is, innumerable, *heads, eyes, and feet*, as being one with all created life. *A space ten fingers wide*: the region of the heart of man, wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. See *Hymns of the Atharva-veda*, XIX. 6. 1, note.

2 The second line is explained in various ways. The meaning of the words seems to be : he is lord of immortality or the immortal world of the Gods, which grows greater by food, that is, by the sacrificial offerings of men. According to Śāyana : he is the lord or distributor of immortality because he becomes the visible world in order that living beings may obtain the fruits of their actions and gain *moksha* or final liberation from their bonds, 'he is also the lord of immortality ; for he mounts beyond (his own condition) for the food (of living beings). Wilson. Colebrooke translates the line :—'he is that which grows by nourishment, and he is the distributor of immortality.' Dr. Muir renders it by :—'He is also the lord of immortality, since by food he expands.' According to the

- 3 So mighty is his greatness ; yea, greater than this is Purusha.  
All creatures are one-fourth of him, three-fourths eternal life  
in heaven.
- 4 With three-fourths Purusha went up : one-fourth of him  
again was here.  
Thence he strode out to every side over what eats not and  
what eats.
- 5 From him Virāj was born ; again Purusha from Virāj was born.  
As soon as he was born he spread eastward and westward o'er  
the earth.
- 6 When Gods prepared the sacrifice with Purusha as their  
offering,  
Its oil was spring, the holy gift was autumn ; summer was  
the wood.
- 7 They balm'd as victim on the grass Purusha born in earliest time.  
With him the Deities and all Sādhyas and Ṛshis sacrificed.
- 8 From that great general sacrifice the dripping fat was gathered  
ed up.

paraphrase in the *Bhāgavata Purāṇa*, the meaning of the last clause is: 'since he hath transcended mortal nutriment.' Prof. Ludwig's version is : 'auch über die unsterblichkeit gebietend, [de er,] was durch speise [ist,] weit überragt,' ruling also over immortality, [since he] far transcends what [exists] through food; but in his Commentary somewhat different explanation is given. 'Ruling over immortality, he was all that grows by food.'—Peterson.

3 *Eternal life* : *amṛitam* ; immortality, or the immortal Gods.

4 *Over what eats not and what eats* :—over animate and inanimate creation. According to Sāyana and Mahidhara, over both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those who are incapable thereof, such as mountains and rivers—*chetanam*, or conscious, *achetanam*, or unconscious, creation.

5 *From him* : or, from that, the 'one-fourth' mentioned in stanzas 3 and 4. *Virāj*, or, in the nominative form, *Virāt*, is said to have come, in the form of the mundane egg, from *di-Purusha*, the primeval Purusha, or presiding Male or Spirit, 'who then entered into this egg, which he animates as its vital soul or divine principle.' Or *Virāj* may 'be the female counterpart of Purusha as Aditi of Dakṣa in X. 72 4, 5.' See Dr. Muir's exhaustive Note on this passage, *O. S. Texts*, V. pp. 369, 370; and Wallis, *Cosmology of the R̥gveda*, p. 87. *Eastward and westward* : or, before and behind.

6 *The sacrifice* : *mānasam yajñam*, a mental or imaginary sacrifice, according to Sāyana. *Summer* : *grishma* does not occur in any other R. V. hymn.

7 *On the grass* : on the sacred grass used in sacrifices. *Sādhyas* : a class of celestial beings, probably ancient divine sacrificers.

8 *The dripping fat* : 'the mixture of curds and butter.'—Wilson.

He formed the creatures of the air, and animals both wild and tame.

- 9 From that great general sacrifice R̥ichas and Sâma-hymns were born :

Therefrom were spells and charms produced ; the Yajus had its birth from it.

- 10 From it were horses born, from it all cattle with two rows of teeth :

From it were generated kine, from it the goats and sheep were born.

- 11 When they divided Purusha how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet?

- 12 The Brâhman was his mouth, of both his arms was the Râjanya made.

His thighs became the Vaisya, from his feet the Śûdra was produced.

- 13 The Moon was gendered from his mind, and from his eye the Sun had birth ;

Indra and Agni from his mouth were born, and Vâyu from his breath.

- 14 Earth from his navel came mid-air ; the sky was fashioned from his head ;

Earth from his feet, and from his ear the regions. Thus they formed the worlds.

- 15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,

*He*; or, it; the sacrificed victim Purusha, or the sacred clarified butter. *The creatures of the air* : ' those animals over whom Vâyu presides.'—Wilson.

9 *Spells and charms* : probably those of the later collection of the Atharvaveda. *The Yajus* : the Yajur-veda.

12 *Râjanya*: the second or Kshatriya caste, the regal and military class. *Vaisya* : the husbandman ; he whose business is agriculture and trade. *Śûdra* ; the labourer. The Brâhman is called the mouth of Purusha, as having the special privilege, as a priest, of addressing the Gods in prayer. The arms of Purusha became the Râjanya, the prince and soldier who wields the sword and spear. His thighs, the strongest parts of his body, became the agriculturist and tradesman, the chief support of society ; and his feet, the emblems of vigour and activity became the Śûdra or labouring man on whose toil and industry all ultimately rests. This is the only passage in the Rigveda which enumerates the four castes.

14 Cf. the creation myth of the world-giant Ymir or Hymir in old Northern poetry. The hills are his bones, the vault of the sky his skull, the sea his blood, and the clouds his brains.—*Corpus Poeticum Boreale*, Vol. II. p. 468.

15 *Fencing-sticks* : guards, or pieces of wood laid round the

When the Gods, offering sacrifice, bound, as their victim, Purusha.

- 16 Gods, sacrificing, sacrificed the victim : these were the earliest holy ordinances.

The Mighty ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

## HYMN XCI.

Agni.

BRIK, at the place of Ilā, hymned by men who wake, our own familiar Friend is kindled in the house ;

Hotar of all oblation, worthy of our choice, Lord beaming, trusty friend to one who loveth him.

- 2 He, excellent in glory, guest in every house, finds like a swift-winged bird a home in every tree.

Benevolent to men, he scorns no living man : Friend to the tribes of men he dwells with every tribe.

- 3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.

As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.

- 4 Foreknowing well, O Agni, thou in Ilā's place hast<sup>1</sup> occupied thy regular station balméd with oil.

Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.

sacrificial fire to enclose it. Sāyana explains *paridhayaḥ* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the Sun. Mahidhara says that the seven oceans may be intended.

This pantheistic hymn which is generally called the Purusha-sūkta, is of comparatively recent origin, and appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, *O. S. Text*, I pp. 6—11, and V. 368—377, Prof. Max Muller, *Ancient Sanskrit Literature*, pp. 570f, and Dr. Scherman, *Philosophische Hymnen aus der Rig- und Atharva-veda-Samhitā*, pp. 11—23. The hymn has also been translated by Colebrooke *Miscellaneous Essays*, pp. 167, 168; by Willis, *Cosmology of the Rigveda*, pp. 87, 88; and by Peterson, *Hymns from the Rigveda*, pp. 289, 290; also by Burnouf *Bhāgavata Purāṇa* Preface to Vol. I., and by Weber, *Indische Studien*, IX. p. 5. Grassmann's Translation in his Appendix to Vol. II., and Ludwig's Translation and Commentary should be consulted. See also *Hymns of the Atharva-veda*. XIX. 6, which is a reproduction of this hymn with transpositions and variations.

<sup>1</sup> *The place of Ilā* : the shrine where clarified butter is poured upon the fire. *Our own familiar Friend* : Agni the Friend of the house.

<sup>2</sup> *Swift-winged bird* : or, bird of prey. 'Hunter,' according to Ludwig.

<sup>3</sup> *Vasu* ; the word meaning also *good* and *treasures*.

- 5 Thy glories are, as lightnings from the rainy cloud, marked,  
many-hued, like heralds of the Dawns' approach,  
When, loosed to wander over plants and forest trees, thou  
crammest by thyself thy food into the mouth.
- 6 Him, duly coming as their germ, have plants received : this  
Agni have maternal Waters brought to life.  
So in like manner do the forest trees and plants bear him  
within them and produce him evermore.
- 7 When, sped and urged by wind, thou spreadest thee abroad,  
swift piercing through thy food according to thy will.  
Thy never-ceasing blazes, longing to consume, like men on  
chariots, Agni, strive on every side.
- 8 Agni, the Hotar-priest who fills the assembly full, Waker of  
knowledge, chief Controller of the thought,—  
Him, yea, none other than thyself, doth man elect at sacri-  
ficial offerings great and small alike.
- 9 Here, Agni, the arrangers, those attached to thee, elect thee  
as their Priest in sacraed gatherings,  
When men with strewn clipt grass and sacrificial gifts offer  
thee entertainment, piously inclined.
- 10 Thine is the Herald's task and Cleanser's duly timed : Leader  
art thou, and Kindler for the pious man.  
Thou art Director, thou the ministering Priest : thou art the  
Brahman, Lord and Master in our home.
- 11 When mortal man presents to thee Immortal God, Agni, his  
fuel or his sacrificial gift,  
Then thou art his Adhvaryu, Hotar, messenger, callest the  
Gods and orderest the sacrifice.
- 12 From us these hymns in concert have gone forth to him,  
these holy words, Richas, songs and eulogies,  
Eager for wealth, to Jâtavedas fain for wealth : when they  
have waxen strong they please their Strengtheners.

6 Agni is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth by attrition.

8 *Great and small* : with Soma or without it.

9 *The arrangers* : priests who order and conduct the sacrificial ceremonies.

10 Agni discharges the duties of the seven chief priests, officiating as Hotar, Potar, Neshtar, Agnidh, Praşâstar, Adhvaryu, and Brahman. See II. I. 2, wher this stanza originally occurs.

11 *Callest the Gods* : 'sayest the formulae,'—Ludwig.

12. *Richas* : verses of praise.



- 13 This newest eulogy will I speak forth to him, the Ancient  
 One who loves it. May he hear our voice.  
 May it come near his heart and make it stir with love, as a  
 foud well-dressed matron clings about her lord.
- 14 He in whom horses, bulls, oxen, and barren cows, and rams,  
 when duly set apart, are offered up,—  
 To Agni, Soma-sprinkled, drinker of sweet juice, Disposer,  
 with my heart I bring a fair hymn forth.
- 15 Into thy mouth is poured the offering, Agni, as Soma into  
 cup, oil into ladle.  
 Vouchsafe us wealth, strength-winning, blest with heroes,  
 wealth lofty, praised by men, and full of splendour.

## HYMN XCII.

Viṣvedevas.

- I PRAISE your Charioteer of sacrifice, the Lord of men, Priest  
 of the tribes, refulgent, Guest of night.  
 Blazing amide dry plants, snatching amid the green, the  
 Strong, the Holy Herald hath attained to heaven.
- 2 Him, Agni, Gods and men have made their chief support,  
 who drinks the fatness and completes the sacrifice.  
 With kisses they caress the Grandson of the Red, like the  
 swift ray of light, the Household Priest of Dawn.
- 3 Yea, we discriminate his and the niggard's ways : his  
 branches evermore are sent forth to consume.  
 When his terrific flames have reached the Immortals' world,  
 then men remember and extol the Heavenly Folk.
- 4 For then the net of Law, Dyaus, and the wid expanse, Earth,  
 Worship, and Devotion meet for highest praise,  
 Varuṇa, Indra, Mitra were of one accord, and Savitar and  
 Bhaga, Lords of holy might.
- 5 Onward, with ever-roaming Rudra, speed the floods : over  
 Aramati the Mighty have they run.  
 With them Parijman, moving round his vast domain, loud  
 bellowing, bedews all things that are within.

2 *Completes the sacrifice* : or, fills the assembly full. *Grand-son of the Red* : 'son of the brilliant Vāyu.'—Wilson. Sprung from his own red glow, one fire being kindled from another.

3 *Men remember* : because then their prayers are granted.

5 *Aramati* : the earth,—Sāyana. Armaiti, of the Avesta, also means Earth personified as well as Devotion or Piety. *Parijman* : 'the circumambient (Indra).'—Wilson.

6 *The Asura* : Dyaus himself.

- 6 Straightway the Rudras Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura,—  
Varuṇa, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving Gods.
- 7 With Indar have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength ;  
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.
- 8 Even the Sun's Bay Coursers that he held in check : each one fears Indra as the mightiest of all.  
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.
- 9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave :  
With whom, the Eager Ones, going their ordered course, he comes from heaven Self-bright, auspicious. strong to guard.
- 10 For these have spread abroad the fame of human kind, the Bull Bṛhaspati and Soma's brotherhood.  
Atharvan first by sacrifices made men sure : through skill the Bhrigus were esteemed of all as Gods.
- 11 For these, the Earth and Heaven with their abundant seed, four-bodied Narāsaṇsa, Yama, Aditi,  
God Tvashtar Wealth-bestower, the Ribhukshaṇas, Rodasi Maruts Vishṇu claim and merit praise.
- 12 And may he too give ear, the Sage, from far away, the Dragon of the Deep, to this our yearning call.  
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.
- 13 Dear to all Gods, may Pūshan guard the ways we go, the Waters' Child and Vāyu help us to success.  
Sing lauds for your great bliss to Wind, the breath of all : ye Aṣvins prompt to hear this upon your way.

7 Worshippers are rewarded in heaven for the hymns and prayers with which they have strengthened and armed Indra for his great deeds.

9 *With whom* : the Maruts.

10 *Soma's brotherhood* : all Gods who are entitled to drink Soma juice. *Made men sure* : gave them assurance of obtaining what they asked.

11 *Four-bodied Narāsaṇsa* : Agni provided with four fires, or complete in all his parts. *Ribhukshaṇas* : Ribhus *Rodasi* : consort of the Maruts.

12 *The Dragon of the Deep* : Ahibudhnya, regent of the sea of air.

13 *The Water's Child* : Agni, born as lightning from the clouds.

- 14 With hymns of praise we sing him who is throned as Lord  
over these fearless, the Self-resplendent One.  
We praise Night's youthful Lord beaevolent to men, the  
foeless One, the free, with all celestial Dames.
- 15 By reason of his birth here Angiras first sang : the pressing-  
stones upraised beheld the sacrifice—  
The stones through which the Sage became exceeding vast,  
and the sharp axe obtains in fight the beauteous place.
- HYMN XCIII. Viṣvedevas.
- MIGHTY are ye, and far-extended, Heaven and Earth : both  
Worlds are ever nore to us like two young Dames.  
Guard us thereby from stronger foe ; guard us hereby to give  
us strength.
- 2 In each succeeding sacrifice that inortal honoureth the Gods.  
He who, most widely known and famed for happiness,  
inviteth them.
- 3 Ye who are Rulers over all, great is your sovran power as Gods,  
Ye all possess all majesty : all must be served in sacrifice.
- 4 These are the joyous King : of Immortality, Parijman, Mitra  
Aryaman and Varuṇa.  
What else is Rudra, praised of men ? the Maruts, Bhaga,  
Pūshana ?
- 5 Come also to our dwelling, Lords of ample wealth, common  
partakers of our waters, Sun and Moon,  
When the great Dragon of the Deep hath settled down upon  
their floors.
- 6 And let the Aṣvins, Lords of splendour, set us free,—both  
Gods, and, with their Laws, Mitra and Varuṇa.  
Though wons, as over desert lands, he speeds to ample opulence.

14 *The Self-resplendent One* : Agni. *Night's youthful Lord* : the Moon. *Celestial Dames* : the lunar asterisms.

15 *The Sage* : Indra, according to Sāyaṇa. *Sharp axe* : the thunderbolt. The meaning of this stanza is obscure.

1 *Thereby.....hereby* : literally by those '.....' 'by these-' Sāyaṇa supplies *pīlanak*, protections, in both cases. The former may refer to the Maghavans, and the latter to the people in general.

4 *Immortality* : or the immortal world. *Parijman* : Roamer round ; Vāyu. *What else* : that is, Rudra is also one of these Kings. *Pūshana* : a lengthened form of the usual Pūshan.

5 *Waters* : libations of Soma juice. Sāyaṇa explains *nakṣam* by *nātrus* 'by night.' It is, as Prof. Ludwig has pointed out, a shortened form of *nakṣham*, 'come ye.' *Upon their floors* : 'in their company in the firmamental (clouds).'—Wilson. The meaning is obscure.

5 *He* : the sacrificer whom these Gods protect.

- 7 Yea, let the Aṣvins Twain be gracious unto us, even Rudras,  
and all Gods, Bhaga, Rathaspati ;  
Parijman, Ribhu, Vāja, O Lords of all wealth Ribhukshanas.
- 8 Prompt is Ribhukshan. prompt the worshipper's strong drink:  
may the fleet Bay Steeds, thine who speedest on, approach.  
Not man's but God's is sacrifice whose psalm is unassailable.
- 9 O God Savitar, harmed by none, lauded, give us a place  
among wealthy princes.  
With his Car-steeds at once hath our Indra guided the reins  
and the car of these men.
- 10 To these men present here, O Heaven and Earth, to us  
grant lofty fame extending over all mankind.  
Give us a steed to win us strength, a steed with wealth for  
victory.
- 11 This speaker, Indra—for thou art our Friend—wherever he  
may be, guard thou, Victor ! for help. ever for help :  
Thy wisdom, Vasu ! prosper him.
- 12 So have they strengthened this mine hymn which seems to  
take its bright path to the Sun, and reconciles the men :  
Thus froms a carpenter the yoke of horses, not to be displaced.
- 13 Whose chariot-seat hath come again laden with wealth and  
bright with gold,  
Lightly, with piercing ends, as 'twere two ranks of heroes  
ranged for fight.
- 14 This to Duṣśīma Prithavāna have I sung, to Vena, Rāma,  
to the nobles, and the King.  
They yoked five hundred, and their love of us was famed  
upon their way.
- 15 Besides, they showed us seven-and-seventy horses here.  
Tānva at once displayed his gift, Pārthya at once displayed  
his gift, and straightway Māyava showed his.

7 *Rathaspati* : the guardian of war-chariots. Cf. X. 64. 10.  
*Ribhukshanas* : Ribhus.

8 *Ribhukshan* : 'the mighty ( Indra )' :—Wilson.

9 *With his Car-steeds* : with us priests, who draw the chariot  
of sacrifice.

12 *So have they strengthened* : 'May ( the priests ) strengthen.'-  
Wilson. *The yoke* : as the yoke keeps a pair of horses together  
so the hymn addressed to the Gods reconciles worshippers and fills  
them with like feelings of devotion.

13 *Piercing ends* : of the axle, which pass through the naves.

14 *Duṣśīma Prithavāna*, *Vena*, and *Rāma* were Maghavans or  
wealthy institutors of sacrifices. *To the King* : *daure* : to the  
Asura, lord or chief. *Five hundred* : horses or chariots.

15 *Horses* : there is no substantive in the text. Sāyana supplies  
*gaoim*, cows. These horses, or cows, were presented to the  
priests. *Tānva*, *Pārthya*, and *Māyava* are patronymics which do  
not occur again in the R̥gveda.

- LET these speak loudly forth ; let us speak out aloud : to the loud speaking Pressing-stones address the speech ;  
When, rich with Soma juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.
- 2 They speak out like a hundred, like a thousand men : they cry aloud to us with their green-tinted mouths,  
While, pious Stones, they ply their task with piety, and, even before the Hutar, taste the offered food.
- 3 Loudly they speak, for they have found the savoury meath : they make a humming sound over the meat prepared.  
As they devour the branch of the Red-coloured Tree, these, the well-pastured Bulls, have uttered bellowings.
- 4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.  
Bold, with the sisters they have danced, embraced by them, making the earth reëcho with their ringing sound.
- 5 The Eagles have sent forth their cry aloft in heaven ; in the sky's vault the dark impetuous ones have danced.  
Then downward to the nether stone's first place they sink, and, splendid as the Sun, effuse their copious stream.
- 6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot-poles  
When they have bellowed, panting, swallowing their food, the sound of their loud snorting is like that of steeds.
- 7 To these who have ten workers and a tenfold girth, to these who have ten yoke-straps and ten binding thongs,  
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car-poles, ten when they are yoked.

Ludwig thinks that a quarrel had arisen between the Maghavans or nobles (stanza 14) and the Vîsas or people (stanza 9), and that the priests, who had reconciled the two parties, were presented with the chariots which had been prepared for battle. See stanza 13, in which, according to this explanation, *nî* should be rendered by 'and not' instead of 'as 'twere.' The hymn, which is difficult and in parts almost unintelligible, is placed by Grassmann in his Appendix.

*Hutar* : '(Agni) the invoker (of the gods)'—Wilson. Or the human Hutorpriest may be intended.

3 *Red-coloured Tree* : the Soma-plant. *Well-pastured* : the meaning of *subharaû* is obscure. See Hillebrandt, *V. M.*, I. 18.

4 *The sisters* : the fingers.

5 *The Eagles* : the rapidly moving celestial press-stones.

*Ten workers* : the fingers of both hands.

9 *The ox's hide* : spread underneath to catch and hold the droppings.

12 *Your fathers* : the mountains from which you came.

- 8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.  
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.
- 9 These Soma-eaters kiss Indra's Bay-coloured Steeds : draining the stalk they sit upon the ox's hide.  
Indra when he hath drunk Soma-meat drawn by them, waxes in strength, is famed, is mighty as a Bull.
- 10 Strong is your stalk ; ye, verily, never shall be harmed : ye have refreshment, ye are ever satisfied.  
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.
- 11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death, Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.
- 12 Your fathers, verily, stand firm from age to age : they, loving rest, are not dissevered from heir seat.  
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.
- 13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.  
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, diminish it.
- 14 They have raised high their voice for juice, for sacrifice, striking the Mother Earth as though they danced thereon.  
So loose thou to his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV. Urvāṣī, Purūravas.

Ho there, my consort ! Stay, thou fierce-souled lady, and let us reason for a while together.

Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.

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14 *Striking the Mother Earth* : 'Earth' is not in the text :—  
'they made a noise like (children) at play, striking their mother.'—  
Wilson. I have followed Prof. Ludwig's explanation.

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The hymn is a dialogue between Purūravas and Urvāṣī, and they are severally the Rishis of the stanzas which they speak. The dialogue, which is sometimes almost unintelligible, contains the germs of a legend which is related in the *Śatapatha-Brahmaṇa*, reappears in the *Mahābhārata* and *Purāṇas*, and forms the plot of the well-known drama, *Vikramorvasī*, or *The Hero and the Nymph*. According to this legend, Urvāṣī, an Apsaras or Nymph of heaven, has been banished to earth where she consents to live with King Purūravas on condition that he takes care of her two pet rams, and that she never sees him unclothed. She lives with

- 2 What am I now to do with this thy saying ? I have gone from thee like the first of Mornings.  
Purûravas, return thou to thy dwelling : I, like the wind, am difficult to capture.
- 3 Like a shaft sent for glory from the quiver, or swift steed winning cattle, winning hundreds,  
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.
- 4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,  
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.
- 5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.  
To thy desires, Purûravas, I yielded : so wast thou king, O hero, of my body.
- 6 The maids Sujârñi, Şreñi, Sumne-âpi, Charanyu, Granthinî, and Hradechakshus, —  
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.

Purûravas for four years, when the Gandharvas or heavenly minstrels resolve to bring her back. They steal one of the rams by night. Purûravas springs from his bed ; the Gandharvas send on him a flash of magic lightning, and Urvaśi sees her husband naked. One of the conditions of the continuance of their union is broken, and the nymph instantly vanishes. Purûravas meets her afterwards and in vain implores her to return. At last she relents, and in due time a son is born to them. There are the main outlines of a somewhat variously told story.

1 Purûravas speaks, when he has met Urvaśi again after her sudden departure.

2 Urvaśi replies.

3 Purûravas speaks, reminding her of the circumstances in which she vanished. 'Yea' he says, thou wentest from me with the speed of an arrow or a racer. The cowardly Gandharvas deluded us. They bleated like a lamb to make us think that one of thy pets was in pain or danger, and then, by a flash of facitious lightning, made me visible to thee in my nakedness.'

4 *Life and riches* : meaning, perhaps, as Prof. Ludwig suggests, the future grandson. *The near dwelling* : her father-in-law's house, where she spent much of her time. *Her lover* : her husband Purûravas.

This stanza and the next are spoken by Urvaśi.

6 This stanza is ascribed by Sâyana to Purûravas, who mentions the names of the Apcarases who were the companions of Urvaśi after her flight. They are compared to red kine, meaning, perhaps, bright flashes of lightning followed by the lowing or bellowing of the thunder.

- 7 While he was born the Dames sate down together, the  
Rivers with free kindness gave him nurture ;  
And then, Purûravas, the Gods increased thee for mighty  
battle, to destroy the Dasyus.
- 8 When I, a mortal, wooed to mine embraces these heavenly  
nymphs who laid aside their raiment,  
Like a scared snake they fled from me in terror, like chariot  
horses when the car has touched them.
- 9 When, loving these Immortal Ones, the mortal hath converse  
with the nymphs as they allow him.  
Like swans they show the beauty of their bodies, like horses  
in their play they bite and nibble.
- 10 She who flashed brilliant as the falling lightning brought me  
delicious presents from the waters.  
Now from the flood be born a strong young hero ! May  
Urvaśi prolong her life for ever !
- 11 Thy birth hath made me drink from earthly milch-kine : this  
power, Purûravas, hast thou vouchsafed me.  
I knew, and, warned thee, on that day. Thou wouldst not  
hear me. What sayest thou, when naught avails thee ?
- 12 When will the son be born and seek his father ? Mourner-like,  
will he weep when first he knows him ?

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7 Urvaśi speaks reminding Purûravas of the favour shown him  
at his birth, by the celestial Dames who were present, the Rivers  
who nursed him, and the Gods who gave him strength. Another  
explanation is that in the first half of the stanza Urvaśi speaks, by  
anticipation, of the son whom she will bear to Purûravas.

8 Purûravas complains of the shyness of the nymphs mentioned  
in stanza 6, with whose society he had sought to console himself.  
*A mortal*: meaning that if he had been a God their behaviour  
would have been different. *Raiment*: *âtka*: explained by Sâyaṇa  
as *svakīyam rūpam*, their own proper form.

9 Urvaśi replies. The Apsarasas, she says, as a rule only coquet  
with mortal men. *As they allow him*: *krātubhīr nā*; see Geldner  
*V. S. I. 276*. *Like swans*: Sâyaṇa explains *nā*; here differently:—  
'they, (becoming) ducks do not show their bodies.'—Wilson.

10 Purûravas speaks. Urvaśi, he says, did not treat him so  
coldly. *From the waters*: of the firmament. *From the flood*:  
from Urvaśi who comes from the watery regions above. Sâyaṇa  
explains *apāh* differently:—'a son *able in act* and friendly to man  
has been born'.—Wilson.

11 Urvaśi speaks. According to Sâyaṇa, whom Wilson, Grass-  
mann and Geldner follow, the translation of the first half-line would  
be:—'Thou hast been born to give the earth protection'. *Warned  
thee on that day*: told thee, when I agreed to live with thee what  
would happen if the conditions of the agreement were not strictly

12 Purûravas speaks. *Knows him*: 'on recognizing (me)'.—Wil-  
Or, when he knows my story, knows how his father has been



- Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents ?
- 13 I will console him when his tears are falling : he shall not weep and cry for care that blesses.  
That which is thine, between us, will I send thee. Go home again, thou fool ; thou hast not won me.
- 14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.  
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.
- 15 Nay, do not die, Purūravas, nor vanish : let not the evil-omened wolves devour thee.  
With women there can be no lasting friendship : hearts of hyenas are the hearts of women,
- 16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,  
I tasted once a day a drop of butter ; and even now with that am I contented.
- 17 I, her best love, call Urvaśī to meet me, her who fills air and measures out the region.  
Let the gift brought by piety approach thee. Turn thou to me again : my heart is troubled.
- 18 Thus speak these Gods to thee, O son of Ilā : As death hath verily got thee for his subject,  
Thy sons shall serve the Gods with their oblation, and thou, moreover, shalt rejoice in Svarga.

deserted. *While fire is shining* : so long as the father-in-law and mother-in-law who sanctioned the union live and maintain their household fire

13 Urvaśī answers. *That which is thine, between us* : our child, our common treasure.

14 Purūravas threatens to destroy himself.

15 Urvaśī speaks this and the next stanza.

16 *A drop of butter* : one of the conditions on which the continuance of their union depended was that she should eat nothing but a small quantity of *ghrita* or clarified butter daily. See stanza 11.

17 Purūravas speaks. *Her best love*: *visishṭhah* here is evidently as the Scholiast says, an epithet and not a name, meaning 'most excellent', 'most precious'. *Fills air*: representing the morning mist, or the first flush of light, that spreads over the heavens before the rising of the sun.

18 There is an hiatus between this stanza and 17, an entire break of continuity. The fragment is ascribed to Urvaśī, who consoles Purūravas by telling him of the promise of the deities that after his death his sons shall offer sacrifice to the Gods, and he himself shall be blest in heaven. *Son of Ilā* : Purūravas, called Aila or son of Ilā, who was the daughter of Manu.

## HYMN XCVI.

IN the great synod will I laud thy two Bay Steeds : I prize  
the sweet strong drink of thee the Warrior-God,  
His who pours lovely oil as 'twere with yellow drops. Let  
my songs enter thee whose form hath golden tints.

- 2 Ye who in concert sing unto the gold-hued place, like Bay  
Steeds driving onward to the heavenly seat,  
For Indra laud ye strength allied with Tawny Steeds, laud  
him whom cows content as 'twere with yellow drops.
- 3 His is that thunderbolt, of iron, golden-hued, gold-coloured,  
very dear, and yellow in his arms ;  
Bright with strong teeth, destroying with its tawny rage. In  
Indra are set fast all forms of golden hue.
- 4 As if a lovely ray were laid upon the sky, the golden thunder-  
bolt spread out as in a race.  
That iron bolt with yellow jaw smote Ahi down. A thousand  
flames had he who bore the tawny-hued.
- 5 Thou, thou, when praised by men who sacrificed of old, hadst  
pleasure in their lauds, O Indra golden-haired.  
All that befits thy song of praise thou welcomest, the perfect  
pleasant gift, O Golden-hued from birth.

Some of the stanzas should be transposed, and their order should  
be, 1, 2, 3, 4, 5, 16, 6, 7, 8, 9, 11, 12, 13, 14, 15, 10,—Ludwig.

Of this very difficult hymn there is a complete translation, with a  
very full and generally convincing commentary (to both of which I  
am indebted for much assistance), by Prof. Geldner, *Veitische Studien*, I. pp. 243—295. The myth has been discussed by von Roth,  
*Illustrations of the Nirukta*, and *Indische Studien*. I. 196 ;  
by Prof. Max Müller, *Oxford Essays* (*Chips*, IV. 109f); by Prof.  
Adalbert Kuhn, *Die Herabkunft des Feuers*, pp. 85 ff; and by  
Professors Holtzmann and Oldenberg in more recent days.  
Professor Max Müller considers the story to be 'one of the myths  
of the Vedas which expresses the correlation of the dawn and the  
sun.' According to Dr. Goldstucker, Uṛvaśi is the morning  
mist which vanishes away as soon as Pururavas the Sun displays  
himself. See *Chambers's Encyclopædia*, 1st edition, under  
PURURAVAS.

Throughout the hymn the poet rings the changes on words said  
to be derivatives of the root *hri*, to take, as *haryatā*, delightful, *haryān*, loving, *hārī*, bay or tawny, *hārīt*, green, yellow, or gold-  
coloured. Cp. III. 44. These words are conjecturally explained  
by the Commentator, and are susceptible of various renderings.

1 *Oil* : or fatness, fertilizing rain.

2 *Cows* : milked for sacrificial purposes.

3 *Tawny rage* : perhaps with reference to the effect of anger on  
the face.—Ludwig.

4 *The tawny-hued* ; the thunderbolt wielded by Indra.

- 6 These two dear Bays bring hither Indra on his car, Thunder-armed, joyous, meet for laud, to drink his fill.  
Many libations flow for him who loveth them : to Indra have the gold-hued Soma juices run.
- 7 The gold-hued drops have flowed to gratify his wish : the yellow drops have urged the swift Bays to the Strong.  
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.
- 8 At the swift draught the Soma-drinker waxed in might, the Iron One with yellow beard and yellow hair.  
He, Lord of Tawny Coursers, Lord of fleet-foot Mares, will bear his Bay Steeds safely over all distress.
- 9 His yellow-coloured jaws, like ladles, move apart, what time for strength, he makes the yellow-tinted stir,  
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sweet juice that he loves.
- 10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a horse for food.  
Then the great wish hath seized upon him mightily, and the Belovèd One hath gained high power of life.
- 11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.  
O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.
- 12 O Indra, let the eager wishes of the folk bring thee, delightful, golden-visored, on thy car,  
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.
- 13 Juices aforesaid, Lord of Bays, thou drankest ; and thine especially is this libation.  
Gladden thee, Indra, with the meath-rich Soma : pour it down ever, Mighty One ! within thee.

7 *To the Strong* : to Indra ; that they may be harnessed and come to the sacrifice.

8 *The Iron One* : 'iron-hearted Indra'—Wilson.

9 *For strength* : for strengthenig food. *The yellow-tinted* : his yellow jaws.

10 *The Dear One* must be the Soma, found both in heaven and earth, the homes of Gods and men. According to Sâyana, Indra himself is meant. *The Belovèd One* : Indra, whose vital vigour is increased by Soma-draughts.

11 *The Cow's beloved home* : the Cow may be the Sun whose home is the universe which Indra will allow Surya to illumine,

12 *Sacrifice* : according to Sâyana, the sacrificial Soma juice which is pressed and prepared by the fingers of the priest.

## HYMN XCVII.

Praise of Herbt.

- HERBS that sprang up in time of old, three ages earlier than the Gods,—  
 Of these, whose hue is brown, will I declare the hundred powers and seven.
- 2 Ye, Mothers, have a hundred homes, yes, and a thousand are your growths.  
 Do ye who have a thousand powers free this my patient from disease.
- 3 Be glad and joyful in the Plants, both blossoming and bearing fruit,  
 Plants that will lead us to success like mares who conquer in the race.
- 4 Plants, by this name I speak to you, Mothers, to you the Goddesses :  
 Steed, cow, and garment may I win, win back thy very self, O man.
- 5 The Holy Fig tree is your home, your mansion is the *Parna* tree :  
 Winners of cattle shall ye be if ye regain for me this man.
- 6 He who hath store of Herbs at hand like Kings amid a crown of men,—  
 Physician is that sage's name, fiend-slayer, chaser of disease.
- 7 Herbs rich in Soma, rich in steeds, in nourishment, in strengthening power,—  
 All these have I provided here, that this man may be whole again.
- 8 The healing virtues of the Plants stream forth like cattle from the stall,—  
 Plants that shall win me store of wealth, and save thy vital breath, O man.
- 9 Reliever is your mother's name, and hence Restorers are ye called.  
 Rivers are ye with wings that fly : keep far whatever brings disease.
- 10 Over all fences have they passed, as steals a thief into the fold.  
 The Plants have driven from the frame whatever malady was there.

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1 *Three ages earlier than the Gods* : 'for the gods before the three ages.'—Wilson. See *Śatapatha-Brahmaṇa*, VII. 2.4.26 (*S. B. E.*, XLl. p 339).

4 *Steed, car, and garment* : as my fee for curing you.

5 *Holy Fig-tree* : the *Aśvattha*, or *Ficus Religiosa*. *Parna-tree* : the *Palāṣa*, *Butea Frondosa*. Sacrificial vessels are made of the wood of these trees which are therefore said to be the home of plants used in religious ceremonies.

- 11 When, bringing back the vanished strength, I hold these herbs  
within my hand,  
The spirit of disease departs ere he can seize upon the life.
- 12 He through whose frame, O Plants, ye creep member by  
member, joint by joint,—  
From him ye drive away disease like some strong arbiter of  
strife.
- 13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.  
Fly with the wind's impetuous speed, vanish together with  
the storm.
- 14 Help every one the other, lend assistance each of you to each,  
All of you be accordant, give furtherance to this speech of  
mine.
- 15 Let fruitful Plants, and fruitless, those that blossom, and the  
blossomless,  
Urged onward by Brihaspati, release us from our pain and  
grief ;
- 16 Release me from the curse's plague and woe that comes from  
Varuṇa ;  
Free me from Yama's fetter, from sin and offence against  
the Gods.
- 17 What time, descending from the sky, the Plants flew earth-  
ward, thus they spake :  
No evil shall befall the man whom while he liveth we pervade.
- 18 Of all the many Plants whose King is Soma, Plants of  
hundred forms,  
Thou art the Plant most excellent, prompt to the wish,  
sweet to the heart.
- 19 O all ye various Herbs whose King is Soma, that o'erspread  
the earth,  
Urged onward by Brihaspati, combine your virtue in this  
Plant.
- 20 Unharm'd be he who digs you up, unharm'd the man for  
whom I dig :  
And let no malady attack biped or quadruped of ours.
- 21 All Plants that hear this speech, and those that have depart-  
ed far away,

12 *Like some strong arbiter of strife* : 'like a mighty (prince)  
stationed in the midst of his host.'—Wilson.

13 *With the blue jay and kingfisher* ; with the speed of the  
swiftest birds. *Together with the storm* : according to Sāyana,  
'perish along with the iguana.'

15 *Urged onward* : Brihaspati, says Sāyana, is the deity who  
presides over mantras or spells and charms.

19 *This Plant* : the medicinal herb which I, the physician  
am about to make use of.

Come all assembled and confer your healing power upon this Herb.

- 22 With Soma as their Sovran Lord the Plants hold colloquy and say :

O King, we save from death the man whose cure a Brâhman undertakes.

- 23 Most excellent of all art thou, O Plant: thy vassals are the trees. Let him be subject to our power, the man who seeks to injure us.

## HYMN XCVIII.

## The Gods.

COME, be thou Mitra, Varuṇa, or Pushan, come, O Brihaspati to mine oblation :

With Maruts, Vasus, or Âdityas, make thou Parjanya pour for Śantanu his rain-drops.

- 2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devâpi :

Address thyself to me and turn thee hither : within thy lips will I put brilliant language.

- 3 Within my mouth, Brihaspati, deposit speech lucid, vigorous and free from weakness,

Thereby to win for Śantanu the rain-fall. The meath-rich drop from heaven hath passed within it.

- 4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.

Sit to thy Hotar task; pay worship duly, and serve the Gods, Devâpi, with oblation.

- 5 Knowing the Gods' good-will, Devâpi, Rishi, the son of Rishṭishenṇa, sate as Hotar.

He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.

'This Sûkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the *Purohita*, or family priest, and *Hotri* or sacrificing priest, of the other who is the *Râjâ*.'—Wilson.

1. Devâpi addresses Brihaspati, who is identifiable with Mitra, Varuṇa, Pushan and others in his special character of Purohita, or family Priest, of the Gods, and as the prototype of all human Purohitas. *With Maruts*: whether thou be attended by Maruts, Vasus, or, dityas. *For Śantanu*: the brother of Devâpi.

2 Brihaspati replies. *Brilliant language*: a 'brilliant hymn.'—Muir.

3 Devâpi speaks, praying Brihaspati, as Lord of Speech (cp. X. 71. 1.), to inspire him with eloquence that he may address the Gods effectually. *The meath-rich drop*: the sweet eloquence for which he has prayed.

4 *The sweet drops*: of rain. This stanza is spoken by Śantanu.

5 *Knowing*: how to win.

- 6 Gathered together in that highest ocean, the waters stood,  
by deities obstructed.  
They hurried down set free by Ârsbtîsheṇa, in gaping clefts,  
urged onward by Devâpi.
- 7 When as chief priest for Śantanu, Devâpi, chosen for Hotar's  
duty, prayed beseeching,  
Graciously pleased Brihaspati vouchsafed him a voice that  
reached the Gods and won the waters.
- 8 O Agni whom Devâpi Ârsbtîsheṇa, the mortal man, hath  
kindled in his glory,  
Joying in him with all the Gods together, urge on the sender  
of the rain, Parjanya.
- 9 All ancient Rishis with their songs approached thee, even  
thee, O Much-invoked, at sacrifices.  
We have provided wagon-loads in thousands: come to the  
solemn rite, Lord of Red Horses.
- 10 The wagon-loads, the nine-and-ninety thousand, these have  
been offered up to thee, O Agni.  
Hero, with these increase thy many bodies, and, stimulated,  
send us rain from heaven.
- 11 Give thou these ninety thousand loads, O Agni, to Indra, to  
the Bull, to be his portion.  
Knowing the paths which Deities duly travel, set mid the  
Gods in heaven Aulâna also.
- 12 O Agni, drive afar our foes, our troubles; chase malady  
away and wicked demons.  
From this air-ocean, from the lofty heavens, send down on  
us a mighty flood of waters.

6 *Ârsbtîsheṇa*: patronymic, son of Rishîsheṇa, Devâpi.

7 *Ohief priest*: or family or household priest; Purohita.

9 *Wagon-loads*: an extraordinary quantity of fuel for the sacrifice, as the occasion was one of the greatest importance.

11 *Aulâna*: Śantanu, as a descendant of Ulu, appears to be meant. According to some scholars, *aulân* means oblation or sacrificial offering. 'The fact of Devâpi being reputed as the author of the hymn, and as the purohita and hoti of his brother seems to have led the legendary writers to invent the story of his becoming a Brahman, which (as mentioned by Professor Weber, *Indische Studien*, i. p. 203) is recorded in the Śalya-parvan of the *Mahābhārata*, verses 2281 ff. where he is said to have attained this distinction at a certain place of pilgrimage called Prithūdaka, where Sindhudvîpa and Viśvāmitra also were received into the higher caste.'—Muir, *O. S. Texts*, I. 270 ff. For the legend on which the hymn is said to be based, quoted by Sâyana from the *Nirukta*, see Wilson's Translation.

WHAT Splendid One, Loud-voiced, Far-striding, dost thou,  
well knowing, urge us to exalt with praises ?

What give we him ? When his might dawned, he fashioned  
the Vritra-slaying bolt, and sent us waters.

- 2 He goes to end his work with lightning flashes : wide is the  
seat his Asura glory gives him.

With his Companions, not without his Brother, he quells this  
Saptatha's magic devices.

3. On most auspicious path he goes to battle ; he toiled to win  
heaven's light, full fain to gain it ;

He seized the hundred-gated castle's treasure by craft, un-  
checked, and slew the lustful demons.

- 4 Fighting for kine, the prize of war, and roaming among the  
herd he brings the young streams hither,

Where, footless, joined, without a car to bear them, with  
jars for steeds, they pour their flood like butter.

- 5 Bold, unsolicited for wealth, with Rudras he came, the  
Blameless, having left his dwelling,

Came, seized the food of Vamra and his consort, and left the  
couple weeping and unsheltered.

- 6 Lord of the dwelling, he subdued the demon who roared aloud,  
six-eyed and triple-beaded.

Trita, made stronger by the might he lent him, struck down  
the boar with shaft whose point was iron.

- 7 He raised himself on high and shot his arrow against the  
guileful and oppressive foeman.

Strong, glorious, manliest, for us he shattered the forts of  
Nahus when he slew the Dasyus.

1 The question in the first line is a rhetorical figure, the mean-  
ing being, How splendid is he (Indra) whom thou (the Yajamara?)  
urgest us to exalt ! *What give we him ?* what can we give him  
in return for what he has done for us ?

2 *His Companions* : the Maruts. *His Brother* : Vishnu. Who  
*Saptatha* was is uncertain. The word means Septimus, the  
seventh, and probably some Rākshasa or demon is intended.

3 *The lustful demons* : the exact meaning of *śrīṇidāraṇ* is  
uncertain. See VII. 21. 5 and note.

5 I can make nothing intelligible of the second line. 'I think  
of the two (parents) of Vamra, who are free from fever. Having  
obtained (the enemy's) food, he called aloud whilst stealing  
it.'—Wilson. Vamra is mentioned in I. 51. 9 ; 112. 15.

6 *Lord of the dwelling* : or, with Ludwig, The Lord and Giver.  
*The demon* : or, Dāsa Viṣvarūpa, son of Tvashtar. See X. 8. 8.  
*The boar* : Vritra. Cf. 1. 61. 7.



- 8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.  
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.
- 9 He with his potent Friends gave up the mighty, gave Śushṇa up to Kutsa for affliction.  
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.
- 10 He, with his Gods who love mankind, the Wondrous, giving like Varuṇa who works with magic,  
Was known, yet young, as guardian of the seasons ; and he quelled Araru, four-footed demon.
- 11 Through laubs of him hath Auśija Rijiṣvan burst, with the Mighty's aid, the stall of Pipru.  
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.
- 12 So, swiftly Asura, for exaltaion, hath the great Vamraka come nigh to Indra.  
He will, when supplicated, bring him blessing : he hath brought all, food, strength, a happy dwelling.

## HYMN C.

Viṣvedevas.

Bz, like thyself, O Indra, strong for our delight : here lauded,  
aid us, Magbavan, drinker of the juice.  
Savitar with the Gods protect us : hear ye Twain. We ask  
for freedom and complete felicity.

8 *The Hawk* : the fierce and swift Indra.

9 *Kavi* according to Sāyaṇa, Uṣanā Kāvya or son of Kavi is intended. *Atka* : see X 49. 3.

10 *His Gods* : the Maruts. *Araru* : I follow Sāyaṇa. Cf. *Śatapatha-Brahmaṇa*, 1. 2. 4. 17 (S. B. E. XII. 57). According to Prof. Ludwig's conjectural explanation the translation would be ;—he measured out the year in four divisions.'

11 *Auśija* - son of Usij. But as this patronymic does not properly belong to Rijiṣvan, the word here may perhaps mean, 'vehement,' 'eagerly desirous.' *Pipru* : one of the demons of drought.

12 *Asura*, O divine and mighty Indra. *For exaltation* : of Indra. *Vamraka* : a lengthened form of Vamra, the Rishi of the hymn. The last clause of the stanza is borrowed from X. 20. 10.

This hymn, which is obscure and in some places unintelligible, is placed by Prof. Grassmann in his Appendix. Dr. Muir has translated stanzas 1-7 in *O.S. Texts*, IV. pp. 408, 409 (2nd edition).

1 *Ye Twain* : Indra and Savitar. *Freedom* : *aditim*. Prof. M. Muller translates differently : 'We implore Aditi for health and wealth.'

- 2 Bring swift, for offering, the share that suits the time, to the pure-drinker Vāyu, roaring as he goes,  
To him who hath approached the draught of shining milk.  
We ask for freedom and complete felicity.
- 3 May Savitar the God send us full life, to each who sacrifices,  
lives aright and pours the juice ;  
That we with simple hearts may wait upon the Gods. We  
ask for freedom and complete felicity.
- 4 May Indra evermore be gracious unto us, and may King  
Soma meditate our happiness,  
Even as men secure the comfort of a friend. We ask for  
freedom and complete felicity.
- 5 Indra hath given the body with its song and strength : Bṛihas-  
pati, thou art the lengthener of life.  
The sacrifice is Manu, Providence, our Sire. We ask for  
freedom and complete felicity.
- 6 Indra possesseth might celestial nobly formed : the singer in  
the house is Agni, prudent Sage.  
He is the sacrifice in synod, fair, most near. We ask for free-  
dom and complete felicity.
- 7 Not often have we sinned against you secretly, nor, Vasus,  
have we openly provoked the Gods.  
Not one of us, ye Gods, hath worn an alien shape. We ask  
for freedom and complete felicity.
- 8 May Savitar remove from us our malady, and may the Moun-  
tains keep it far away from where.  
The press-stone as it sheds the meath rings loudly forth. We  
ask for freedom and complete felicity.
- 9 Ye Vasus, let the stone, the presser, stand erect : avert all  
enmities and keep them far remote.  
Our guard to be adored is Savitar this God. We ask for free-  
dom and complete felicity.
- 10 Eat strength and fatness in the pasture, kine, who are balmed  
at the reservoir and at the seat of Law.  
So let your body be our body's medicine. We ask for freedom  
and complete felicity.

2 *Pure-drinker* : drinker of pure Soma juice.

5 *The sacrifice is Manu* : we owe our existence and preser-  
vation to sacrifice, which is to us another Manu, the father of  
Aryan men.

6 *The sacrifice in synod* : 'worthy of sacrifice at the altar.'—  
Wilson.

7 *An alien shape* : as sorcerers are accustomed to do.

10 *Balmed at the reservoir* : anointed before being milked.  
Sāyana explains *kāṣe* by *goshthas*, 'in the cowstall.' *Let your body* :  
may the milk, the produce of your bodies, offered in libation, keep  
our bodies in health. Or 'may the body of the cow offered in

- 11 The singer fills the spirit : all mens' love hath he. Indra takes kindly care of those who pour the juice.  
For his libation is the heavenly udder full. We ask for freedom and complete felicity.
- 12 Wondrous thy spirit-filling light, triumphant ; thy hosts save from decay and are resistless.  
The pious votary by straightest pathway speeds to possess the best of all the cattle.

## HYMN CI.

Viṣvedevas.

- WAKE with one mind, my friends, and kindle Agni, ye who are many and who dwell together.  
Agni and Dadhikrā and Dawn the Goddess, you, Gods with Indra, I call down to help us.
- 2 Make pleasant hymns, spin out your songs and praises : build ye a ship equipped with oars for transport.  
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.
- 3 Lay on the yokes, and fasten well the traces : formed is the furrow, sow the seed within it.  
Through song may we find hearing fraught with plenty : near to the ripened grain approach the sickle.
- 4 Wise, through desire of bliss from Gods, the skillful bind the traces fast,  
And lay the yokes on either side.
- 5 Arrange the buckets in their place : securely fasten on the straps.  
We will pour forth the well that hath a copious stream, fair-flowing well that never fails.

sacrifice be the expiation for the body of the sacrificer, enabling him to attain *svarga*. Or may the milk be the corrective of the Soma'.—Wilson.

11 *The heavenly udder*: the clouds of the firmament.

12 *Save from decay*: this is Prof. Ludwig's interpretation of the obscure word *jaranīrīṣh*, which means, according to Sāyaṇa, replenishing the wealth of thy worshippers. The last line is explained differently by Sāyaṇa.—'(therefore) Devasyu hastens in front of the victim cow, (leading it) with a straight cord.'—Wilson. According to the same authority the meaning of the refrain of stanzas 1—11 is:—'We long for the universal Aditi'.

1 *Itadīśkrās*: probably a personification of the Morning Sun. See III. 20. 1, IV. 38. 2; 40. 5 note.

2 *Ship*: sacrifice, represented under this figure.

3 In this and the following stanzas sacrifice is figuratively spoken of as ploughing, sowing and reaping. See *Śatapatha-Brāhmaṇa*, VII. 2. 2. 4. (S. B. E. XLI. 320).

5 The flowing Soma is an inexhaustible well.

- 6 I pour the water from the well with pails prepared and goodly straps,  
 · Unfailing, full, with plenteous stream.
- 7 Refresh the horses, win the prize before you : equip a chariot fraught with happy fortune.  
 Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.
- 8 Prepare the cow-stall, for there drink your heroes : stitch ye the coats of armour, wide and many.  
 Make iron forts, secure from all assailants : let not your pitcher leak : stay it securely.
- 9 Hither, for help, I turn the holy heavenly mind of you the Holy Gods, that long for sacrifice.  
 May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.
- 10 Pour golden juice within the wooden vessel : with stone-made axes fashion ye and form it.  
 Embrace and compass it with tenfold girdle, and to both chariot-poles attach the car-horse.
- 11 Between both poles the car-horse goes pressed closely, as in his dwelling moves the doubly-wedded.  
 Lay in the wood the Sovarn of the Forest, and sink the well although ye do not dig it.
- 12 Indra is he, O men, who gives us happiness : sport, urge the giver of delight to win us strength.  
 Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra Son of Nishtigri.

7 The sacrifice is a chariot ; and the ritual is a race. *The well* : the stream of Soma juice. *Stone wheel* : with allusion to the press stones.

8 *The cow-stall* : figuratively, for the place where the Soma is pressed. *Coats of armour* : the filters for straining the juice. *Iron forts* : the safeguards obtained by sacrificing.

9 *Milk* : abundant blessing.

10 *Stone made* : with allusion to the press stones. *Ten fold girdle* : the fingers of both hands. *Both chariot-poles* : the arms. *The car horse* : the upper press-stone ; or the pestle.

11 *The doubly wedded* : the man who has two wives. The comparison is not clear. *The Sovarn of the Forest* : the Soma plant. *Sin't the well* : 'store up the juice.'—Wilson.

12 I follow Sâyana in his interpretation of the first line. Von Roth, Ludwig, and Grassmann explain it differently. *Nishtigri* meaning according to Sâyana, 'she who swallows up her rival wife Nishti, & s. Diti,' is said to be Aditi, the mother of Indra.

## HYMN CII.

FOR thee may Indra bodily speed the car that works on either side.

Favour us, Much-invoked ! in this most glorious fight against the raiders of our wealth.

- 2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.

The charioteer in fight was Mudgalāni : she, Indra's dart, heaped up the prize of battle.

- 3 O Indra, cast thy bolt among assailants who would slaughter us :

The weapon both of Dāsa and of Ārya foe keep far away, O Maghavan.

- 4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.

Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win, and triumph.

- 5 They came anear the bull ; they made him thunder, made him pour rain down ere the fight was ended.

And Mudgala thereby won in the contest well-pastured kine in hundreds and in thousands.

- 6 In hope of victory that bull was harnessed : Keṣi the driver urged him on with shouting.

As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalāni.

The deified subject of the hymn is said to be, alternatively, Drughana (Mace, Club or Hammer. See stanza 9). The Rishi is Mudgala.

According to the legend quoted by Sāyaṇa, all Mudgala's cattle had been stolen except an old ox which he harnessed to his wagon and went in pursuit of the robbers. He threw his club or mace before him, which showed him the way to the thieves and thus recovered his property.

1 For thee : O Mudgala. *That works on either side* : *mithū-kṛtām*; according to Sāyaṇa = *asuhayam*, 'that has no companion.' The meaning is uncertain.

2 *Mudgalāni* : Mudgala's wife. *Indra's dart* : sped swiftly on her way by Indra.

3 This stanza seems to be an interpolation.

4 *The bull* ; apparently one of the buffaloes which drew the chariot of Mudgalāni's chief opponent. *Had drunk* : just before the fight began. *Encountered an opponent* : meaning perhaps, that feeling uneasy he hung his head and struck the ground with his horns. 'He cleft the mountain peak, he went against the enemy.' Wilson.

6 *In hope of victory* : *kakārdava* : the meaning is uncertain ; according to Sāyaṇa, 'for the destruction of the enemy.' Ludwig thinks that the farther end of the chariot-pole is intended.

- 7 Defily for him he stretched the car-pole forward, guided the bull thereto and firmly yoked him.  
 Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.
- 8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.  
 Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.
- 9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.  
 Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand.
- 10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking.  
 To this they give not either food or water. Reaching beyond the pole it gives directions.
- 11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.  
 With swiftly-racing chariot may we conquer, and rich and blessed be our gains in battle.
- 12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,  
 A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

7 Mudgala's better fortune is now related. *For him*: for his own buffalo. *He*: Mudgala. *Car-pole*: I follow Ludwig's conjecture; but it is uncertain what part of the chariot *pradhā* was; 'the periphery of the wheel,' according to the St. Petersburg Lexicon; 'the frame of the waggon.'—Wilson. Sāyana's explanation is not very clear, but he seems to think that the linchpin is intended. None of these three explanations seems suitable here. *The lord of cows*: the bull buffalo.

9 *Mace*: *drughunām*: according to Sāyana, the club which Mudgala had carried with him on his expedition, and which, together with the ox that drew his car had enabled him to recover his cattle. *Lying midway*: after the victory, the King had thrown down his mace upon the field of battle.—Ludwig.

10 I find this stanza unintelligible. Perhaps the second line contains the germ of that part of the legend which mentions the club thrown in front of the chariot to point out the way that the robbers had taken.

11 *Like one forsaken*: *parivṛktēva*: 'Apparently Mudgalāni was a *parivṛktā* [a wife lightly esteemed in comparison with the favourite wife] who made amends for her sterility by driving her husband's chariot to battle and bringing him back victorious, with the booty which she had helped him to gain instead of the children that she had not borne him.'—Ludwig.

12 *With thy bull*: thy fierce and strong thunderbolt. *With thy*

- SWIFT, rapidly striking, like a bull who sharpens his horns,  
terrific, stirring up the people,  
With eyes that close not, bellowing, Sole Hero, Indra sub-  
dued at once a hundred armies,
- 2 With him loud-roaring, ever watchful, Victor, bold, hard to  
overthrow, Rouser of battle,  
Indra the Strong, whose hand bears arrows, conquer, ye  
warriors, now, now vanquish in the combat.
- 3 He rules with those who carry shafis and quivers, Indra who  
with his band brings hosts together,  
Foe conquering, strong of arm, the Soma-drinker, with mighty  
bow, shooting with well-laid arrows.
- 4 Brihaspati, fly with thy chariot hither, slayer of demons,  
driving off our foemen.  
Be thou protector of our cars, destroyer, victor in battle,  
breaker-up of armies.
- 5 Conspicuous by the strength, firm, foremost fighter, mighty  
and fierce, victorious, all-subduing,  
The Son of Conquest, passing men and heroes, kine-winner,  
mount thy conquering car, O Indra.
- 6 Cleaver of stalls, kine-winner, armed with thunder, who  
quells an army and with might destroys it,—  
Follow him, brothers I quit yourselves like heroes, and like  
this Indre show your zeal and courage.
- 7 Piercing the cow-stalls with surpassing vigour, Indra, the  
pitiless Hero, wild with anger,  
Victor in fight, unshaken and resistless,—may he protect our  
armies in our battles.
- 8 Indra guide these: Brihaspati precede them, the guerdon,  
and the sacrifice, and Soma ;  
And let the banded Maruts march in forefront of heavenly  
hosts that conquer and demolish,

*weakling friend:* with the mortal man whom thou protectest, and  
who is weak and effeminate in comparison with thee.

The hymn is fragmentary, and it seems impossible to interpret  
it fully and satisfactorily. I have followed in some stanzas the inter-  
pretations of the authors of *Vedische Studien*, I. pp. 124 and 138  
But see the later translation and exhaustive discussion by Prof.  
Geldner in Part II. pp. 1—22, and Prof. Ludwig's remarks thereon  
in *Ueber die neuesten Arbeiten auf dem Gebiete der Rgveda-  
forschung*.

The hymn is a prayer for aid and victory in battle.

8 *Guide these:* be the leader of our troops. *The guerdon :*  
*dakṣaṇā :* the reward of the priests who perform the sacrifices  
offered before battle.

- 9 Ours be the potent host of mighty Indra, King Varuṇa, and Maruts, and Ādityas.  
Uplifted is the shout of Gods who conquer high-minded Gods who cause the worlds to tremble.
- 10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.  
Urge on the strong steeds' might, O Vṛitra-slayer, and let the din of conquering cars go upward.
- 11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.  
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.
- 12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvā.  
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.
- 13 Advance, O heroes, win the day. May Indra be your sure defence.  
Exceeding mighty be your arms, that none may wound or injure you.

## HYMN CIV.

Indra.

- SOMA bath flowed for thee, Invoked of many! Speed to our sacrifice with both thy Coursers.  
To thee have streamed the songs of mighty singers, imploring.  
Indra, drink of our libation.
- 2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.  
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.
- 3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.  
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.
- 4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,

11 *When our flags are gathered*: 'apparently comparable with the signis collatis of the Romans.'—Ludwig.

12 *Apvā*: according to Sâyana, a female deity who presides over sin; according to Mahidhara, sickness or fear. Apparently *Apvā* was a sort of colic, or dysentery, likely to attack soldiers in the field. *And depart*: or, pass us by; do not attack us.

3 *True*: which produces the results expected in the shape of favour.



- Men in the house who share the sacred banquet stand singing  
praise that brings them store of children.
- 5 Through thy directions, Lord of Tawny Coursers, thine who  
art firm, splendid, and blest, the people.  
Obtain most liberal aid for their salvation, and praise thee,  
Indra, through thine excellencies.
- 6 Lord of the Bays, come with thy two Bay Horses, come  
to our prayers, to drink the juice of Soma.  
To thee comes sacrifice which thou acceptest : thou, skilled  
in holy rites, art he who giveth.
- 7 Him of a thousand powers, subduing foemen, Maghavan  
praised with hymns and pleased with Soma,—  
Even him our songs approach, resistless Indra : the adorations  
of the singer laud him.
- 8 The way to bliss for Gods and man thou foundest, Indra,  
seven lovely floods, divine, untroubled.  
Wherewith thou, rending forts, didst move the ocean, and  
nine-and-ninety flowing streams of water.
- 9 Thou from the curse didst free the mighty Waters, and as  
their only God didst watch and guard them.  
O Indra, cherish evermore thy body with those which thou  
hast won in quelling Vṛitra.
- 10 Heroic power and noble praise is Indra : yea, the song wor-  
ships him invoked of many.  
Vṛitra he quelled, and gave men room and freedom : Sakra,  
victorious hath conquered armies.
- 11 Call we on Maghavan, auspicious Indra, best Hero in this  
fight where spoil is gathered,  
The Strong, who listens, who gives aid in battles, who slays  
the Vṛitras, wins and gathers riches.

## HYMN CV

Indra.

WHEN, VASU, wilt thou love the laud ? Now let the channel  
bring the stream.

The juice is ready to ferment.

8 *Didst move the ocean* : didst bring the sea of rain from  
heaven.

9 *Those* : waters.

10 This is the concluding verse of several hymns of the Viśvā-  
mitras in Book III.

1 *Vasu* : Indra. *Let the channel bring the stream* : to the  
Soma juice which has stood long enough for fermentation—  
Ludwig. The phraseology is very obscure, and Sāyana gives a  
totally different explanation. 'When will he, (like) a dam, obstruct  
and let loose the long-protracted libation for the sake of wind-  
driven (rain).?'—Wilson.

- 2 He whose two Bay Steeds harnessed well, swerving, pursue  
the Bird's tail-plumes,  
With flowing manes, like heaven and earth, he is the Lord  
with power to give.
- 3 Bereft of skill is Indra, if, like some out-wearied man he fears  
The sinner, when the Mighty hath prepared himself for victory.
- 4 Indra with these drives round, until he meets with one to  
worship him :  
Indra is Master of the pair who snort and swerve upon their way.
- 5 Borne onward by the long-maned Steeds who stretch them-  
selves as' twere for food,  
The God who wears the helm defends them with his jaws.
- 6 The Mighty sang with Lofty Ones : the Hero fashioned  
with his strength,  
Like skilful Mātariṣvan with his power and might.
- 7 The bolt, which pierced at once the vitals of the Dasyu easy  
to be slain,  
With jaw uninjured like the wondrous firmament.
- 8 Grind off our sins : with song will we conquer the men who  
sing no hymns :  
Not easily art thou pleased with prayerless sacrifice.
- 9 When threefold flame burns high for thee, to rest on poles of  
sacrifice,  
Thou with the living joyest in the self-bright Ship.

2 *The Bird* : the allusion seems to be to a race between the horses of Indra and those of Sūrya or the Sun who is the Bird of the heavens.—Ludwig. *Like heaven and earth* : the meaning of *raji* is unknown. Śāyaṇa explains the word by 'heaven and earth,' or 'sun and moon ;' but these are mere guesses. Prof. Ludwig thinks that two animals of some kind ('*rajitiere*,' '*raji-beasts*') are meant. In VI. 26. 6, *Raji* is said by Śāyaṇa to be the name of a maiden.

3 *The sinners* : Vṛitra, the chief of sinners, according to Śāyaṇa. Or *pāpuje* may be a verb and the stanza may be rendered :—'Without them Indra holds him still, like a man weary and alarmed, When he hath made himself ready for noble deed.'—See Pischel, *Vedische Studien*, I. p. 198.

4 *Is Master* : literally 'hero.' The meaning apparently is that when Indra meets with a worshipper he stops his horses and attends the sacrifice.

5 *Who wears the helm* : *siprīṇin* ; 'possessing mighty jaws.'—Wilson. *With his jaws* : with his roar, the thunder.

6 *Lofty Ones* : the Maruts.

7 The stanza is obscure. I follow Prof. Ludwig's interpretation of *hirimaso hirimán*, which mean, according to Śāyaṇa, 'gold-bearded' and 'lord of bay horses.'

8 *Grind off* : remove them by whetting. 'Comminute.'—Wilson.

9 *Threefold flame* : of the three sacred fires. *The living* : the sacrificer. *The self-bright Ship* : the sacrifice ; 'the vessel of thy glory.'—Wilson.

- 10 Thy glory was the speckled cup, thy glory was the flawless scoop.  
 Wherewith thou pourest into thy receptacle.
- 11 As hundreds, O Immortal God, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,  
 What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

## HYMN CVI.

Aṣvins.

- THIS very thing ye Twain hold as your object : ye weave your songs as skilful men weave garments.  
 That ye may come united have I waked you : ye spread out food like days of lovely weather.
- 2 Like two plough-bulls ye move along in traces, and seek like eager guests your bidder's banquet.  
 Ye are like glorious envoys mid the people : like bulls, approach the place where ye are watered.
- 3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.  
 Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.
- 4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest ;  
 Like rays for our enjoyment, Lords to feed us, ye, like quick hearers, have obeyed our calling.
- 9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow :  
 Like ears ye will attend to him who orders : ye Two enjoy our wondrous work as sharers.  
 Like toiling bees ye bring to us your honey as bees into the hide that opens downward.

10 *Cup: upasechani* : a ladle or cup used for sprinkling. *Thy receptacle* : drinking-vessel, or perhaps Agni, that is, the fire, may be intended.

11 *Sumitra* and *Durmitra* are alternative names of the Rishi of the hymn. *Kutsa's son* : Durmitra himself, according to Sāyana. The metres in some places are somewhat irregular, the meanings of some words are uncertain, and the hymn generally is obscure. Prof. Grassmann has placed the hymn in his Appendix.

4 *Like rays for our enjoyment* : 'like brooms to sweep with,' according to Prof. Ludwig.

I do not attempt the hopeless task of translating stanzas, 5, 6, 7, 8, in which nearly every word is a difficult riddle. See Appendix.

10 *The hide that opens downward* : the honey-comb is compared to a waterskin inverted. I cannot translate intelligibly the second line :—'like two labourers you are dripping with perspiration, like a tired cow eating sweet herbage, you attend (the sacrifice).'—Wilson.

- 11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries.  
 Filled be our kine with ripened meath like glory: Bhûtaṅṣa hath fulfilled the Aṣvins' longing.

## HYMN CVII.

Dakṣiṇā.

THESE men's great bounty hath been manifested, and the whole world of life set free from darkness.

Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.

- 2 High up in heaven abide the Guerdon-givers; they who give steeds dwell with the Sun for ever.  
 They who give gold are blest with life eternal: they who give robes prolong their lives, O Soma.
- 3 Not from the niggards—for they give not freely—comes Meed at sacrifice, Gods' satisfaction:  
 Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.
- 4 These who observe mankind regard oblation as streamy Vâyú and light-finding Arka.  
 They satisfy and give their gifts in synod, and pour in streams the seven-mothered Guerdon.
- 5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon-bearer.  
 Him I account the ruler of the people who was the first to introduce the Guerdon.
- 6 They call him Rishi, Brahman, Sâma-chanter, reciter of the laud, leader of worship.  
 The brightly-shining God's three forms he knoweth who first bestowed the sacrificial Guerdon.
- 7 Guerdon bestows the horse, bestows the bullocks, Guerdon bestows, moreover, gold that glisters.

The hymn eulogizes Dakṣiṇā, the largess, guerdon, or honorarium presented by the institutors of the sacrifices to the priests who perform the ceremonies. The *yajamānas* who give this guerdon liberally are alternatively the deified subjects of the hymn.

1 *These men*: the wealthy institutors of the sacrifice. *Fathers*: who are the embodiments and guardians of the light.

4 *These who observe mankind*: the Maghavans or wealthy nobles, who do not consider the cost of sacrifice, but regard it as an occasion that enables them to show their liberality, and to gain the favour of Vâyú, the Wind-God who brings countless showers of rain, and Arka or the Sun who brings the light. *Seven-Mothered*: originating in, and accompanying, seven forms of sacrifice; or, regulated by the seven priests.

6 *Three forms*: Agni as the Sun, lightning, and fire.

Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.

- 8 The liberal die not, never are they ruined : the liberal suffer neither harm nor trouble.

The light of heaven, the universe about us,—all this doth sacrificial Guerdon give them.

- 9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.

The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.

- 10 They deck the fleet steed for the bounteous giver : the maid adorns herself and waits to meet him.

His home is like a lake with lotus-blossoms, like the Gods' palaces adorned and splendid.

- 11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.

Assist, ye Gods, the liberal man in battles : the liberal giver conquers foes in combat.

#### HYMN CVIII.

Saramâ. Panis.

WHAT wish of Saramâ hath brought her hither ? The path leads far away to distant places.

What charge hast thou for us ? Where turns thy journey ? How hast thou made thy way o'er Rasâ's waters.

- 2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Panis.

This hath preserved me from the fear of crossing : thus have I made my way o'er Rasâ's waters.

9 *Draught of liquor*: *antahpéyam sūryāh*: 'deep potations of wine'.—Wilson.

10 *The maid adorns herself*; 'he obtains a brilliant damsel for his portion'.—Muir.

11 *Car of Guerdon*: cf I. 123. 1.

The hymn is a colloquy between Saramâ, the messenger of the Gods or of Indra (see I. 62. 3, note; 72.8; III. 31.6; V. 45.8), and the Panis or envious demons who have carried off the cows or rays of light which Indra wishes to recover. Saramâ and the Panis are alternately subject and Rishi.

1 The Panis address Saramâ who has found her way to the rocky stronghold in which the stolen cows are imprisoned. The Panis speak the uneven stanzas, with the exception of stanza II, and Saramâ the even. *Rasâ* is in this place a mythical stream that flows round the atmosphere and the earth. See V. 41. 15. In I. 112. 12, and V. 53. 9, *Rasâ* appears to be a river of the Panjâb probably an affluent of the Indus. See Zimmer, *Altindisches Leben*, pp. 15, 16.

- 3 What is that Indra like, what is his aspect whose envoy,  
Saramâ, from afar thou comest ?  
Let him approach, and we will show him friendship : he shall  
be made the herdsman of our cattle.
- 4 I know him safe from harm : but he can punish who sent me  
hither from afar as envoy.  
Him rivers flowing with deep waters hide not. Low will ye  
lie, O Panis, slain by Indra.
- 5 These are the kine which, Saramâ, thou seekest, flying, O  
Blest One, to the ends of heaven.  
Who will loose these for thee without a battle ? Yea, and  
sharp-pointed are our warlike weapons.
- 6 Even if your wicked bodies, O ye Panis, were arrow-proof,  
your words are weak for wounding ;  
And were the path to you as yet unmastered, Brihaspati in  
neither case will spare you.
- 7 Paved with the rock is this our treasure-chamber ; filled full  
of precious things, of kine, and horses.  
These Panis who are watchful keepers guard it. In vain  
hast thou approached this lonely station.
- 8 Rishis will come inspirited with Soma, Angirases unwearied  
and Navagvas.  
This stall of cattle will they part among them : then will  
Panis wish these words unspoken.
- 9 Even thus, O Saramâ, hast thou come hither, forced by  
celestial might to make the journey.  
Turn thee not back, for thou shalt be our sister : O Blest  
One, we will give thee of the cattle.
- 10 Brotherhood, sisterhood. I know not either: the dread Angi-  
rases and Indra know them.  
They seemed to long for kine when I departed. Hence,  
into distance, be ye gone, O Panis.
- 11 Hence, far away, ye Panis ! Let the cattle lowing come forth  
as holy Law commandeth,  
Kine which Brihaspati and Soma, Rishis, sages, and pressing-  
stones have found when hidden,

6 *Weak for wounding*: 'not in the place of armies.'—Wilson.  
*Brihaspati*: as Indra's companion and ally in battle.

8 *Navagvas*: members of a mythological family, a division of  
the Angirases or closely connected with them. *Wish these words  
unspoken*: more literally, reject them from their mouths; retract  
their threats.

10 *Know them*: are allied by such ties of kinship.

11 It is uncertain to whom this stanza is to be ascribed.  
Sâyana assigns it to Saramâ. Prof. Ludwig thinks that Brihaspati  
may be the speaker. *Pressing-stones*: which prepare the Soma  
juice that inspirits Indra.

## HYMN CIX.

Viṣvedevas.

THESE first, the boundless Sea, and Mātariṣvan, fierce-glowing Fire, the Strong, the Bliss-bestower, And heavenly Floods, first-born by holy Order, exclaimed against the outrage on a Brahman.

- 2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.

Mitra and Varuṇa were the inviters: Agni as Hotar took her hand and led her.

- 3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.

She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.

- 4 Thus spake of her those Gods of old, Seven Ṛishis who sate them down to their austere devotion :

Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.

- 5 The Brahmachârî goes engaged in duty: he is a member of the Gods' own body.

Through him Brihaspati obtained his consort, as the Gods gained the ladle brought by Soma.

- 6 So then Gods restored her, so men gave the woman back again.

The Kings who kept their promises restored the Brahman's wedded wife.

- 7 Having restored the Brahman's wife, and freed them, with Gods' aid, from sin,

They shared the fulness of the earth, and won themselves extended sway.

The hymn has been translated by the authors of *Siebenzig Lieder des Rigveda*. See also Mme. Zénaïde Ragozin, *Vedic, India*, p. 256.

1 *Outrage on a Brahman*: 'Brahmâ's sin,' according to Sâyana.

5 *Brahmachîrî*: a religious student. For his glorification, see *Hymns of the Atharva-veda*. XI. 5. *The ladle*: juhvâm: Prof. Ludwig takes it to be a proper name:—'Juhû, O Gods, conducted home by Soma'

The wife of a Brahman appears to have been taken to his home by a Kshatriya, and then restored. A legend quoted by Sâyana says that Juhû or Vâk, the wife of Brihaspati who is identified with Brahmâ, had been deserted by her husband. The Gods then consulted together as to the means of expiating his sin and restored her to him. See Wilson's Translation.

The hymn is an almost unintelligible fragment and of comparatively late origin.

THOU in the house of man this day enkindled worshippest  
Gods as God, O Jâtavedas.

Observant, bright as Mitra, bring them hither : thou art a  
sapient and foreknowing envoy.

- 2 Tanûnapât, fair-tongued, with sweet meath balming the  
paths and ways of Order, make them pleasant.

Convey our sacrifice to heaven, exalting with holy thoughts  
our hymns of praise and worship.

- 3 Invoked, deserving prayer and adoration, O Agni, come  
accordant with the Vasus.

Thou art, O Youthful Lord, the God's Invoker, so. best of  
Sacrificers, bring them quickly.

- 4 By rule the Sacred Grass is scattered eastward, a robe to  
clothe this earth when dawns are breaking.

Widely it spreads around and far-extended, fair for the Gods  
and bringing peace and freedom.

- 5 Let the expansive Doors be widely opened, like wives who  
deck their beauty for their husbands.

Lofty, celestial, all-impelling Portals, admit the Gods and  
give them easy entrance.

- 6 Pouring sweet dew's let holy Night and Morning, each close  
to each, be seated at their station,—

Lofty, celestial Dames with gold to deck them, assuming all  
their fair and radiant beauty.

- 7 Come the two first celestial sweet-voiced Hotars, arranging  
sacrifice for man to worship,

As singers who inspire us in assemblies, showing the east-  
ward light with their direction.

- 8 Let Bhârati come quickly to our worship, and Ilâ showing  
like a human being.

So let Sarasvatî and both her fellows, deft Goddesses, on this  
fair grass be seated.

- 9 Hotar more skilled in sacrifice, bring hither with speed to-  
day God Tvashtar, thou who knowest.

Even him who formed these two, the Earth and Heaven the  
Parents, with their forms, and every creature.

See preceding hymns addressed to the same deities and deified  
objects : I. 13 ; 142, 188 ; II. 3 ; III. 4, V. 5 ; VII. 2 ; and  
IX. 5.

<sup>1</sup> *Jâtavedas* and *Tanûnapât* are names of Agni. The *Doors*  
of the sacrificial chamber represent the portals of the eastern  
heaven. *Vanaspati* is the sacrificial post to which the victim  
is tied.



- 10 Send to our offerings which thyself thou balmeſt the Companies of Gods in ordered ſeaſon.  
Agni, Vanaspati the Immolator ſweeten our offered gift with meath and butter.
- 11 Agni, as ſoon as he was born, made ready the ſacrifice, and was the God's preceſſor.  
May the Gods eat our offering conſecrated according to this true Prieſt's voice and guidance.

## HYMN CX1.

Indra.

- BRING forth your ſacred ſong ye prudent ſingers, even as are the thoughts of human beings.  
Let us draw Indra with true deeds anear us : he loves our ſongs, the Hero, and is potent.
- 2 The hymn ſhone brightly from the ſeat of worſhip : to the kine came the Bull, the Heifer's Offspring,  
With mighty bellowing hath he ariſen, and hath pervaded even the ſpacious regions.
- 3 Indra knows, verily, how to hear our ſinging, for he, victorious, made a path for Sûrya.  
He made the Cow, and he became the Sovran of Heaven, primeval, matchleſs, and unſhaken.
- 4 Praiſed by Angiraſes, Indra demolished with might the works of the great watery monster.  
Full many regions, too, hath he pervaded, and by his truth ſupported earth's foundation.
- 5 The counterpart of heaven and earth is Indra : he knoweth all libations, ſlayeth Œuſhna.  
The vaſt ſky with the Sun hath he extended, and, beſt of pillars, ſtayed it with a pillar.
- 6 The Vritra-ſlayer with his bolt felled Vritra : the magic of the godleſs, waxen mighty,  
Here haſt thou, Bold Aſſailant, boldly conquered. Yea, then thine arms, O Maghvan, were potent.

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2 *The kine* : who are milked for ſacrificial purpoſes. *The Bull* : Indra. *The Heifer's Offering* : cp. IV. 18. 10 : 'The Heifer hath brought forth the ſtrong, the mighty, the unconquerable Bull, the furious Indra'. The Heifer is Aditi.

3 *He made the Cow* : the words *ménâm.....gûh* the cow, 'the female of the bull.'—Muir : 'Des Stieres Weib,'—Grassmann, are difficult. Prof. Ludwig ſuggests that the earth may be intended.

4 *Watery monster* ; Arbuda, a demon of the clouds. See. X. 67, 12.

- 7 When the Dawns come attendant upon Sûrya their rays  
discover wealth of divers colours.  
The Star of heaven is seen as 'twere approaching : none  
knoweth aught of it as it departeth.
- 8 Far have they gone, the first of all these waters, the waters  
that flowed forth when Indra sent them.  
Where is their spring, and where is their foundation ? Where  
now, ye Waters, is your inmost centre ?
- 9 Thon didst free rivers swallowed dy the Dragon ; and rapidly  
they set themselves in motion,  
Those that were loosed and those that longed for freedom.  
Excited now to speed they run unresting.
- 10 Yearning together they have sped to Sindhu : the Fort des-  
troyer, praised, of old, hath loved them,  
Indra, may thy terrestrial treasures reach us, and our full  
songs of joy approach the dwelling.

## HYMN CXII

Indra.

- DRINK of the juice, O Indra, at thy pleasure, for thy first  
draught is early morn's libation.  
Rejoice, that thou may'st slay our foes, O Hero, and we with  
lauds will tell thy mighty exploits.
- 2 Thou hast a car none swift than thought, O Indra; thereon  
come hither, come to drink the Soma.  
Let thy Bay Steeds, thy Stallions, hasten hither, with whom  
thou comest nigh and art delighted.
- 3 Deck out thy body with the fairest colours, with golden  
splendour of the Sun adorn it.  
O Indra, turn thee hitherward invited by us thy friends ; be  
seated and be joyful.
- 4 O thou whose grandeur in thy festive transports not even  
these two great worlds have comprehended.  
Come, Indra, with thy dear Bay Horses harnessed, come to  
our dwelling and the food thou lovest.
- 5 Pressed for thy joyous banquet is the Soma, Soma whereof  
thou, Indra, ever drinking,  
Hast waged unequalled battles with thy foemen, which  
prompts the mighty flow of thine abundance.
- 7 The Star of heaven : the Sun. *Departeth* : on its nightly  
journey from west to east.
- 9 The Dragon : Ahi ; Vṛitra or his brother-fiend.
- 10 The Fort-destroyer : Indra.

- 6 Found from of old is this thy cup, O Indra : O Śatakratu,  
drink therefrom the Soma.  
Filled is the beaker with the meath that gladdens, the beaker  
which all Deities delight in.
- 7 From many a side with proffered entertainment the folk are  
calling thee, O Mighty Indra.  
These our libations for thee be richest in sweet meath :  
drink thereof and find them pleasant.
- 8 I will declare thy deeds of old, O Indra, the mighty acts  
which thou hast first accomplished.  
In genuine wrath thou loosenedst the mountain so that the  
Brahman easily found the cattle.
- 9 Lord of the hosts, amid our bands be seated : they call thee  
greatest Sage among the sages.  
Nothing is done, even far away, without thee: great, wondrous  
Maghavan, is the hymn I sing thee.
- 10 Aim of our eyes be thou, for we implore thee, O Maghavan,  
Friend of friends and Lord of treasures.  
Fight, Warrior strong in truth, fight thou the battle : give  
us our share of undivided riches.

## HYMN CXIII

Indra.

- THE Heavens and the Earth accordant with all Gods encour-  
aged graciously that vigorous might of his.  
When he came showing forth his majesty and power, he  
drank of Soma juice and waxed exceeding strong.
- 2 This majesty of his Viṣṇu extols and lauds, making the  
stalk that gives the meath flow forth with might.  
When Indra Maghavan with those who followed him had  
smitten Vṛitra he deserved the choice of Gods.
- 3 When, bearing warlike weapons, fain to win thee praise,  
thou mettest Vṛitra, yea the Dragon, for the fight,  
Then all the Maruts who were gathered with thee there  
extolled, O Mighty One, thy powerful majesty.
- 4 Soon as he sprang to life he forced asunder hosts: forward  
the Hero looked to manly deed and war.  
He cleft the rock, he let concurrent streams flow forth, and  
with his skilful art stablished the heavens' wide vault.
- 5 Indra hath evermore possessed surpassing power : be forced,  
far from each other, heaven and earth apart.  
He hurled impetuous down his iron thunderbolt, a joy to  
Varuṇa's and Mitra's worshipper.

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8 *The Brahman* : according to Sāyaṇa, Brahmā who is identified  
with Bṛihaspati, the owner of the cows which the Panis had stolen.

- 6 Then to the mighty powers of Indra, to his wrath, his the fierce Stormer, loud of voice, they came with speed ;  
 What time the Potent One rent Vritra with his strength, who held the waters back, whom darkness compassed round.
- 7 Even in the first of those heroic acts which they who strove together came with might to execute,  
 Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.
- 8 Then all the Gods extolled, with eloquence inspired by draughts of Soma juice, the deeds of manly might.  
 As Agni eats the dry food with his teeth, he ate Vritra, the Dragon, maimed by Indra's deadly dart.
- 9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent.  
 Indra, when he subdues Dhuni and Chumuri, lists to Dabhiiti for his faithful spirit's sake.
- 10 Give riches manifold with noble horses, to be remembered while my songs address thee.  
 May we by easy paths pass all our troudles : find us this day a ford wide and extensive.

## HYMN CXIV.

Viṣvedevas.

Two perfect springs of heat pervade the Threefold, and come for their delight is Mātariśvan.

Craving the milk of heaven the Gods are present : well do they know the praise-song and the Sāman.

- 2 The priests heard far away, as they are ordered, serve the three Nirritiis, for well they know them.

Sages have traced the cause that first produced them, dwelling in distant and mysterious chambers.

6 *They came*: it is uncertain whether the Gods, or the Maruts, or the waters are the understood subject.

7 *Deep darkness fell upon the slain*: Vritra being slain, the thick darkness was destroyed.—Wilson.

8 *He ate*: Indra utterly destroyed him. Sayana explains in a more matter-of-fact way—people devoured Vritra, that is, the food produced by the waters which were no longer obstructed by him.

9 *Dhuni and Chumuri* were demons and enemies of Indra's friend Dabhiiti. See Vol. I. Index.

1 *Springs of heat*: *gharma* : Agni and Surya. *The Threefold*: the universe, sky, firmament, and earth. *Mātariśvan* : Vayu, according to Sayana. 'Thus we have here the well-known triad, Agni, Vayu, Surya.'—Ludwig.

2 *Three Nirritiis* : according to Sayana, heaven, and air, and earth, or the deities that control them. Prof. Ludwig thinks that the Dawns are meant, which by their regular appearance bring men nearer to death. The plural appears in one other place VIII, 24. 24.

3. The Youthful One, well-shaped, with four locks braided, bright-ened with oil, puts on the ordinances.  
Two Birds of mighty power are seated near her, there where the Deities receive their portion.
- 4 One of these Birds hath passed into the sea of air : thence he looks round and views this universal world.  
With simple heart I have beheld him from afar: his Mother kisses him and he returns her kiss.
- 5 Him with fair wings though only One in nature, wise singers shape, with songs, in many figures.  
While they at sacrifices fix the metres, they measure out twelve chalices of Soma.
- 6 While they arrange the four and six-and-thirty, and duly order, up to twelve, the measures,  
Having disposed the sacrifice thoughtful sages send the Car forward with the Rich Sâman.
- 7 The Chariot's majesties are fourteen others : seven sages lead it onward with their voices.  
Who will declare to us the ford Âpnâna, the path whereby they drink first draughts of Soma ?
- 8 The fifteen lauds are in a thousand places : that is as vast as heaven and earth in measure.  
A thousand spots contain the mighty thousand. Vâk spreadeth forth as far as Prayer extendeth.

3 *The Youthful One*: the altar, represented as a woman. With *four locks braided*: quadrangular, according to Sâyana. *Puts on the ordinances*: is dressed or arranged in the manner prescribed for sacrifice. *Two Birds*: probably Agni and Soma. According to Sâyana, the husband and his wife, or the Yajamâna and the Brahman.

4 *One*: Agni as the Sun. *His mother*: perhaps, as Prof. Ludwig says, Dawn.

6 *Thirty-six grahas*, chalices, or saucers for Soma juice or other libations, are to be used at the Agnishôma, and four in addition at the Atyagnishôma sacrifice. *The measures*: the proper metres for particular rites or parts of the service. *The Car*: the sacrifice. *Rich*: the holy verse that is recited. *Sâman*: the psalm that is sung or chanted.

7 *Majesties*: the abstract used for the concrete, the mighty ones, probably the priests. *The ford Âpnâna*: the passage leading to the place of sacrifice. *They*: the Gods.

8 *That*: meaning the fifteen lauds regarded as a whole. *The mighty thousand*: the meaning is uncertain: 'the thousand great (functions) are in a thousand places.'—Wilson. This means according to Sâyana, that every function of the body has its appropriate object. Dr. Muir translates:—'There are a thousand times fifteen *uktas*.....A thousand times a thousand are their glorious manifestations.' *Vâk*: or Speech. See X. 71 and 125.

- 9 What sage hath learned the metres' application ? Who hath gained Vâk, the spirit's aim and object ?  
Which ministering priest is called eighth Hero ? Who then hath tracked the two Bay Steeds of Indra ?
- 10 Yoked to his chariot-pole there stood the Coursers : they only travel round earth's farthest limits.  
These, when their driver in his home is settled, receive the allotted meed of their exertion.

## HYMN CXV.

Agni.

- VARILY wondrous is the tender Youngling's growth who never draweth nigh to drink his Mothers' milk.  
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.
- 2 Then Agni was his name, most active to bestow, gathering up the trees with his consuming tooth ;  
Skilled in fair sacrifice, armed with destroying tongue, impetuous as a bull that snorteth in the mead.
- 3 Praise him, your God who, bird-like, rests upon a tree, scattering drops of juice and pouring forth his flood,  
Speaking aloud with flame as with his lips a priest, and broadening his paths like one of high command.
- 4 Thou Everlasting, whom, far-striding fain to burn, the winds, uninterrupted, never overcome,  
They have approached, as warriors eager for the fight, beroic Trita, guiding him to gain his wish.
- 5 This Agni is the best of Kanvas, Kanvas' Friend, Conqueror of the foe whether afar or near.  
May Agni guard the singers, guard the princes well : may Agni grant to us our princes' gracious help.
- 6 Do thou, Supitrya, swiftly following, make thyself the lord of Itavedas, mightiest of all.

9 *Eighth Hero* : Agni is meant, as presiding over the seven *ritvijās* or ministering priests.

1 *His Mothers* are the two fire-sticks, the lower of which, in which the spark is produced, being *she who hath no udder*.

4 *Prita* : according to Sayana, him who is stationed in the three fire-receptacles, that is, Agni.

5 *Kanvas* : a well-known family with which Upastuta was connected. According to Sayana, worshippers in general are meant :—'the most earnest of eulogists, the friend of those who praise him.'—Wilson.

6 *Supitrya* ('who hast fair ancestors')—Wilson) seems to be an epithet of the Rishi as addressed by himself. Sayana applies it to Agni. The construction of the stanza is difficult, and the translation of the first half, which follows Prof. Ludwig, is somewhat conjectural. *Thirsty land* : Agni by his intercession causes rain to fall.

- Who surely gives a boon even in thrifty land, most powerful,  
prepared to aid us in the wilds.
- 7 Thus noble Agni with princes and mortal men is lauded,  
excellent for conquering strength with chiefs,  
Men who are well-disposed as friends and true to Law, even  
as the heavens in majesty surpass mankind.
- 8 O son of Strength, Victorious, with this title Upastuta's most  
potent voice reveres thee.  
Blest with brave sons by thee we will extoll thee, and leng-  
then out the days of our existence.
- 9 Thus, Agni, have the sons of Vṛishṭihavya, the Ṛishis, the  
Upastutas invoked thee.  
Protect them, guard the singers and the princes. With  
Vashaṭ! have they come, with hands uplifted, with their  
uplifted hands and cries of Glory!

## HYMN CXVI.

Indra.

- DRINK Soma juice for mighty power and vigour, drink,  
Strongest One, that thou mayst smite down Vṛitra.  
Drink thou, invoked, for strength, and riches: drink thou  
thy fill of meath and pour it down, O Indra.
- 2 Drink of the foodful juice stirred into motion, drink what  
thou choosest of the flowing Soma.  
Giver of weal, be joyful in thy spirit, and turn thee hither-  
ward to bless and prosper.
- 3 Let heavenly Soma gladden thee, O Indra, let that effused  
among mankind delight thee.  
Rejoice in that whereby thou gavest freedom, and that  
whereby thou conquerest thy foemen.
- 4 Let Indra come, impetuous, doubly mighty, to the poured  
juice, the Bull, with two Bay Coursers.  
With juices pressed in milk, with meath presented, glut ever-  
more thy bolt, O Foe-destroyer.
- 5 Dash down, outflaming their sharp flaming weapons, the  
strongholds of the men urged on by demons.  
I give thee, Mighty One, great strength and conquest: go  
meet thy foes and rend them in the battle.

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Prof. Grassmann observes: 'Das Lied enthält, namentlich in Vers 3—6, manches Dunkle, sodass hier die Auslegung zweifelhaft bleibt.'

1 *Pour at down*: 'shower down (blessings).—Wilson.

3 *Gavest freedom*: by slaying Vṛitra or, riches, according to Śāyana.

4 *Foe-destroyer*: *aruśāh*: according to the St Petersburg Lexicon, 'striker of the red clouds' (*arusa* = *aruśāh*?). I adopt Śāyana's explanation.

- 6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foe-man.  
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.
- 7 To thee have we presented this oblation : accept it, Sovran Ruler, free from anger.  
Juice, Maghavan, for thee is pressed and ripened : eat, Indra, drink of that which stirs to meet thee.
- 8 Eat, Indra, these oblations which approach thee : be pleased with food made ready and with Soma.  
With entertainment we receive thee friendly : effectual be the sacrificer's wishes.
- 9 I send sweet speech to Indra and to Agni : with hymns I speed it like a boat through waters.  
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

## HYMN CXVII.

## Liberality

- THE Gods have not ordained hunger to be our death : even to the well-fed man comes death in varied shape.  
The riches of the liberal never waste away, while he who will not give finds none to comfort him.
- 2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,  
Hardens his heart against him—even when of old he did him service—finds not one to comfort him.
- 3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.  
Success attends him in the shout of battle. He makes a friend of him in future troubles.
- 4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.  
Let him depart—no home is that to rest in—, and rather seek a stranger to support him.
- 5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.

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6 *As the firm archer's strength:* the construction is obscure:— '(stretch out) thy strength like strong bows against our enemies.'—Wilsa.

The hymn eulogizes Liberality or Bounty in the shape of gifts of wealth and food.

1 *To be our death:* men must not attempt to justify their refusal of food to the hungry by saying that the Gods send hunger as a punishment for sin.

5 *Bend his eye upon a longer pathway:* carefully consider the future and not the present only. He himself may need the



- Riches come now to one, now to another, and like the wheels of cars are ever rolling
- 6 The foolish man wins food with fruitless labour : that food—I speak the truth—shall be his ruin.  
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.
- 7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.  
Better the speaking than the silent Brahman : the liberal friend outvalues him who gives not.
- 8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.  
Four-footed creatures come when bipeds call them, and stand and look where five are met together.
- 9 The hands are both alike : their labour differs. The yield of sister milch-kine is unequal.  
Twins even differ in their strength and vigour : two, even kinsmen, differ in their bounty.

## HYMN CXVIII.

Agni.

- AGNI, refulgent among men thou slayest the devouring fiend,  
Bright Ruler in thine own abode.
- 2 Thou springest up when worshipped well : the drops of butter are thy joy  
When ladles are brought near to thee.
- 3 Honoured with gifts he shines afar, Agni adorable with song :  
The dripping ladle balms his face.

6 *Shall be his ruin* : with reference to stanza 1.

7 Active exertion is necessary for success. *The speaking Brahman* : the priest who duly discharges the task of recitation for which he is engaged. 'A Brahman expounding (the Veda).'—Wilson.

8 The victory is not always theirs who appear to be more richly endowed than others. *He with one foot* : *ekapād* : the Sun appears to be meant, elsewhere called *Aja-Ekapād* : See VI. 50. 14. *The biped* is man. *The three-footed* is the old man who walks with a staff and is overtaken by one who does not require such assistance. *Four-footed creatures* : dogs. *Five* : several men together ; the dogs being at first uncertain whether their masters are among them or not. *Pāṅkti*'h, sets of five, is apparently used with reference to the one, two, three, and four in the preceding compound words. Others explain *pāṅkti*'h by 'steps' or 'traces.'

I have adopted the explanation given by the authors of the *Stebenzig Lieder*

9 All men should be liberal : but we must not expect all to be equally generous.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. pp. 431—433.

- 4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,  
 Refulgent in his wealth of light.
- 5 Praised by our hymns thou kindest thee, Oblation-bearer, for the Gods :  
 As such do mortals call on thee.
- 6 To that Immortal Agni pay worship with oil, ye mortal men,- Lord of the house, whom none deceive.
- 7 O Agni, burn the Rākshasas with thine unconquerable flame: Shine guardian of Eternal Law.
- 8 So, Agni, with thy glowing face burn fierce against the female fiends.  
 Shining among Urukshayas.
- 9 Urukshayas have kindled thee, Oblation-bearer, thee, with hymns.  
 Best Worshipper among mankind.

## HYMN CXIX.

Indra.

- THIS, even this was my resolve, to win a cow, to win a steed:  
 Have I not drunk of Soma juice ?
- 2 Like violent gusts of wind the draughts that I have drunk have lifted me :  
 Have I not drunk of Soma juice ?
- 3 The draughts I drank have borne me up, as fleet-foot horses draw a car :  
 Have I not drunk of Soma juice ?
- 4 The hymn hath reached me, like a cow who lows to meet her darling calf :  
 Have I not drunk of Soma juice ?
- 5 As a wright bends a chariot-seat so round my heart I bend the hymn :  
 Have I not drunk of Soma juice ?
- 6 Not as a mote within the eye count the Five Tribes of men with me :  
 Have I not drunk of Soma juice ?
- 7 The heavens and earth themselves have not grown equal to one half of me :  
 Have I not drunk of Soma juice ?

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8 *Urukshayas* : members of the Rishi's family.

The Rishi is Indra himself in the form of Lava. He describes his sensations after drinking Soma juice. But see Bergaigne, I. 151, who considers it to be the utterance of an exhilarated mortal.

1 *To win a cow* : to strengthen and in-spirit himself for battle, and so to win kine and horses for his worshippers.

6 *Sāyana* explains differently :—'The five castes have not eluded the glance of my eye.'—Wilson.

- 8 I in my grandeur have surpassed the heavens and all this spacious earth :  
Have I not drunk of Soma juice ?
- 9 Aha ! this spacious earth will I deposit either here or there :  
Have I not drunk of Soma juice ?
- 10 In one short moment will I smite the earth in fury here or there :  
Have I not drunk of Soma juice ?
- 11 One of my flanks is in the sky ; I let other trail below :  
Have I not drunk of Soma juice ?
- 12 I, greatest of the Mighty Ones, am lifted to the firmament :  
Have I not drunk of Soma juice ?
- 13 I seek the worshipper's abode ; oblation-bearer to the Gods :  
Have I not drunk of Soma juice ?

## HYMN CXX

Indra.

- In all the worlds That was the Best and Highest whence sprang the Mighty Gods, of splendid valour.  
As soon as born he overcomes his foemen, he in whom all who lend him aid are joyful.
- 2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dāsa,  
Eager to win the breathing and the breathless. All sang the praise at banquet and oblation.
- 3 All concentrate on the their mental vigour, what time these, twice or thrice, are thine assistants.  
Blend what is sweeter than the sweet with sweetness : win quickly with our meath that meath in battle.

11 Cp. III. 32. 11.

13 This stanza is difficult. The word *grīhó* is unintelligible, and *grīham*, as Prof. Ludwig suggests, should, perhaps, be read instead. *Oblation-bearer* : Indra, in his excitement, fancies that he is Agni. Prof. Grassmann, who with Dr. Muir, considers *grīho* to mean servant or minister, places the stanza in his Appendix as a fragment from a hymn to Agni.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 91, by the authors of the *Siebenzig Lieder*, and by Prof. Peterson *Hymns from the Rigveda* (Bombay Sanskrit Series).

1 *That* : meaning, according to Sāyana, Brahma the original cause of the universe.

2 *Eager to win* : Prof. Ludwig makes *sáent* an infinitive. *Sáent* may be the correct reading. See Grassmann, *Wörterbuch zum Rigveda*. *The breathing and the breathless* : the animate and the inanimate world.

3 *Mental vigour* : *krátum* : 'adoration'—Wilson. *These* : *Soma* juices. *Twice or thrice* : with reference, perhaps, to the three daily libations. *What is sweeter than the sweet* :

- 4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.  
With mightier power, Bold God, extend thy firmness : let not malignant Yâudhânas harm thee.
- 5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.  
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.
- 6 Worthy of praises, many-shaped, most skilful, most energetic, Âptya of the Âptyas :  
He with his might destroyes the seven Dânus, subduing many who were deemed his equals.
- 7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.  
Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.
- 8 Brihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra.  
He rules the great self-luminous fold of cattle, and all the doors of light bath he thrown open.
- 9 Thus hath Brihaddiva, the great Atharvan, spoken to Indra as himself in person.  
The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

celestial Soma. Sâyana explains the stanza differently:—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey'.—Wilson. The 'two or three,' according to Sâyana, are the sacrificer and his wife and child, and the second half of the stanza contains a reference to the propagation of children.

6 *Âptya*: the name of a class of deities, of which Triia *Âptya* is the chief. 'Most accessible of the accessible'.—Wilson. The first line is without a verb : I praise him, may be understood. *Dânus* : a class of demons.

7 *The higher and the lower*: heavenly and earthly. *Mothers* : Heaven and Earth.

8 *Foremost of light-winners*: according to Sâyana, 'chief of Rishis, and enjoyer of heaven, or servant of Aditya, the Sun, Indra'. *Fold of cattle*: the region of light.

9 *The great Atharvan*: 'the great priest'.—Grassmann. *As himself*: he identifies himself with the God whom he worships. *The spotless Sisters, they who are his mothers*: according to Sâyana, the sister rivers which abide in the mother earth. Von Roth adopts the reading of Atharva-veda V. 2 9. *mdtarishvarî* instead of the *mdtarishvarî* of the text. Heaven and Earth appear to be

In the beginning rose Hiranyagarbha, born Only Lord of all created beings.

He fixed and hallowed up this earth and heaven. What God shall we adore with our oblation ?

2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge :

The Lord of death, whose shade is life immortal. What God shall we adore with our oblation ?

3 Who by his grant hath become Sole Ruler of all the moving world that breathes and slumbers ;

He who is Lord of men and Lord of cattle. What God shall we adore with our oblation ?

4 His, through his might, are these snow covered mountains, and men call sea and Rasā his possession ;

His arms are these, his are these heavenly regions. What God shall we adore with our oblation ?

5 By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported ;

By him the regions in mid-air were measured. What God shall we adore with our oblation ?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,

When over them the risen Sun is shining. What God shall we adore with our oblation ?

7 What time the mighty waters came, containing the universal germ, producing Agni.

Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation ?

Ka, kaḥ, (quis) meaning Who? that is, the Unknown God, has been applied as a name to Prajāpati, and to other Gods, from a forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn.

1 *Hiranyagarbha*: literally 'the gold-germ'; 'source of golden-light'; the Sun-god 'as the great power of the universe, from which all other powers and existences, divine and earthly, are derived, a conception which is the nearest approach to the later mystical conception of Brahmi, the creator of the world'.—Wallis. *What God: kasmāt deo'ya*: cui deo? According to others: 'Worship we Ka the God with our oblation'. According to Ludwig, the meaning is 'What other God than Prajāpati shall we worship?'

3 *Breathes and slumbers*: that is of Gods and men. *Of men and.....cattle*: literally, 'of quadruped and biped'.

4 *Sea*: air, *Rasā*: the mythical river of the firmament. Cf. X. 108. 1.

7 *Thence*: from the coming of the waters. *One spirit*: *ekah*, one, in the text gives two superfluous syllables, and is suspicious.

- 8 He in his might surveyed the floods containing productive force and generating Worship.  
He is the God of gods, and none beside him. What God shall we adore with our oblation ?
- 9 Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,  
He who brought forth the great and lucid waters. What God shall we adore with our oblation ?
- 10 Prajapati ! thou only comprehendest all these created things, and none beside thee.  
Grant us our hearts' desire when we invoke thee : may we have store of riches in possession.

## HYMN CXXII.

Agni.

- I PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.  
May Agni, Priest and Master of the household, give hero strength and all-sustaining riches.
- 2 O Agni, graciously accept this song of mine, thou passing wise who knowest every ordinance.  
Enwrapped in holy oil further the course of prayer : the Gods bestow according to thy holy law.
- 3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,  
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.
- 4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of sacrifice.  
The oil-anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.

8 *Generating Worship*: 'giving birth to sacrifice'—Wilson.

10 *Prajapati*: Lord of life, creatures or creation. Savitar the Sun-God is so called in IV. 53. 2, and Soma Pavamāna in IX. 5.

9. Prajapati was afterwards the name of a separate God, the bestower of progeny and cattle, and sometimes invoked as the Creator.

The hymn has been translated by Dr. Muir, *O. S. Texts*, IV., pp. 16, 17; by Prof. Max Müller, *A. S. Lit.*, p. 569, and *Vedic Hymns*, Part I. (Sacred Books of the East XXXII) p. 1.; by Mr. Wallis, *Cosmology of the Rigveda*, p. 50f; by Prof. Peterson, *Hymns from the Rigveda*; and by Dr. L. Scherman, *Philosophische Hymnen Aus der Rig-und Atharva-veda-Samhitā*, p. 24.

1 Like Indra: *visum ná*: like the Vasu, or chief Vasu. 'Like the sun'—Wilson. *Riches*: or viands.

3 *Seven stations*: regions of the universe, according to Sayā

4 *The seven*: the priests.

- 5 First messenger art thou, meet for election : drink thou thy fill invited to the Amrit,  
The Maruts in the votary's house adorned thee ; with lauds the Bhrigus gave thee light and glory.
- 6 Milking the teeming Cow for all-sustaining food, O Wise One, for the worship-loving worshipper,  
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.
- 7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.  
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.
- 8 Arrangers in our synods, Agni, while they sang, Vasishtha's sons have called thee down, the Potent One.  
Maintain the growth of wealth with men who sacrifice. Ye Gods, preserve us with your blessings evermore.

## HYMN CXXIII.

Vena.

- SAN, Vena, born in light, hath driven hither, on chariot of the air, the Calves of Prisni.  
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.
- 2 Vena draws us his wave from out the ocean : mist-born, the fair one's back is made apparent.  
Brightly he shone aloft on Order's summit : the hosts sang glory to their birthplace.
- 3 Full many, lowing to their joint-possession, dwelling together stood the Darling's Mothers.  
Ascending to the lofty height of Order the bands of singers sip the sweets of Amrit.

7 *Gods* : here meaning priests. 'Verily there are two kinds of gods ; for, indeed, the gods are the gods, and the Brāhmanas who have studied and teach holy lore are the human gods' (*Śatapatha-Brāhmaṇa* II. 2. 2. 6 ; S. B. E. XII. 309).

Vena, 'the loving Sun, of I. 83. 5, *Kānta* or 'the beloved,' is said by the Scholiast in this place to be *madhyasthāno devaḥ* 'the God of the niddle region'. He is, apparently, the Sun as he rises in the mist and dew of the morning.

1 *Prisni*, Speckled Cow, is the variegated cloud, and her *Calves* are the masses of mist which the Sun dispels.

2 *Ocean* : the sea of air. *On Order's summit* : 'on the summit of nature's course.'—Wallis. *Order*, here and in the following stanza, is Kosmos, the ordered or law-regulated universe. *Common birthplace* : the sky.

3 *Joint-possession* the child which they have produced in common. *The Darling's Mothers* : the Dawns, or the Waters,

- 4 Knowing his form, the sages yearned to meet him : they have come nigh to hear the wild Bull's bellow.

Performing sacrifice they reached the river : for the Gandharva found the immortal waters.

- 5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.

In his Friend's dwelling as a Friend he wanders : he, Vena, rests him on his golden pinion.

- 6 They gaze on thee with longing in their spirit, as on a strong winged bird that mounteth sky-ward ;

On thee with wing of gold, Varuṇa's envoy, the Bird that hasteneth to the home of Yama.

- 7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons ;

Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.

- 8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven.

His lustre, joining in its own bright splendour, maketh dear glories in the lowest region.

4 *The wild Bull's bellow* : the sound made by the dropping Soma juice. *The Gandharva* : Vena, the rising Sun.

5 *The Apsaras* : the celestial nymph who symbolizes the waters of heaven. *Her Lover* : Vena, the Gandharva, Sūrya. 'Our hymn illustrates the two senses in which the sun is brought into connection with the waters ; first, as penetrating with his beams the watery masses of the sky, and secondly in the assimilation of his light to the waters, as soma or ambrosia, whence the depths of light become the aerial ocean. This association is stereotyped in the union of the Gandharvas and the Apsarasas.'—Wallis. *His Friend's dwelling* : the mansion of his father Heaven.

6 *Varuṇa's envoy* : the setting sun. Cf. VII. 87. 6. *Yama* : Cf. X. 14. 7.

7 *Clad in sweet raiment* : *surabhi*, sweet, may, as Mr. Wallis conjectures, be a play on the word *gandhī*, occurring in the name Gandharva. Stanzas 7 and 8 merely recapitulate, as Ludwig observes, the deeds of Sūrya, first as the light of living men and then as the illuminator of the regions below the earth.

The hymn is one of the obscurest in the whole R̥gveda, Mahldhara interprets Vena by *chandra*, the Moon. Wilson says : 'The general purport of the *Sūkta* [Vena] equivalent to the thunder-cloud' Von Roth, whom Grassmann follows, identifies Vena Gandharva with the Rainbow. According to Ludwig Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the hymn in his *Cosmology of the R̥gveda*, pp. 34 ff. For a different interpretation see Hillebrandt, *V. M.*, I 430 ff. and Ludwig's criticisms thereon (*Ueber die neuesten Arbeiten* u. 4, w, p. 109 f). See also Bergaigne, II. 38—40.



## HYMN CXXIV.

Agni, Etc.

COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.

Be our oblation-bearer and preceder : thou hast lain long enough in during darkness.

- 2 I come a God foreseeing from the godless to immortality by secret path ways.

While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.

- 3 I, looking to the guest of other lineage, have founded many a rule of Law and Order.

I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.

- 4 I tarried many a year within this altar : I leave the Father, for my choice is Indra.

Away pass Agni, Varuṇa, and Soma. Rule ever changes : this I come to favour.

- 5 These Asuras have lost their powers of magic. But thou, O Varuṇa, if thou dost love me,

O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.

- 6 Here is the light of heaven, here all is lovely ; here there is radiance, here is air's wide region.

1 Indra speaks. *Threefold* : performed with three daily libations ; or comprising the *pikayajña*, the *haviṛyajña* and the *somayajña*, the simple domestic oblation, the oblation of clarified butter, etc., and the offering of Soma juice. *With seven threads* : conducted by the seven chief priests. *With five divisions* : with five oblations, or regulated by the Yajamāna and four of the chief priests, according to Śāyana. The exact meaning is uncertain.

2 Agni speaks. He has left Varuṇa, originally the Supreme Deity, whose power was waning, and associated himself with Indra who has superseded that God. *From the godless* : from Varuṇa who in the decline of his supremacy has neglected Agni and sacrifice. Śāyana interprets the first line differently :—'From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality.'—Wilson. *Seek the kin of strangers* : come to be born and domesticated in a new place, with Indra.

3 *Of other lineage* : of the other branch ; terrestrial fire. *Father* : Varuṇa.

4 *Within this altar* : or close to this Varuṇa. *This* : the supremacy of Indra.

5 Indra speaks. *These Asuras* : Agni, Varuṇa and Soma. *Come and be Lord* : Indra offers Varuṇa spiritual and moral sovereignty as compensation for his loss of general supremacy.

6 *Let us too* : the exhortation is addressed by Indra to Soma. *Vritra* : regarded as in league with Varuṇa, the fiendish enemy in the shape of Varuṇa.

Let us two slaughter Vṛitra. Forth, O Soma ! Thou art oblation : we therewith will serve thee.

- 7 The Sage hath fixed his form by wisdom in the heavens :  
Varuṇa with no violence let the waters flow.

Like women-folk, the floods that bring prosperity have caught his hue and colour as they gleamed and shone.

- 8 These wait upon his loftiest power and vigour : he dwells in these who triumph in their Godhead ;  
And they, like people who elect their ruler, have in abhorrence turned away from Vṛitra.

- 9 They call him Swan, the abhorrent floods' Companion, moving in friendship with celestial Waters.

The poets in their thought have looked on Indra swiftly approaching when Anuṣṭup calls him.

## HYMN CXXV.

Vāk.

I TRAVEL with the Rudras and the Vasus, with the Ādityas and All-Gods I wander.

I hold aloft both Varuṇa and Mitra, Indra and Agni, and the Pair of Aṣvins.

- 2 I cherish and sustain high-swelling Soma, and Tvashṭar I support, Pūshan, and Bhaga.

I load with wealth the zealous sacrificer who pours the juice and offers his oblation.

- 3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.

Thus Gods have stablished me in many places with many homes to enter and abide in.

- 4 Through me alone all eat the food that feeds them,—each man who sees, breathes, hears the word outspoken.

7 The Sage : perhaps Soma, in answer to Indra's Mitra, according to Śāyana.

8 His loftiest power : the supreme might of Indra.

9 This stanza appears to have been added on account of the occurrence of the word *bībhatsū'nām* (abhorrentium) which seems to connect it with the preceding stanza where *bībhatsū'nām* (abhorrentes) occurs. Swan : *haṁsa* : Sūrya the Sun-God is sometimes so called. Cf. IV. 40. 5. Swiftly approaching when Anuṣṭup calls him : 'or the ceaselessly moving Indra, who is worthy to be praised with an Anuṣṭuph.'—Wilson. Or, 'dancing the Aushṭup, according to Prof. Max Muller's interpretation.

M. Bergaigne has translated and explained this hymn. See *La Religion Védique*, III. pp. 145—149. See also Book IV. 42, for hints of the rivalry between Varuṇa and Indra.

Vāk is Speech personified, the Word, the first creation and representative of Spirit, and the means of communication between men and Gods: Here she is said to be the daughter of the Rishi Ambhriṇa.

- They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
- 5 I, verily, myself announce and utter the word that Gods and men alike shall welcome.  
I make the man I love exceeding mighty, make him a sage, Rishi, and a Brahman.
- 6 I bind the bow for Rudra that his arrow may strike and slay the hater of devotion.  
I rouse and order battle for the people, and I have penetrated Earth and Heaven.
- 7 On the world's summit I bring forth the Father : my home is in the waters, in the ocean.  
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
- 8 I breathe a strong breathe like the wind and tempest, the while I hold together all existence.  
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

## HYMN CXXVI.

Viṣvedevas.

- No peril, no severe distress, ye Gods, affects the mortal man  
Whom Aryaman and Mitra lead, and Varuṇa, of one accord beyond his foes.
- 2 This very thing do we desire, Varuna, Mitra, Aryaman,  
Whereby ye guard the mortal man from sore distress, and lead him safe beyond his foes.

7 *The Father* : Heaven or Sky, produced from Vāk identified with Paramātmā, the supreme and universal Soul.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. 32; by the authors of the *Siebenzig Lieder* ; by Prof. Peterson, *Hymns from the R̥gveda* (Bombay Sanskrit Series) ; and by Prof. Whitney, Notes to Colebrooke's *Essay on the Vedas*, p. 113.

Mr. Wallis observes : 'Vāc, 'Speech' is celebrated alone in two whole hymns, X. 71. and X. 125., of which the former shows that the primary application of the name was the voice of the hymn, the means of communication between heaven and earth at the sacrifice. The other hymn illustrates the constant assimilation of the varied phenomena of nature to the sacrifice ; all that has a voice in nature, the thunder of the storm, the reawaking of life at dawn, with songs of rejoicing over the new birth of the world, are embodied in this Vāc in the same way as it is said of Bṛhaspati, that he embraces all things that are. It is thus another expression for that idea of the unity of the world, which we have seen crowning the mystical speculations of all the more abstract hymns of the collection.'—*Cosmology of the R̥gveda*, p. 85. See also Weber, Vāc und Indische Studien, IX. 473—580 ; Max Muller, *The Vedānta Philosophy*, 144—147.

- 3 These are, each one, our present helps, Varuṇa, Mitra, Aryaman,  
Best leaders, best deliverers to lead us on and bear us safe  
beyond our foes.
- 4 Ye compass round and guard each man, Varuṇa, Mitra, Aryaman :  
In your dear keeping may we be, ye who are excellent as  
guides beyond our foes.
- 5 Ādityas are beyond all foes,—Varuṇa, Mitra, Aryaman :  
Strong Rudra with the Marut host, Indra, Agni let us call  
for weal beyond our foes.
- 6 These lead us safely over all, Varuṇa, Mitra, Aryaman,  
These who are Kings of living men, over all troubles far  
away beyond our foes.
- 7 May they give bliss to aid us well, Varuṇa, Mitra, Aryaman :  
May the Ādityas, when we pray, grant us wide shelter and  
defence beyond our foes.
- 8 As in this place, O Holy Ones, ye Vasus freed even the  
Gauri when her feet were fettered,  
So free us now from trouble and affliction: and let our life be  
lengthened still, O Agni.

## HYMN CXXVII.

Night.

- WITH all her eyes the Goddess Night looks forth approach-  
ing many a spot :  
She hath put all her glories on.
- 2 Immortal, she hath filled the waste, the Goddess hath filled  
height and depth :  
She conquers darkness with her light.
- 3 The Goddess as she comes hath set the Dawn her Sister in  
her place :  
And then the darkness vanishes.
- 4 So favour us this night, O thou whose pathways we have visited.  
As birds their nest upon the tree.
- 5 The villagers have sought their homes, and all that walks  
and all that flies.  
Even the falcons fain for prey.
- 6 Keep off the she-wolf and the wolf ; O Ūrmyā, keep the  
thief away :  
Easy be thou for us to pass.
- 7 Clearly hath she come nigh to me who decks the dark with  
richest hues :  
O Morning, cancel it like debts.

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8 *Gauri* : the wild-cow, the female of the Gaur or Bos Gaurus.  
The Vasus are said to have delivered her from Viṣvāvasu the  
Gandharva.

2 *The waste* : the expanded (firmament).—Wilson.

6 *Ūrmyā* : 'undulating'; Night.

- 8 These have I brought to thee like kine. O Night, thou  
Child of Heaven, accept  
This laud as for a conqueror.

## HYMN CXXVIII.

Viṣvedevas.

- LET me win glory, Agni, in our battles: enkindling thee, may  
we support our bodies.  
May the four regions bend and bow before me : with thee  
for guardian may we win in combat.  
2 May all the Gods be on my side in battle, the Maruts led by  
Indra, Viṣṇu, Agni.  
Mine be the middle air's extended region, and may the wind  
blow favouring these my wishes.  
3 May the Gods grant me riches; may the blessing and invoca-  
tion of the Gods assist me.  
Foremost in fight be the divine Invokers: may we, unwounded,  
have brave heroes round us.  
4 For me let them present all mine oblations, and let my mind's  
intention be accomplished.  
May I be guiltless of the least transgression : and, all ye Gods,  
do ye combine to bless us.  
5 Ye six divine Expanses, grant us freedom: here, all ye Gods,  
acquit yourselves like heroes.  
Let us not lose our children or our bodies: let us not benefit  
the foe, King Soma !  
6 Baffling the wrath of our opponents, Agni, guard us as our  
infallible Protector.  
Let these they foes turn back and seek their houses, and let  
their thought who watch at home be ruined.  
7 Lord of the world, Creator of creators : the saviour God who  
overcomes the foeman.  
May Gods, Brihaspati, both Aṣvins shelter from ill this sacri-  
fice and sacrificer.  
8 Foodful, and much-invoked, at this our calling may the great  
Bull vouchsafe us wide protection.

8 *There*: verses. ———

1 *The four regions*: the King who is praying for assistance is about to undertake a *Digvijaya*, the subjugation of all neighbouring countries in all directions.

3 *Divine Invokers*: the Hotar-priests of the Gods. Sâyana explains differently:—'may my invokers of the gods be the first to propitiate them.'—Wilson.

5 *Six divine Expanses*: the four cardinal points and upper and lower spaces; or, according to Sâyana, Heaven, Earth, Day, Night, Water, and Plants.

7 After *Creator of creators* Sâyana supplies *tam devam staumi* 'that God I praise.' Indra or Savitar is intended.

8 *The great Bull*: Indra.

Lord of Bay Coursers, Indra, bless our children : harm us not,  
give us not as prey to others.

- 9 Let those who are our foemen stay afar from us : with Indra  
and with Agni we will drive them off.

Vasus, Ādityas, Rudras have exalted me, made me far-reach-  
ing, mighty, thinker, sovran lord.

## HYMN CXXIX.

Creation.

THEN was not non-existent nor existent : there was no realm  
of air, no sky beyond it.

What covered in, and where ? and what gave shelter ? Was  
water there, unfathomed depth of water ?

- 2 Death was not then, nor was there aught immortal : no sign  
was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature :  
apart from it was nothing whatsoever.

- 3 Darkness there was : at first concealed in darkness this All  
was indiscriminated chaos.

All that existed then was void and formless : by the great  
power of Warmth was born that Unit.

- 4 Thereafter rose Desire in the beginning, Desire, the primal  
seed and germ of Spirit.

Sages who searched with their heart's thought discovered the  
existent's kinship in the non-existent.

- 5 Transversely was their severing line extended : what was  
above it then, and what below it ?

There were begetters, there were mighty forces, free action  
here and energy up yonder.

1 *Then* : in the beginning. *Non-existent* : *ásat* : that does  
not yet actually exist, but which has in itself the latent potentiality  
of existence. 'There was a certain unapparent condition,' says an  
Indian Commentator, 'which, from the absence of distinctness,  
was not an 'entity,' while from its being the instrument of the  
world's production, it was not a 'non-entity.''

2 *That One Thing* : the single primordial substance, the unit  
out of which the universe was developed. Cp. I. 164. 6 and 46.

3 *Warmth* : Prof. Wilson, following Sayana, translates  
*tāpasah* by 'austerity,' meaning the contemplation of the things  
that were to be created. M. Burnouf, *La Science des Religions*,  
pp. 207ff, has shown how *warmth* was regarded by the Āryas as  
the principle explaining movement, life, and thought.

4 *Desire* : Kāma, Eros, or Love. *Sages* : ancient Rishis.

5 *Line* : a line drawn by the ancient Rishis to make a division  
between the upper world and the lower, and to bring duality out  
of unity. *Begetters* : the Fathers may be meant. *Free action* :  
the happiness of the Fathers. The stanza is obscure, and its  
connexion with stanza 4 is not obvious. An intervening stanza  
may, perhaps, have been lost.

6 Who verily knows and who can here declare it, whence it was born and whence comes this creation ?

The Gods are later than this world's production. Who knows then whence it first came into being ?

7 He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

## HYMN CXXX.

Creation.

THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,—

This do these Fathers weave who hitherward are come : they sit beside the warp and cry, Weave forth, weave back.

2 The Man extends it and the Man unbinds it : even to this vault of heaven hath he outspun it.

These pegs are fastend to the seat of worship : they made the Sâma-hymns their weaving-shuttles.

3 What were the rule, the order and the model ? What were the wooden fender and the butter ?

What were the hymn, the chant, the recitation, when to the God all Deities paid worship ?

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, l. pp. 33, 34 ; by Dr. Muir, *O. S. Texts*, V. 356, 357 ; by the authors of the *Seibenzig Lieder*, and by Mr. Wallis, *Cosmology of the Rîveda*, pp. 59ff. 'The latest of the many Commentators on this hymn are Professor Whitney in the *Journal of the American Oriental Society*, vol. xi. p. cix, and Dr. Scherman, *Philosophische Hymnen aus der Rîg-und Atharva-veda Samhita*, 1887.'—Wallis.

See Prof. Max Müller, *History of Ancient Sanskrit Literature*, pp. 559—563.

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As the subject of the hymn is creation typified and originated by the mysterious primeval sacrifice (cp. X. 90), Prajâpati the Creator is said by Sâyana to be the deity. The Rîsh is Yajña (Sacrifice) Prajâpati's son.

1 *The sacrifice* : *sargâtmako yujñah* ; the sacrifice which constitutes creation.

Sâyana. *A hundred and one* : meaning an indefinitely large number. *Fathers* : Sâyana explains *pitrah* here by *pâlakâh* protectors, the Gods.

2 *The Man* : the first man or Male ; Purusha, Âdipurusha, Prajâpati, according to Sâyana.

3 *Wooden fender* : the enclosing sticks placed round the sacrificial fire.

- 4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Ushnih.  
Brilliant with Ukthas, Soma joined Anushṭup : Brihaspati's voice by Brihatt was aided.
- 5 Virāj adhered to Varuṇa and Mitra : here Trishṭup day by day was Indra's portion.  
Jagatt entered all the Gods together : so by this knowledge men were raised to Rishis.
- 6 So by this knowledge men were raised to Rishis, when ancient sacrifice sprang up, our Fathers.  
With the mind's eye I think that I behold them who first performed this sacrificial worship.
- 7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rishis.  
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

## HYMN CXXXI.

Indra.

- DRIVE all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.  
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
- 2 What then ? As men whose fields are full of barley reap the ripe corn removing it in order,  
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.
- 3 Men come not with one horse at sacred seasons ; thus they obtain no honour in assemblies.

4 *Brilliant with Ukthas* : 'gladdening (us) through hymns (*ukthas*)'.—Muir. *Brihaspati's voice* : because his duty was to speak as Priest. According to the *Āitareya-Bṛāhmaṇa*, III. 13, Prajāpati 'allotted to the deities their (different) parts in the sacrifice and metres.'

5 *Day by day* : was Indra's portion of the mid-day (oblation).—Wilson.

6 *I behold them* : or, according to Prof. Ludwig's interpretation :—'These with the eyes of mind, I think, beheld them.'

7 'The seven Rishis here are not the Angirases, but Bharadvāja, Kaśyapa, Gotama, Atri, Vasishṭha, Viśvāmitra, and Jamadagni. The knowledge of the ritual is derived from the divine priests ; the sages or Rishis have followed them in sacrificing, and modern priests are only imitators of those who preceded them.'—Ludwig.

The hymn has been translated by Dr. Muir, *O S. Texts*, III. pp. 278, 279, and by Prof. Whitney, *Notes to Colebrooke's Essay on the Vedas*, p. 114.

3 *With one horse* : it seems to have been considered undignified



- Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.
- 4 Ye, Aṣvins, Lords of Splendour, drank full draughts of grateful Soma juice,  
And aided Indra in his work with Namuchi of Asura birth.
- 5 As parents aid a son, both Aṣvins, Indra, aided thee with their wondrous powers and wisdom.  
When thou, with might, hadst drunk the draught that gladdens, Sarasvati, O Maghavan, refreshed thee.
- 6 Indra is strong to save, rich in assistance: may he, possessing all, be kind and gracious.  
May he disperse our foes and give us safety, and may we be the lords of hero vigour.
- 7 May we enjoy his favour, his the Holy: May we enjoy his blessed loving-kindness.  
May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

## HYMN CXXXII

Mitra. Varuṇa.

- May Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,  
And may the Aṣvins, both the Gods, strengthen the worshipper with bliss.
- 2 As such we honour you, Mitra and Varuṇa, with hasty zeal, most blest, you who sustain the folk.  
So may we, through your friendship for the worshipper, subdue the fiends.
- 3 And when we seek to win your love and friendship, we who have precious wealth in our possession,  
Or when the worshipper augments his riches, let not his treasures be shut up.
- 4 That other, Asura! too was born of Heaven: thou art, O Varuṇa, the King of all men.

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fied and disreputable for a wealthy man to come to the sacrifice in a one-horse car; but the precise meaning of the first line is somewhat uncertain.

4 Hillebrandt, *V. M.*, l. 146, and Eggeling, *Sacred Books of the East*, XLI 135, interpret differently. The myth referred to in the following stanza has not been preserved. See Weber, *Ueber den Rikjashya*, pp. 95, 101.

4 *That other*: Mitra. *The chariot's Lord*: literally, 'head of the chariot. The meaning is uncertain. I find the rest of the hymn unintelligible. Prof. Ludwig conjectures that two brothers, Nṛmedhas and Sumedhas, had contended for sovereignty, and that the adherents of one had wished to put the other brother to death, but had not carried out their purpose. Śakapūta absolve

The chariot's Lord was well content, forbearing to anger  
Death by sin so great.

- 5 This sin hath Śakapūta here committed. Heroes who  
fled to their dear friend he slayeth.

When the Steed bringeth down your grace and favour in  
bodies dear and worshipful.

- 6 Your Mother Aditi, ye wise, was purified with water even  
as earth is purified from heaven.

Show love and kindness here below : wash her in rays of  
heavenly light.

- 7 Ye Twain have seated you as Lords of Wealth, as one who  
mounts a car to him who sits upon the pole, upon the wood.  
These our disheartened tribes Naimedhas saved from woe,  
Sumedhas saved from woe.

## HYMN CXXXIII.

Indra.

SING strength to Indra that shall set his chariot in the  
foremost place.

Giver of room in closest fight, slayer of foes in shock of war,  
be thou our great encourager. Let the weak bowstrings  
break upon the bows of feeble enemies.

- 2 Thou 'didst destroy the Dragon: thou sentest the rivers  
down to earth.

Foeless, O Indra, wast thou born. Thou tendest well  
each choicest thing. Therefore we draw us close to  
thee. Let the weak bowstrings, etc.

- 3 Destroyed be all malignities and all our enemy's designs.

Thy bolt thou castest at the foe. O Indra, who would  
smite us dead: thy liberal bounty gives us wealth.

- 4 The robber people round about, Indra, who watch and  
aim at us,—

Trample them down beneath thy foot: a conquering  
scatterer art thou.

- 5 Whoso assails us, Indra, be the man a stranger or akin,  
Bring down, thyself, his strength although it be as vast as  
are the heavens.

- 6 Close to thy friendship do we cling, O Indra, and depend  
on thee.

Lead us beyond all pain and grief along the path of holy  
Law.

and purifies the former, and the brothers are reconciled.

5 *The Steed: the Sun.*—Ludwig. *Your grave:* Mitra's and  
Varuṇa's.

6 *Your Mother Aditi:* perhaps the mother of the two brothers  
is intended.—Ludwig. —

2 *Let the weak bowstrings, etc:* the refrain is repeated in all  
the stanzas except the last.

- 7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,  
That the great Cow may, with exhaustless udder, pouring  
a thousand streams, give milk to feed us.

## HYMN CXXXIV.

Indra.

- As, like the Morning, thou hast filled, O Indra, both the earth and heaven,  
So as the mighty One, great King of all the mighty world of men, the Goddess Mother brought thee forth, the Blessed Mother gave thee life.
- 2 Relax that mortal's stubborn strength whose heart is bent on wickedness.  
Trample him down beneath thy feet who watches for and aims at us. The Goddess Mother brought thee forth, etc.
- 3 Shake down, O Slayer of the foe, those great all-splendid energies.  
With all thy powers, O Śakra, all thine helps, O Indra, shake them down ;
- 4 As thou, O Śatakratu, thou, O Indra, shakest all things down.  
As wealth for him who sheds the juice, with thine assistance thousandfold.
- 5 Around, on every side like drops of sweat let lightning-flashes fall.  
Let all malevolence pass away from us like threads of Dûrvā grass.
- 6 Thou bearest in thine hand a lance like a long hook, great Counsellor !  
As with his foremost foot a goat, draw down the branch, O Maghavan.
- 7 Neyer, O Gods, do we offend, nor are we ever obstinate : we walk as holy texts command.  
Closely we clasp and cling to you, cling to your sides, beneath your arms.

## HYMN CXXXV.

Yama.

In the Tree clothed with goodly leaves where Yama drinketh with the Gods,

7 *The great Cow*: probably the Earth.

1 *The Goddess Mother*: Aditi. The refrain is repeated in all the stanzas except the last.

3 *Energies*: influences in the shape of rain and sunlight.

4 *Śatakratu*: or Lord of Hundred Powers.

5 *Dûrvā grass*: *Panicum Dactylon* ; a species of bent whose filaments stretch horizontally away from the stem.

6 *The branch*: that is loaded with fruit for us.

7 *The Tree*: where the spirits of the pious dead rest after their

- The Father, Master of the house, tendeth with love our ancient Sires.
- 2 I looked reluctantly on him who cherishes those men of old,  
On him who treads that evil path, and then I yearned for this again.
- 3 Thou mountest, though thou dost not see, O Child, the new  
and wheel-less car  
Which thou hast fashioned mentally, one-poled but  
turning every way.
- 4 The car which thou hast made to roll hitherward from the  
Sages, Child !  
This hath the Sāman followed close, hence, laid together on  
a ship.
- 5 Who was the father of the child ? Who made the chariot  
roll away ?  
Who will this day declare to us how the funereal gift was  
made ?
- 6 When the funereal gift was placed, straightway the point  
of flame appeared.  
A depth extended in the front: a passage out was made  
behind.
- 7 Here is the seat where Yama dwells, that which is called  
the Home of Gods:  
Here minstrels blow the flute for him: here he is glorified  
with songs.

labours. *The father* : Yama.

2 The spirit of the dead child speaks. *I yearned for this*: to return to the world of life.

3 Yama speaks *Fashioned mentally*: figuratively prepared by being burnt on the funeral pile.

5 *Ship*: meaning, apparently, the funeral pile. *The funereal gift*: the meaning of *anudyi* is uncertain. 'Restitution.'—Wilson 'Surrender' or 'delivery,' according to Prof. Zimmer. Stanzas 5—7 are spoken by the poet.

6 *A depth*: the meaning is obscure. *Passage out*: probably for the removal of the ashes.

The subject of the hymn appears to be the funeral ceremony of a boy (*kumāra*, said by some to be the name of a man). According to the legend cited by Sāyana a youth named Nachiketas was sent by his father to the kingdom of Yama who treated him kindly and allowed him to return to this world. 'The hymn is made throughout applicable to *Aditya* as well as to Yama, with, if possible, a still greater degree of obscurity. It seems to have been the basis of the discussion in the Taittiriya Brāhmaṇa (III. 11. 8) and in the Katha Upanishad, respecting what becomes of the soul after death, in dialogues between *Nachiketas* and Yama.'

Wilson.

The Keśins, *keśināḥ*, wearers of long loose hair, are Aṅgiri,

HE with the long loose locks supports Agni, and moisture,  
heaven, and earth:

He is all sky to look upon : he with long hair is called  
this light.

- 2 The Munis, girdled with the wind, wear garments soiled  
of yellow hue.

They, following the wind's swift course go where the Gods  
have gone before.

- 3 Transported with our Munihood we have pressed on into  
the winds.

You therefore, mortal men, behold our natural bodies and  
no more.

- 4 The Muni, made associate in the holy work of every God,  
Looking upon all varied forms flies through the region of the  
air.

- 5 The Steed of Vāta, Vāyu's friend, the Muni, by the Gods  
impelled,

In both the oceans hath his home, in eastern and in western  
sea.

- 6 Treading the path of sylvan beasts, Gandharvas, and Ap-  
sarases,

He with long locks, who knows the wish, is a sweet most  
delightful friend.

- 7 Vāyu hath churned for him: for him he poundeth things  
most hard to bend,

When he with long loose locks hath drunk, with Rudra,  
water from the cup.

Vāyu, and Sūrya. Each stanza has for its Rishi one of the seven  
sons of Vātara-ana. See Index of Hymns.

1 *He with the long loose locks*: probably the ascetic, the  
Muni or Yogi. According to Sāyana, the radiant Sun. *Moisture*:  
*viśāṁ*, usually meaning 'poison' is so explained in this place.

2 *Munis*: ascetics inspired or in a state of ecstasy. *Girdled  
with the wind*: exposed without girdles to the wind. According  
to Sāyana, sons of Vātaraṇa, or wind-Girdled.

5 *In both the oceans*: everywhere in the firmament from its  
eastern to its western extremity.

'The hymn shows the conception that by a life of sanctity the  
Muni can attain to the fellowship of the deities of the air, the  
Vāyus, the Rudras, the Apsarasas, and the Gandharvas; and,  
furnished like them with wonderful powers, can travel along with  
them on their course.....The beautiful-haired, the long-haired,  
that is to say, the Muni, who during the time of his austerities  
does not shave his hair, upholds fire, moisture, heaven, and earth,  
and resembles the world of light, ideas which the later literature  
so largely contains.' Von Roth, quoted by Dr. Muir, *O. S. Texts*,  
IV. 319, the hymn being transliterated and translated on page 318

## HYMN CXXXVII.

Viṣvedevas.

- YE Gods, raise up once more the man whom ye have humbled and brought low.  
 O Gods, restore to life again the man who hath committed sin.
- 2 Two several winds are blowing here, from Sindhu, from a distant land.  
 May one breathe energy to thee, the other blow disease away.
- 3 Hither, O Wind, blow healing balm, blow all disease away, thou Wind:  
 For thou who hast all medicine comest as envoy of the Gods.
- 4 I am come nigh to thee with balms to give thee rest and keep thee safe.  
 I bring thee blessed strength, I drive thy weakening malady away.
- 5 Here let the Gods deliver him, the Maruts' band deliver him:  
 All things that be deliver him that he be freed from his disease.
- 6 The Waters have their healing power, the Waters drive disease away.  
 The Waters have a balm for all: let them make medicine for thee.
- 7 The tongue that leads the voice precedes. Then with our tenfold-branching hands,  
 With these two chasers of disease we stroke thee with a gentle touch

## HYMN CXXXVIII.

Indra.

ALLIED with thee in friendship, Indra, these thy priests,  
 remembering Holy Law, rent Vjitra limb from limb,

Each stanza is ascribed to one of the seven great Rishis. See Index of Hymns. The hymn is a charm to restore a sick man to health. Cf. *Hymns of the Atharva-veda*, IV. 13.

1 *Who hath committed sin*: sickness and death being regarded as the consequence of sin.

2 *Sindhu*: or, ocean.

4 *The Wind speaks*. *Weakening malady*: *yikshma* may be sickness in general, or the name of a large class of diseases, probably of a consumptive nature.

7 The stanza is important as showing that the Indians employed touches or laying-on of hands to relieve suffering or to restore health. Cp. X. 60. 12.

1 *Thy priests*: the Angirases. But see *Vedic Hymns*, I. 1. 44,

- When they bestowed the Dawns and let the waters flow,  
and when thou didst chastise dragons at Kutsa's call.
- 2 Thou sentest forth productive powers, clavest the hills, thou  
dravest forth the kine, thou drankest pleasant meath.  
Thou gavest increase through this Tree's surpassing might.  
The Sun shone by the hymn that sprang from Holy Law.
- 3 In the mid-way of heaven the Sun unyoked his car: the  
Ârya found a match to meet his Dâsa foe.  
Associate with Rîjîşvan Indra overthrew the solid forts of  
Pipru, conjuring Asura.
- 4 He boldly cast down forts which none had e'er assailed:  
unwearied he destroyed the godless treasure-stores.  
Like Sun and Moon he took the stronghold's wealth away,  
and, praised in song, demolished foes with flashing dart.
- 5 Armed with resistless weapons, with vast power to cleave,  
the Vritra-slayer whets his darts and deals forth wounds.  
Bright Ushas was afraid of Indra's slaughtering bolt: she  
went upon her way and left her chariot there.
- 6 These are thy famous exploits, only thine, when thou  
alone hast left the other rest of sacrifice.  
Thou in the heavens hast set the ordering of the Moons:  
the Father bears the felly portioned out by thee.

## HYMN CXXXIX.

Savitar.

- SAVITAR, golden-haired, hath lifted eastward, bright with  
the sunbeams, his eternal lustre;  
He in whose energy wise Pûshan marches, surveying all  
existence like a herdsman.
- 2 Beholding men he sits amid the heavens, filling the two  
worldhalves and air's wide region.  
He looks upon the rich far-spreading pastures between  
the eastern and the western limit.

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*Didst chastise:* this clause is very difficult. I adopt Prof. Grassmann's interpretation.

2 *This Tree's surpassing might:* the power of the juice of the Soma plant.

3 *Unyoked his car:* the allusion is perhaps, to an eclipse, or a detention of the Sun to enable the Âryans to complete the overthrow of their enemies. *Rîjîşvan:* a pious worshipper befriended by Indra. *Pipru:* a demon of drought. See Vol. I., Index.

5 *Bright Ushas was afraid:* see II. 15. 6, IV. 30. 8 11, and X. 73. 6.

6 *The other:* thy foe, the demon or Râkshasa. *The Father:* Dyaus or Heaven. *The felly portioned out by thee:* the course of the Moon through the asterisms, which thou hast arranged.

2 *Pastures:* there is no substantive in the text. Sâyana supplies 'quarters of space;' Ludwig 'ladles;' and Grassmann 'pastures.'

- 3 He, root of wealth, the gatherer-up of treasures, *col's*  
with his might on every form and figure.  
Savitar, like a God whose Law is constant, stands in the  
battle for the spoil like Indra.
- 4 Waters from sacrifice came to the Gandharva Viśvāvasu,  
O Soma, when they saw him.  
Indra, approaching quickly, marked their going, and  
looked around upon the Sun's enclosures.
- 5 This song Viśvāvasu shall sing us, meter of air's mid-  
realm, celestial Gandharva,  
That we may know aright both truth and falsehood: may  
he inspire our thoughts and help our praises.
- 6 In the floods' track he found the booty-seeker: the rocky  
cow-pen's doors he threw wide open.  
These, the Gandharva told him, flowed with Amrit.  
Indra knew well the puissance of the dragons.

## HYMN CXL.

Agni.

- AGNI, life-power and fame are thine: thy fires blaze  
mightily, thou rich in wealth of beams!  
Sage, passing bright, thou givest to the worshipper, with  
strength, the food that merits laud.
- 2 With brilliant, purifying sheen, with perfect sheen thou  
liftest up thyself in light.  
Thou, visiting both thy Mothers, aidest them as Son:  
thou joinest close the earth and heaven.
- 3 O Jātavedas, Son of Strength, rejoice thyself, gracious,  
in our fair hymns and songs.  
In thee are treasured various forms of strengthening food,  
born nobly and of wondrous help.
- 4 Agni, spread forth, as Ruler, over living things: give  
wealth to us, Immortal God.  
Thou shinest out from beauty fair to look upon: thou  
ledest us to conquering power.

4 *Waters*: used in the preparation of the Soma juice. *The Gandharva*: regarded as the custodian of the celestial Soma. *The Sun's enclosures*: 'the rims of the sun.' Wilson.

5 *Viśvāvasu*: the celestial Gandharva, here the Sun-God. *He*: Viśvāvasu. *The booty-seeker*: Indra who sought to win the waters. *Of the dragons*: the serpent-demons who obstructed the floods of heaven. The last three stanzas are very difficult and obscure. See Hillebrandt, *V. M.*, I. pp. 436, 437, and Ludwig, *Ueber die neuesten A. u. s. w.*, p. 101.

2 *Thy Mothers*: Heaven and Earth. *Joinest close*: or, fillest full.



- 5 To him, the wise, who orders sacrifice, who hath great riches under his control,  
Thou givest blest award of good, and plenteous food,  
givest him wealth that conquers all.
- 6 The men have set before them for their welfare Agni,  
strong, visible to all, the Holy.  
Thee, Godlike One, with ears to hear, most famous,  
men's generations magnify with praise-songs.

## HYMN CXLI. Viṣvedevas.

- TURN hither, speak to us: come to us with a gracious mind.  
Enrich us, Master of the house: thou art the Giver of our wealth.
- 2 Let Aryaman vouchsafe us wealth, and Bhaga, and Brihaspati.  
Let the Gods give their gifts, and let Sūnṛitā, Goddess,  
grant us wealth.
- 3 We call King Soma to our aid, and Agni with our songs and hymns,  
Ādityas, Vishṇu, Sārya, and the Brahman Priest Brihaspati.
- 4 Indra, Vāyu, Brihaspati, Gods swift to listen, we invoke,  
That in the synod all the folk may be benevolent to us.
- 5 Urge Aryaman to send us gifts, and Indra, and Brihaspati,  
Vāta, Vishṇu, Sarasvatī and the Strong Courser Savitar.
- 6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:  
Urge givers to bestow their wealth to aid our service of the Gods.

## HYMN CXLII. Agni.

- WITH thee, O Agni, was this singer of the laud: he hath no other kinship, O thou Son of Strength.  
Thou givest blessed shelter with a triple guard. Keep the destructive lightning far away from us.
- 2 Thy birth who seekest food is in the falling flood, Agni: as Comrade thou winnest all living things.  
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.
- 3 And thou, O Agni, thou of Godlike nature, sparest the stones, while eating up the brushwood.

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5 To him: to the institutor of the sacrifice.

See the exposition of the hymn in *Satapatha Brāhmaṇa*, VII. 3.

1. 29—34 ( *Sacred Books of the East* LI. 349—351 ).

2 Sūnṛitā: Pleasantless; Gladness, personified. Cf. I. 40. 3

3 Sparest the stones: see Pischel, *Vedische Studien*, I. p. 180. Cp. III. 29. 6.

- Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.
- 4 O'er hills, through vales devouring as thou goest, thou partest like an army fain for booty.  
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.
- 5 Apparent are his lines as he approaches: the course is single, but the cars are many,  
When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.
- 6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.  
Gape widely, bend thee, waxing in thy vigour: let all the Vusus sit this day beside thee.
- 7 This is the waters' reservoir, the great abode of gathered streams.  
Take thou another path than this, and as thou listest walk thereon.
- 8 On thy way hitherward and hence let flowery Dârvâ grass spring up.  
Let there be lakes with lotus blooms. These are the mansions of the flood.

## HYMN CXLIII.

Aṣvins.

- YE made that Atri, worn with eld, free as a horse to win the goal  
When ye restored to youth and strength Kakshivân like a car renewed,
- 2 Ye freed that Atri like a horse. and brought him newly-born to earth.  
Ye loosed him like a firm-tied knot which Gods unsoiled by dust had bound.
- 3 Heroes who showed most wondrous power to Atri, strive to win fair songs;  
For then, O Heroes of the sky, your hymn of praise shall cease no more.

6 Stanzas 7 and 8 seem to belong to some other hymn, being a prayer to Agni that he may spare the speaker's house where, he says, there is nothing to invite the devouring God. See *Hymns of the Atharva-veda*. VI. 106.

1 *Atri*: see I. 112. 7. *Kakshivân*: the Scholiast says that this Rishi was originally dull of understanding and that the Aṣvins endowed him with knowledge. Prof. Ludwig takes *kakshirantam* to be an adjective agreeing with *ritham*: 'Again ye made him youthful like a chariot that is braced with bands.'

- 4 This claims your notice, Bounteous Gods!—oblation,  
 Aṣvins! and our love,  
 That ye, O Heroes, in the fight may bring us safe to  
 ample room.
- 5 Ye Twain to Bhujyu tossed about in ocean at the  
 region's end,  
 Nāsatyas, wit your wingéd steeds came nigh, and gave  
 him strength to win.
- 6 Come with your joys, most liberal Gods, Lords of all  
 treasures, bringing weal.  
 Like fresh full waters to a well, so, Heroes, come and  
 be with us.

## HYMN CXLIV.

Indra.

- THIS deathless Indu, like a steed, strong and of full  
 vitality,  
 Belongs to thee, the Orderer:
- 2 Here, by us, for the worshipper, is the wise bolt that  
 works with skill.  
 It brings the bubbling beverage as a dexterous man brings  
 the effectual strong drink.
- 3 Impetuous Ahīṣuva, a bull among these cows of his,  
 Looked down upon the restless Hawk.
- 4 That the strong-pinioned Bird hath brought, Child of the  
 Falcon, from afar,  
 What moves upon a hundred wheels along the female  
 Dragon's path.
- 5 Which, fair, unrobbed, the Falcon brought thee in his  
 foot, the red-hued dwelling of the juice;  
 Through this came vital power which lengthens out our  
 days, and kinship through its help awoke.
- 6 So Indra is by Indu's power: e'en among Gods will it  
 repel great treachery.

5 *Bhujyu*: see Vol. I., Index.

1 *Indu*: Soma. *The Orderer*: disposer and arranger of the universe.

2 *Bolt*: the Vashaṭkāra, or sacrificial exclamation, is to the priests what the thunderbolt is to Indra.

3 I find this and the following stanza unintelligible. *Ahīṣuva* in other places is the name of a demon; but the meaning here is uncertain. *Cows*: there is no substantive to *āśi sū'su*, 'these his own,' in the feminine gender.

4 *What moves upon a hundred wheels*: *śatāchakram*: 'the bestower of many boons.'—Wilson.

5 *Dwelling of the juice*: the Soma-plant, which the Falcon brought from heaven. See IV, 26 and 27.

6 *It*: or he; Indu or the Soma juice.

Wisdom, Most Sapient One, brings force that lengthens life.  
May wisdom bring the juice to us.

HYMN CXLV. Sapatnibādnanam.

FROM out the earth I dig this plant, an herb of most effectual power,

Wherewith one quells the rival wife and gains the husband for oneself.

2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,

Blow thou the rival wife away, and make my husband only mine,

3 Stronger am I. O Stronger One, yea, mightier than the mightier;

And she who is my rival wife is lower than the lowest dames.

4 Her very name I utter not: she takes no pleasure in this man,

Far into distance most remote drive we the rival wife away.

5 I am the conqueror, and thou, thou also art victorious: As victory attends us both we will subdue my fellow-wife.

6 I have gained thee for vanquisher, have grasped thee with a stronger spell.

As a cow hastens to her calf, so let thy spirit speed to me, hasten like water on its way.

HYMN CXLVI.

Aranyāni,

GODDESS of wild and forest who seemest to vanish from the sight,

How is it that thou seekest not the village? Art thou not afraid?

2 What time the grasshopper replies and swells the shrill cicala's voice,

Prof. Grassmann places this hymn in his Appendix as being in his opinion made up of fragments. He considers (stanza 3) to be 'the archer Kṛiṣṇu,' of IV. 27. 3 and other places, who guards the celestial Soma and instead of 'cows' he understands 'wives'

The hymn is a spell to rid a jealous wife of a more favoured rival. The Rishi is Indrāṇi, the Consort of Indra.

1 *This plant*: said to be the Pāṭhā, probably identical with Pāṭhā (Clypea Hernandifolia), a climbing plant possessing various medicinal properties.

6 *Thy spirit*: the husband's

The deity, Aranyāni, is the tutelary Goddess of the forest and wilderness.

2 *Grasshopper.....cicala*: the *chichhikā* is said to be a little

Seeming to sound with tinkling bells, the Lady of the Wood exults.

- 3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:

Or else at eve the Lady of the Forest seems to free the wains.

- 4 Here one is calling to his cow, another there hath felled a tree;

At eve the dweller in the wood fancies that somebody hath screamed.

- 5 The Goddess never slays, unless some murderous enemy approach.

Man eats of savoury fruit and then takes, even as he wills, his rest.

- 6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,

The Mother of all sylvan things, who tills not but hath stores of food.

#### HYMN CXLVII.

Indra.

I TRUST in the first wrathful deed, O Indra, when thou slewest Vritra and didst work to profit man ;

What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O Thunder-armed.

- 2 Thou with thy magic powers didst rend the conjurer Vritra,

O Blameless One, with heart that longed for fame.

Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.

- 3 God Much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.

creature that cries *chichī*; and the *viśhāravā* is said to be a sort of cricket. Others take them to be birds of some unascertained kind.

3 *Cattle seem to graze*: deer feeding in the glades. *What seems a dwelling place*: a natural bower of branches and creepers.

4 Sounds are heard as of a cowman calling his cattle, or of a woodman at work. 'We must imagine the thousand strange sounds and delusions which seem to encompass the solitary listener of an evening in the darkening forest'—Mme. Zénaïde Ragozin, *Vedic India* (Story of the Nations), p. 272.

5 *Murderous enemy*: the text has only *anyah*, 'another,' by which, according to Sâyana, a tiger or robber is meant. Prof. Ludwig suggests that the reading should be *hanyah*, 'one who is destined to be killed.' The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 423; and by the authors of the *Siebzig Lieder des Rigveda*.

3 *Princes*: the Sûris, the wealthy institutors of the sacrifice *The Strong*: thee, the mighty Indra.

In synods, when the rite succeeds, they hymn the Strong  
for sons and progeny and riches undisturbed.

- 4 That man shall find delight in well-protected wealth whose  
care provides for him the quick-sought joyous draught.  
Bringing oblations, strengthened, Maghavan, by thee, he  
swiftly wins the spoil with heroes in the fight.
- 5 Now for our band, O Maghavan, when lauded, make ample  
room with might, and grant us riches.  
Magician thou, our Varuna and Mitra, deal food to us, O  
Wondrous, as Dispenser.

## HYMN CXLVIII.

Indra.

WHEN we have pressed the juice we laud thee, Indra, and  
when, Most Valorous ! we have won the booty.

Bring us prosperity, as each desires it: under thine own  
protection may we conquer.

- 2 Sublime from birth, mayst thou O Indra, Hero, with  
Sûrya overcome the Dâsa races.

As by a fountain's side, we bring the Soma that lay  
concealed, close-hidden in the waters.

- 3 Answer the votary's hymns, for these thou knowest,  
craving the Rishis' prayer, thyself a Singer.

May we be they who take delight in Somas: these with  
sweet food for thee, O Chariot-rider.

- 4 These holy prayers, O Indra, have I sung thee: grant to  
the men the strength of men, thou Hero.

Be of one mind with those in whom thou joyest: keep  
thou the singers safe and their companions.

- 5 Listen to Prithi's call, heroic Indra, and be thou lauded  
by the hymns of Venya,

Him who hath sung thee to thine oil-rich dwelling, whose  
rolling songs have sped thee like a torrent.

## HYMN CXLIX.

Savitar.

SAVITAR fixed the earth with bands to bind it, and made  
heaven steadfast where no prop supported.

Savitar milked, as' twere a restless courser, air, sea bound  
fast to what no foot had trodden.

- 3 *These with sweet food*: 'these ( praises are offered ) with  
sacrificial viands,—Wilson.

4 *Companions*: or, dependents.

5 *Prithi's call*: the invocation of Prithu, 'the Rishi of the  
hymn, according to Sâyana. Prof. Ludwig suggests that Prithu's  
wife is intended. *Venya*: Prithi. son of Vena.

1 *To what no foot had trodden*: *atûrte*: 'to the indestructible  
ether).—Wilson.

- 2 Well knoweth Savitar, O Child of Waters, where ocean,  
firmly fixt, o'erflowed its limit.

Thence sprang the world, from that uprose the region :  
thence heaven spread out and the wide earth expanded.

- 3 Then, with a full crowd of Immortal Beings, this other  
realm came later, high and holy.

First, verily, Savitar's strong-pinioned Eagle was born :  
and he obeys his law for ever.

- 4 As warriors to their steeds, kine to their village, as fond  
milk-giving cows approach their youngling,

As man to wife, let Savitar come downward to us,  
heaven's bearer, Lord of every blessing.

- 5 Like the Ângirasa Hiranyastûpa, I call thee, Savitar, to  
this achievement :

So worshipping and lauding thee for favour I watch for  
thee as for the stalk of Soma.

## HYMN CL.

Agni.

THOU, bearer of oblations, though kindled, art kindled  
for the Gods.

With the Âdityas, Rudras, Vasus, come to us: to show  
us favour come to us.

- 2 Come hither and accept with joy this sacrifice and hymn  
of ours.

O kindled God, we mortals are invoking thee, calling on  
thee to show us grace.

- 3 I laud thee Jâtavedas, the Lord all blessings, with my  
song.

Agni, bring hitherward the Gods whose Laws we love,  
whose Laws we love, to show us grace.

- 4 Agni the God was made the great High-Priest of Gods,  
Rishis have kindled Agni, men of mortal mould.

Agni I invoke for winning ample wealth, kindly disposed  
for winning wealth.

- 5 Atri and Bharadvâja and Gavishthira, Kanva and Tras-  
adasyu, in our fight he helped.

On Agni calls Vasishtha, even the household priest, the  
household priest to win his grace.

3 *Eagle* : identified by Sâyana with Târkshya, brother of Garuda, who brought the Soma from the Moon at Savitar's command.

5 *Ângirasa* : a descendant of the Angirases. *Achievement* : *ud'ja* : food, according to Sâyana, i, e, oblation. *Lauding* : *archan* : or, I, Archan, honouring thee to win thy favour.

1 *Though kindled* : although thou art already burning fresh fire is added to thee. *To show us favour* : *mr̥ṣṭikāya* : this play upon the Rishi's name M̐ṣṭikā is repeated in each stanza.

## HYMN CLI.

Faith.

- By Faith is Agni kindled, through Faith is oblation offered up.  
 We celebrate with praises Faith upon the height of happiness.
- 2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.  
 Bless thou the liberal worshippers: bless thou the word that I have said.
- 3 Even as the Deities maintained Faith in the mighty Asuras,  
 So make this uttered wish of mine true for the liberal worshippers.
- 4 Guarded by Vāyu, Gods and men who sacrifice draw near to Faith.  
 Man winneth Faith by yearnings of the heart, and opulence by Faith.
- 5 Faith in the early morning, Faith at noonday will we invoke,  
 Faith at the setting of the Sun. O Faith, endow us with belief.

## HYMN CLII.

Indra.

- A MIGHTY Governor art thou, Wondrous, Destroyer of the foe,  
 Whose friend is never done to death, and never, never overcome.
- 2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer of the fiend,  
 May Indra, Soma-drinker, go before us, Bull who gives us peace.
- 3 Drive Rākshasas and foes away, break thou in pieces Vṛitra's jaws:  
 O Vṛitra-slaying Indra, quell the foeman's wrath who threatens us.

The Rishi is Śraddhā (Faith) of the family of Kāma (Love).

1 Upon the height of happiness: '(who is seated on Bha ga's head.—Wilson.

3 *Asuras*: the primeval Āryan Gods, Dyaus, Varuṇa, and some others, who were venerated by Indra and other Indo-Āryan deities of a later creation.

4 *Guarded by Vāyu*: the meaning is not clear.

1 *The Active Ones*: the Water-Goddesses may be meant. The Consorts of the Gods, according to Sāyana.

2 *Thou, Mighty One*: or, 'O Bull, thou art a Bull indeed.' 'Thou, O hero, art indeed a hero'.—Max Müller.



- 4 O Indra, beat our foes away, humble the men who challenge us :  
Send down to nether darkness him who seeks to do us injury.
- 5 Baffle the foeman's plan, ward off his weapon who would conquer us.  
Give shelter from his furious wrath, and keep his murdering dart afar.

## HYMN CLIII.

Indra.

- SWAYING about, the Active Ones came nigh to Indra at his birth,  
And shared his great heroic might.
- 2 Based upon strength and victory and power, O Indra is thy birth :  
Thou, Mighty One, art strong indeed.
- 3 Thou art the Vritra-slayer, thou, Indra, hast spread the firmament :  
Thou hast with might upheld the heavens.
- 4 Thou, Indra, bearest in thine arms the lightning that accords with thee,  
Whetting thy thunderbolt with might.
- 5 Thou, Indra, art preëminent over all creatures in thy might :  
Thou hast pervaded every place.

## HYMN CLIV.

New Life.

- FOR some is Soma purified, some sit by sacrificial oil :  
To those for whom the meath flows forth, even to those let him depart.
- 2 Invincible through Fervour, those whom Fervour hath advanced to heaven,  
Who showed great Fervour in their lives,—even to those let him depart.
- 3 The heroes who contend in war and boldly cast their lives away,

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4 *Lightning* : or, praise-song, hymn. Sâyana explains *arkûm* here by *stutyam* : thy laudable or adorable thunderbolt.

---

The Rishi of this funeral hymn is Yami, sister of Yama.

1 *To those let him depart* : let the spirit of the dead go to the realm of the blessed, to the Fathers who receive offerings of Soma juice and clarified butter. *Meath* : according to Sâyana, honey, which is offered to the spirits of their ancestors by students of the Atharva-veda, Soma juice and *ghritam* or clarified butter (sacrificial oil) being offered, respectively, by students of the Sâmaveda and Yajurveda

a *Fervour* : *tapas* : literally, warmth, heat ; religious fervour, asceticism, austerity, self-denial and abstracted meditation.

Or who give guerdon thousandfold,—even to those let him depart.

- 4 Yea, the first followers of Law, Law's pure and holy strengtheners,

The Fathers, Yama! Fervour-moved,—even to those let him depart.

- 5 Skilled in a thousand ways and means, the sages who protect the Sun,

The Rishis, Yama! Favour-moved,—even to those let him depart.

## HYMN CLV.

Various.

ARĀYĪ, one-eyed limping hag, fly, ever-screeching, to the hill.

We frighten thee away with these, the heroes of Sirimbitha.

- 2 Scared from this place and that is she, destroyer of each germ unborn.

Go, sharp-horned Brahmanaspati and drive Arāyī far away.

- 3 Yon log that floats without a man to guide it on the river's edge,—

Seize it, thou thing with hideous jaws, and thou far away thereon.

- 4 When, foul with secret stain and spot, ye hastened onward to the breast,

All Indra's enemies were slain and passed away like froth and foam.

- 5 These men have led about the cow, have duly carried Agni round,

And raised their glory to the Gods. Who will attack them with success?

4 *Fervour-moved*: or, Penance-rich; filled full of religious austerity.

5 *Who protect the Sun*: see Muir *O. S. T.*, V. 319.

The hymn has been translated by Dr. J. Muir *O. S. Texts*, V. p. 310, and by Prof Zimmer, *Altindisches Leben*, p. 416.

The subject or object of the hymn is the averting or removal of misfortune.

1 *Arāyī*: 'the stingy'; one of a class of malevolent she-fiends. *Ever-screaching*: according to Sâyana's explanation of *saddânve*; according to others 'allied with Dânuṣ, Dânavas, or demons.' *Sirimbitha*: the Rishi of the hymn.

2 *Sharp-horned*: armed with piercing rays of light.

4 The meaning of this stanza is not clear. *Manjûradhânskih* and *budbudayisavah* are difficult words that do not occur again.

5 *These men*: the text has only *imé*, 'these.' According to Sâyana, the Viṣvedevas are meant, who have brought back the

## HYMN CLVI.

Agni.

LET songs of ours speed Agni forth like a fleet courser in the race.

And we will win each prize through him.

- 2 Agni, the dart whereby we gain kine for ourselves with help from thee,—

That send us for the gain of wealth.

- 3 O Agni. bring us wealth secure, vast wealth in horses and in kine :

Oil thou the socket, turn the wheel.

- 4 O Agni, thou hast made the Sun, Eternal Star, to mount the sky,

Bestowing light on living men.

- 5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine :

Watch for the singer, give him life.

## HYMN CLVII.

Viṣvedevas.

WE will, with Indra and all Gods to aid us, bring these existing worlds into subjection.

- 2 Our sacrifice, our bodies, and our offspring, let Indra form together with Âdityas.

- 3 With the Âdityas, with the band of Maruts, may Indra be Protector of our bodies

- 4 As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,

- 5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

## HYMN CLVIII.

Sûrya.

MAY Sûrya guard us out of heaven, and Vâta from the firmament,

And Agni from terrestrial spots.

- 2 Thou Savitar whose flame deserves hundred libations, be thou pleased :

From falling lightning keep us safe.

---

stolen cattle. But the reference is probably to the sacrifice which the priests are performing. —

2 *The dart* : 'that army.'—Wilson.

3 *Turn the wheel* : I adopt the reading of the Sāmaveda, *pavim*, instead of *paṇim*. According to the text, the rendering would be : 'Balm heaven and drive the Paṇi hence.

---

The first three verses of this hymn were recited at the Aśvamedha or Horse-Sacrifice.

5 Sūrya explains the second half of the stanza differently :— 'then (men) beheld around them the swift descending rain.'—Wilson.

1 *Out of heaven* : 'from (foes dwelling in) heaven.'—Wilson.

3 *The Creator* : Dhâtar. —

- 3 May Savitar the God, and may Parvata also give us sight:  
May the Creator give us sight.  
4 Give sight unto our eye, give thou our bodies sight that  
they may see :  
May we survey, discern this world.  
5 Thus, Sûrya, may we look on thee, on thee most lovely  
to behold,  
See clearly with the eyes of men.

## HYMN CLIX.

Śachī Paulomī.

- YON Sun hath mounted up, and this my happy fate hath  
mounted high.  
I knowing this, as conqueror have won my husband for  
mine own.  
2 I am the banner and the head, a mighty arbitress am I :  
I am victorious, and my Lord shall be submissive to  
my will.  
3 My Sons are slayers of the foe, my Daughter is a ruling  
Queen :  
I am victorious : o'er my Lord my song of triumph is  
supreme.  
4 Oblation, that which Indra gave and thus grew glorious  
and most high,—  
This have I offered, O ye Gods, and rid me of each  
rival wife.  
5 Destroyer of the rival wife, Sole Spouse, victorious,  
conqueror,  
The others' glory have I seized as 'twere the wealth of  
weaker Dames.  
6 I have subdued as conqueror these rivals, these my  
fellow-wives,  
That I may hold imperial sway over this Hero and  
the folk.

## HYMN CLX.

Indra.

- TASTE this strong draught enriched with offered viands :  
with all thy chariot here unyoke thy Coursers.  
Let not those other sacrificers stay thee, Indra : these  
juices shed for thee are ready.  
2 Thine is the juice effused, thine are the juices yet to be  
pressed : our resonant songs invite thee.  
O Indra, pleased to-day with this libation, come, thou  
who knowest all and drink the Soma.

---

Śachī Paulomī, called also Indrāṇī, the Consort of Indra, is also the Rishi of the hymn. 'Literally, this is a song of exultation by Śachī over her rival wives ; but śachī means also an "act," "exploit," and this hymn is metaphorically the praise of Indra's glorious acts'—Wilson.

- 3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,—  
Never doth Indra give away his cattle : for him he makes the lovely Soma famous.
- 4 He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.  
Maghavan in his bended arm supports him : he slays, unasked, the men who hate devotion.
- 5 We call on thee to come to us, desirous of goods and spoil, of cattle, and of horses.  
For thy new love and favour are we present : let us invoke thee, Indra, as our welfare.

## HYMN CLXI.

Indra.

- FOR life I set thee free by this oblation from the unknown decline and from Consumption ;  
Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
- 2 Be his days ended, be he now departed, be he brought very near to death already,  
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
- 3 With hundred-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,  
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
- 4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.  
Through hundred-lived oblation Indra, Agni, Brihaspati, Savitar yield him for a hundred !
- 5 So have I found and rescued thee : thou hast returned with youth renewed.  
Whole in thy members ! I have found thy sight and all thy life for thee.

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4 Dr. Gaedicke (*Accusative in Veda*, p. 127) translates Pâdas 1—3 of the stanza differently : der wird von ihm erspäht, der, obwohl reich, ihm keinen Soma presst, den holt der mächtige heraus aus dem Winkel (Versteck). —

According to the Index the subject of the hymn is the cure of the disease called Rājayakshma (Consumption or Atrophy).

1 *Unknown decline*: some insidious disease, differing from Rājayakshma. Perhaps, as Prof. Zimmer suggests, hypertrophy and atrophy are the two diseases intended. See *Altindisches Leben*, p. 377. The grasping demon : *grā'hi* : from *grah*, to seize ; a female spirit who seizes men and kills them.

4 *For a hundred*: years, understood.

For Hymns CLXII., CLXIII., and CLXXXIV. see Appendix.

## HYMN CLXIV

## Dream-charm.

AVAUNT, thou Master of the mind ! Depart, and vanish far away.

Look on Destruction far from hence. The live man's mind is manifold.

- 2 A happy boon do men elect, a mighty blessing they obtain. Bliss with Vaivasvata they see. The live man's mind seeks many a place.
- 3 If by address, by blame, by imprecation we have committed sin, awake or sleeping, All hateful acts of ours, all evil doings may Agni bear away to distant places.
- 4 When, Indra, Brahmanaspati, our deeds are wrongful and unjust, May provident Ângirasa prevent our foes from troubling us.
- 5 We have prevailed this day and won : we are made free from sin and guilt. Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

## HYMN CLXV.

## Viṣvedevas.

GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction,

For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds.

- 2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling. May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us.

1 *Master of the mind*: the spirit of evil dreams is addressed. *Destruction*: the Goddess Nirṛiti. *Manifold*: 'attentive to various objects, and soon diverted from any regard to evil dreams.'—Wilson.

2 *Vaivasvata*: Yama, the son of Vivasvân, who presides over evil dreams.—Sâyana.

4 *Ângirasa*: according to Sâyana, the wise God who is especially connected with his worshippers the Angirases, may be intended. Cf. *Hymns of the Atharva-veda*, VI. 45. 3.

1 A dove, regarded as an ill-omened bird and the messenger of Death, has flown into the house. Similarly, in North-Lincolnshire, 'If a pigeon is seen sitting on a tree, or comes into the house, or from being wild suddenly becomes tame, it is a sign of death.'—*Notes and Queries*, viii. p. 382

2 *Missile borne on wings*: the ill-omened bird.

- 3 Let not the Arrow that hath wings distract us : beside the fire-place, on the hearth it settles.  
 May it bring welfare to our men and cattle : here let the Dove, ye Gods, forbear to harm us.
- 4 The screeching of the owl is ineffective ; and when beside the fire the Dove hath settled,  
 To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama.
- 5 Drive forth the Dove, chase it with holy verses : rejoicing, bring ye hither food and cattle,  
 Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI. *Sapatnanāṣanam.*

- MAKE me a bull among my peers, make me my rivals' conqueror :  
 Make me the slayer of my foes, a sovran ruler, lord of kine.
- 2 I am my rivals' slayer, like Indra unwounded and unhurt,  
 And all these enemies of mine are vanquished and beneath my feet.
- 3 Here, verily, I bind you fast, as the two bow-ends with the string.  
 Press down these men, O Lord of Speech, that they may humbly speak to me.
- 4 Hither I came as conqueror with mighty all-effecting power,  
 And I have mastered all your thought, your synod, and your holy work.
- 5 May I be highest, having gained your strength in war,  
 your skill in peace : my feet have trodden on your heads.  
 Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

## HYMN CLXVII.

Indra.

THIS pleasant meath. O Indra, is effused for thee : thou art the ruling Lord of beaker and of juice.

5 *With holy verses* : Sāvana takes *richā* with *stūyamānāḥ*, understood :—(Praised) by our hymn (O Gods).

The subject is the Destruction of Rivals.

The Rishis are Viśvāmitra and Jamadagni. Stanzas 1—3 are spoken by the Rishis, and 4 by Indra.

1 *Having glowed with Ferour* : 'performing arduous penance.'—Wilson.

3 *Anumati* : Divine Favour personified.

4 *The prize* : the wealth won for you.

Bestow upon us wealth with many hero sons : thou, having glowed with Fervour, wonnest heavenly light.

- 2 Let us call Śakra to libations here effused, winner of light who joyeth in the potent juice.

Mark well this sacrifice of ours and come to us : we pray to Maghavan the Vanquisher of hosts.

- 3 By royal Soma's and by Varuṇa's decree, under Brihaspati's and Anumati's guard,

This day by thine authority, O Maghavan, Maker, Disposer thou ! have I enjoyed the jars.

- 4 I, too, urged on, have had my portion, in the bowl, and as first Prince I drew forth this my hymn of praise,

When with the prize I came unto the flowing juice, O Viśvāmitra, Jamadagni, to your home.

## HYMN CLXVIII.

Vāyu.

O THE Wind's chariot, O its power and glory ! Crashing it goes and hath a voice of thunder.

It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.

- 2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.

Borne on his car with these for his attendants, the God speeds forth, the universe's Monarch.

- 3 Travelling on the paths of air's mid-region, no single day doth he take rest or slumber.

Holy and earliest-born, Friend of the waters, where did he spring and from what region came he ?

- 4 Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.

His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

## HYMN CLXIX.

Cows.

MAY the wind blow upon our Cows with healing : may they eat herbage full of vigorous juices.

May they drink waters rich in life and fatness : to food that moves on feet be gracious, Rudra.

- 2 Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,

Whom the Angirases produced by Fervour,—vouchsafe to these, Parjanya, great protection.

<sup>2</sup> *They* : the Waters. Prof. Max Müller interprets differently. See his translation, *Vedic Hymns*, I. 449.

<sup>1</sup> *Food that moves on feet* : the wandering milch-cows. But see Bergaigne, III. 159.



- 3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,—  
Those grant us in our cattle-pen. O Indra, with their full streams of milk and plenteous offspring.
- 4 Prajâpati, bestowing these upon me, one minded with all Gods and with the Fathers,  
Hath to our cow-pen brought auspicious cattle : so may we own the offspring they will bear us.

## HYMN CLXX.

Sûrya.

- MAY the Bright God drink glorious Soma mingled meath, giving the sacrifice's lord uninjured life ;  
He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.
- 2 Radiant, as high Truth, cherished, best at winning strength,  
Truth based upon the statute that supports the heavens, He rose, a light, that kills Vritras and enemies, best slayer of the Dasyus, Asuras, and foes.
- 3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.  
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.
- 4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.  
By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

## HYMN CLXXI.

Indra.

- FOR Itâ's sake who pressed the juice, thou, Indra, didst protect his car,  
And hear the Soma-giver's call.
- 2 Thou from his skin hast borne the head of the swift-moving combatant,  
And sought the Soma-pourer's home.
- 3 Venya, that mortal man, hast thou, for Âstrabudhna the devout,

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4 *Prajâpati...hath brought* : 'may Prajâpati bring,' according to Sâyana

2 *Skin* : here meaning 'body.' *Combatant* : *makhâsya* : according to the legend cited by Sâyana. Sacrifice personified, whose head, as he attempted to escape in human form from the Gods, was cut off by Indra. See Wilson.

3 *Venya* said to be Prithu, the son of Vena. See X. 148. 5. *Âstrabudhna* : the name of a man not mentioned elsewhere, the

O Indra, many a time set free.

- 4 Bring, Indra, to the east again that Sun who now is in the west,  
Even against the will of Gods.

## HYMN CLXXII.

Dawn.

WITH all thy beauty come : 'the kine approaching with full udders follow on thy path.

- 2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones.  
3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.  
4 Dawn drives away her Sister's gloom, and, through her excellence, makes her retrace her path

## HYMN CLXXIII.

The King.

BE with us ; I have chosen thee : stand stedfast and immovable.

Let all the people wish for thee : let not thy kingship fall away.

- 2 Be even here ; fall not away ; be like a mountain unremoved.

Stand stedfast here like Indra's self, and hold the kingship in thy grasp.

- 3 This man hath Indra established, made secure by strong oblation's power.

May Soma speak a benison, and Brahmanaspati, on him.

- 4 Firm is the sky and firm the earth, and stedfast also are these hills.

Stedfast is all this living world, and stedfast is this King of men.

- 5 Stedfast, may Varuṇa the King, stedfast, the God Brihaspati, Stedfast, may Indra, stedfast, too, may Agni keep thy stedfast reign.

- 6 On constant Soma let us think with constant sacrificial gift.

And then may Indra make the clans bring tribute unto thee alone.

son of Astrabudhna. *Set free*: Cp. I. 24. 15.

2 *Most liberal*: Sūrya appears to be meant. *Rousing the warrior's hymn of praise*: *jārayānmahuh*: the meaning is uncertain:--'bringing the sacrifice to completion, according to Sāyana.

3 *As nourishers*: because sacrifice brings the food that nourishes life. *The thread*: of sacrifice.

- 4 *Her Sister's gloom*: the darkness of Night.

The subject is the benediction of a newly elected king

## HYMN CLXXIV.

The King.

WITH offering for success in fight whence Indra was victorious.

With this, O Brahmanaspati, let us attain to royal sway.

- 2 Subduing those who rival us, subduing all malignities,  
Withstand the man who menaces, withstand the man  
who angers us.

- 3 Soma and Savitar the God have made thee a victorious  
King :

All elements have aided thee, to make thee general  
conqueror,

- 4 Oblation, that which Indra gave and thus grew glorious  
and most high,—

This have I offered, Gods ! and hence now, verily, am  
rivalless.

- 5 Slayer of rivals, rivalless, victorious, with royal sway,  
Over these beings may I rule, may I be Sovran of the folk.

## HYMN CLXXV.

Press-stones.

MAY Savitar the God, O Stones, stir you according to  
the Law :

Be harnessed to the shafts, and press.

- 2 Stones, drive calamity away, drive ye away malevolence :  
Make ye the Cows our medicine.

- 3 Of one accord the upper Stones, giving the Bull his bull-  
like strength,

Look down with pride on those below.

- 4 May Savitar the God, O Stones, stir you as Law com-  
mands for him

Who sacrifices, pouring juice.

## HYMN CLXXVI.

Agni.

WITH hymns of praise their sons have told aloud the  
Ribhus' mighty deeds,

Who, all-supporting, have enjoyed the earth as 'twere a  
mother cow.

- 2 Bring forth the God with song divine, bring Jâtavedas  
hitherward,

To bear our gifts at once to heaven.

1 *With offering for success* : 'By the *adhivarta* oblation.'—  
Wilson.

4 Cp. X. 159. 4.

1 *The shafts*: or chariot-poles ; here meaning the guiding  
arms of the Soma press.

2 *The Cows*: or, the rays of morning, at whose approach  
robbers and demons fly.

3 *The Bull*: Soma.

3 He here, a God-devoted Priest, led forward comes to sacrifice.

Like a car covered for the road, he, glowing, knows, himself, the way.

4 This Agni rescues from distress, as 'twere from the Immortal Race,

A God yet mightier than strength, a God who hath been made for life.

## HYMN CLXXVII.

Mâyābheda.

THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.

Sages observe him in the ocean's inmost depth : the wise disposers seek the station of his rays.

2 The flying Bird bears Speech within his spirit : erst the Gandharva in the womb pronounced it :

And at the seat of sacrifice the sages cherish this radiant, heavenly-bright invention.

3 I saw the Herdsman, him who never resteth, approaching and departing on his pathways.

He, clothed in gathered and diffusive splendour, within the worlds continually travels.

## HYMN CLXXVIII.

Tārکشya.

THIS very mighty one whom Gods commission, the Conqueror of cars, ever triumphant,

Swift, fleet to battle, with uninjured fellows, even Tārکشya for our weal will we call hither.

3 *Like a car*: perhaps, as Prof. Ludwig suggests, like a chariot which, as the driver is concealed from sight by the canopy, seems to find its way without a guide.

4 *As 'twere from the Immortal Race* : 'as (well as) from peril caused by the immortals.'—Wilson. Stanzas 2—4 are recited at the Agni-prañayana, the ceremony of carrying the sacrificial fire to the altar used for animal and Soma sacrifices. See Haug's *Āitareya Brāhmaṇam*, II. 60, 61. — —

The subject is Mâyābheda, 'the discernment of Mâyā, or illusion (the cause of material creation).'—Wilson.

1 *The Bird*: the Sun. *In the ocean's inmost depth* : in the solar orb, according to Sāyaṇa. *Wise disposers* : 'ordainers (of solar worship).'—Wilson.

2 *Speech*: or song ; the morning song of the Sun-Bird. *The Gandharva*: the breath of life, according to Sāyaṇa. The ray of the Sun is probably meant.

3 This stanza has occurred before. See I. 164. 31. *The Herdsman*: the Sun. *Resteth*: or, stumbleth ; literally, sinks for alls down.

1 *Tārکشya* : a personification of the Sun, usually described as a divine horse. Cp. I. 89. 6.

- 2 As though we offered up our gifts to Indra, may we ascend him as a ship for safety.  
Like the two wide worlds, broad, deep, far-extended, may we be safe both when he comes and leaves you.
- 3 He who with might the Five Lands hath pervaded, like Sûrya with his lustre, and the waters,—  
His strength wins hundreds, thousands : none avert it, as the young maid repelleth not her lover.

## HYMN CLXXIX.

Indra.

- Now life ye up yourselves and look on Indra's seasonable share.  
If it be ready, offer it ; unready, ye have been remiss.
- 2 Oblation is prepared : come to us, Indra ; the Sun hath travelled over half his journey.  
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.
- 3 Dressed in the udder and on fire, I fancy ; well-dressed, I fancy, is this recent present.  
Drink, Indra, of the curd of noon's libation with favour, Thunderer, thou whose deeds are mighty.

## HYMN CLXXX.

Indra.

- O MUCH-INVOKED, thou hast subdued thy foemen : thy might is loftiest ; here display thy bounty.  
In thy right hand, O Indra, bring us treasures ; thou art the Lord of rivers filled with riches.
- 2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.  
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.
- 3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.  
Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

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3 *Her lover* : I adopt, with a modification, Professor Pischel's interpretation of the difficult words *yuvatim nî śaryām*. See *Vedische Studien*, I. p. 106.

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3 The milk is twice cooked ; first matured in the cow's udder and then heated on the fire. *Curd* : the hymn was employed in the Dadhigharma ceremony when Soma juice was offered mixt with curd or sour insipidated milk. Cf. VIII. 2. 9, and IX. 11. 6. See Hillebrandt, *V. M.*, I. 221.

VASISHṬHA mastered the Rathantara, took it from radiant  
Dhâtar, Savitar, and Vishṇu,

Oblation, portion of fourfold oblation, known by the  
names of Saprathas and Prathas.

- 2 These sages found what lay remote and hidden, the  
sacrifice's loftiest secret essence.

From radiant Dhâtar, Savitar, and Vishṇu, from Agni,  
Bharadvāja brought the Bṛihat.

- 3 They found with mental eyes the earliest Yajus, a pathway  
to the Gods, that had descended.

From radiant Dhâtar, Savitar, and Vishṇu, from Sûrya  
did these sages bring the Gharma.

BṚHSPATI lead us safely over troubles, and turn his evil  
thought against the sinner ;

Repel the curse, and drive away ill-feeling, and give the  
sacrificer peace and comfort !

- 2 May Nārâṇsa aid us at Prayāja : blest be our Anuyāja  
at invoking.

May he repel the curse, and chase ill-feeling, and give the  
sacrificer peace and comfort.

- 3 May he whose head is flaming burn the demons, haters  
of prayer, so that the arrow slay them.

May he repel the curse and chase ill-feeling, and give  
the sacrificer peace and comfort.

1. *Rathantara* : one of the most important Sâma-hymns, consisting of verses 22 and 23 of Rigveda VII. 32 = Sâmaveda II. i. i. 11. The meaning here is uncertain, and the whole stanza is obscure. *Saprathas and Prathas* : meaning, apparently, 'far-extending' and 'extending,' the former referring to the Rathantara and the latter to the Bṛihat, which is also one of the most important Sâmans (Rigveda VI. 46. 1, 2 = Sâmaveda II. ii. 1. 12).

3 *Yajus* : sacrificial prayers and formulas of the Yajurveda. *Gharma* : warm libation of milk or other beverage.

'The Sûkta refers evidently to technical ritual to which no key is given by the commentary.'—Wilson. See Mme. Zénaïde Ragozin's *Vedic India*, p. 398.

2 *Nārâṇsa* : Agni. *Prayāja* : part of the introductory ceremony at a Soma sacrifice. *Anuyāja* : a secondary or final sacrifice.

3 *He whose head is flaming* : *tâpurmîrdhan* : Bṛihaspati or Agni as Lightning.

## HYMN CLXXXIII. The Sacrificer, Etc.

- I SAW thee meditating in thy spirit what sprang from  
Fervour and hath thence developed.  
Bestowing offspring here, bestowing riches, spread in thine  
offspring, thou who cravest children.
- 2 I saw thee pondering in thine heart, and praying that in  
due time thy body might be fruitful.  
Come as a youthful woman, rise to meet me : spread in  
thine offspring, thou who cravest children.
- 3 In plants and herbs in all existent beings I have deposited  
the germ of increase.  
All progeny on earth have I engendered, and sons in  
women who will be hereafter.

## HYMN CLXXXV. Aditi

- GREAT, unassailable must be the heavenly favour of Three  
Gods, Varuṇa, Mitra, Aryaman.
- 2 O'er these, neither at home nor yet abroad on pathways  
that are strange,  
The evil-minded foe hath power :
- 3 Nōr over him, the man on whom the Sons of Aditi bestow  
Eternal light that he may live.

## HYMN CLXXXVI. Vāyu.

- ILLING our hearts with health and joy, may Vāta breathe  
his balm on us :  
May he prolong our days of life.
- 2 Thou art our Father, Vāta, yea, thou art a Brother and a  
friend:  
So give us strength that we may live.
- 3 The store of Amrit laid away yonder, O Vāta, in thine  
home,—  
Give us thereof that we may live.

## HYMN CLXXXVII. Agni.

- To Agni send I forth my song, to him the Bull of all the  
folk :  
So may he bear us past our foes.

The deities are the Sacrificer, his Wife, and the Hotar-priest.

1 According to Sāyana, the wife is the speaker of the first stanza, the Yajamāna or sacrificer of the second, and the Hotar-priest of the third. Ludwig considers Agni to be the speaker of the whole hymn. *What sprang from Fervour* : the results of ardent devotion or *tipas*.

3 The Hotar-priest regards himself as the procreator of all living beings through the efficacy of the sacrifices which he performs : *matsādhyena yigena sarvasyotpatteraham sarvajana heturbhāvimī*.—Sāyana.

1 *Bull* : chief and lord, as the indispensable household fire.

2 Who from the distance far away shines brilliantly across the wastes :

So may he bear us past our foes.

3 The Bull with brightly-gleaming flame who utterly consumes the fiends :

So may he bear us past our foes.

4 Who looks on all existing things and comprehends them with his view :

So may he bear us past our foes.

5 Resplendent Agni, who was born in farthest region of the air : So may he bear us past our foes.

## HYMN CLXXXVIII.

Agni.

Now send ye Jâtavedas forth, send hitherward the vigorous Steed

To seat him on our sacred grass.

2 I raise the lofty eulogy of Jâtavedas, raining boons, With sages for his hero band.

3 With flames of Jâtavedas which carry oblation to the Gods, May he promote our sacrifice.

## HYMN CLXXXIX.

Sûrya.

THIS spotted Bull hath come, and sat before the Mother in the east,

Advancing to his Father heaven.

2 Expiring when he draws his breath, she moves along the lucid spheres :

The Bull shines out through all the sky.

3 Song is bestowed upon the Bird : it rules supreme through thirty realms

Throughout the days at break of morn.

2 *across the wastes* : as the fire that burns the jungle and prepares the ground for cultivation.

5 *In farthest region of air* : or beyond the firmament, as the Sun.

The deity is alternatively Sârparâjñi, the Serpent-Queen, Kadrô, who is also the Rishi of the hymn.

1 *This spotted Bull* : the Sun. *The Mother* : Dawn.

3 *The Bird* : the Sun. His morning song, representing prayer is supreme through all the divisions of the world, the number thirty being used indefinitely. Cf. I. 123. 8.

I *From Fervour* : from the *tâpas*, devotional ardour or asceticism of Brahman according to Sâyana. But the meaning here may be 'from warmth. See X 129. 3 and note. *Thence* : from that fervour, or warmth.



## HYMN CXC.

Creation.

FROM Fervour kindled to its height Eternal Law and  
Truth were born :

Thence was the Night produced, and thence the billowy-  
flood of sea arose.

2 From that same billowy flood of sea the Year was after-  
wards produced,

Ordainer of the days nights, Lord over all who close the  
eye.

3 Dhâtar, the great Creator, then formed in due order Sun  
and Moon.

He formed in order Heaven and Earth. the regions of the  
air, and light.

## HYMN CXCI.

Agni.

THOU, mighty Agni, gatherest up all that is precious for  
thy friend.

Bring us all treasures as thou art enkindled in libation's  
place.

2 Assemble, speak together : let your minds be all of one  
accord,

As ancient Gods unanimous sit down to their appointed  
share.

3 The place is common, common the assembly, common  
the mind, so be their thought united.

A common purpose do I lay before you, and worship  
with your general oblation.

4 One and the same by your resolve, and be your minds of  
one accord.

United be the thoughts of all that all may happily agree.

The deity or subject of stanzas 2—4 is Sathjñanam, Agreement  
or Unanimity in assembly.

3 *Common the assembly*: this *samiti* appears to have been a  
general assembly of the people on some important occasion, such  
as the election of a King. Cf. *Hymns of the Atharvaveda*, VI. 64.

## APPENDIX.

PAGE 466, HYMN LXI.

I subjoin a Latin version of stanzas 5—8, and borrow Wilson's translation of stanza 9.

- 5 *Membrum suum virile, quod protentum fuerat, mas ille re-trahit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se retrahit.*
- 6 *Quum jam in medio congressu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficie in sacrorum sede effusum emisierunt.*
- 7 *Quum pater suam filiam adiverat, cum eâ congressus suum semen supra terram effudit. Tum Dii benigni precem (brahma) progenuerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.*
- 8 *Ille tauro similis spumam in certamine jactavit : tune discedens pusillanimis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.*
- 9 'The fire, burning the people, does not approach quickly (by day) : the naked (*Rākshasas* approach) not Agni by night ; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

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The whole passage is difficult and obscure, and stanza 9 is unintelligible. With regard to the myth of Prajapati and his daughter, Prof. Max Müller says :—'When Kumārī is hard pressed by his opponents about the immoralities of his gods, he answers with all the freedom of a comparative mythologist : "It is fabled that Prajapati, the Lord of Creation, did violence to his daughter. But what does it mean? Prajapati, the Lord of Creation, is a name of the sun, and he is called so, because he protects all creatures. His daughter Ushas is the dawn. And when it is said that he was in love with her, this only means that, at sunrise, the sun runs after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches".'*—History of Anc. Sans. Literature*, pp. 529, 530. See Muir, *O. S. Texts*, IV. pp. 46, 47, who's stanzas 4—7 are translated.

7 *Vastoshpatim* : *Vāstoshpati*, the guardian of the house ; 'the lord of the hearth (of sacrifice).'—Wilson. The word may be in apposition with *brahma*, prayer.

9 *The fire* : according to Śāyana, *Rākshasas* who consume like fire.

## PAGE 548, HYMN CVI.

I borrow Wilson's translation of the omitted stanzas.

- 5 'You are like two pleasantly moving well-fed (hills) like Mitra and Varuna, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
- 6 'You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitōṣa destroying (foes), and cherishing (friends); you are bright as two waterborn (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.
- 7 'Fierce (Aświns), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Ribhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.
- 8 'With your bellies full of the *Soma*, like two saucepans, preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).'

## PAGE 598, HYMN CLXII.

MAY Agni, yielding to our prayer, the Rakshas-slayer,  
drive away

The malady of evil name that hath beset thy labouring  
womb.

- 2 Agni, concurring in the prayer, drive off the eater of thy  
flesh,

The malady of evil name that hath attacked thy babe and  
womb.

- 3 That which destroys the sinking germ, the settled,  
moving embryo,

That which will kill the babe at birth,—even this will we  
drive far away.

The subject is the Prevention of Abortion. The Ṛishi is Rākshoḥa (Slayer of Rākshasas), son of Brahmā.

Stanzas 1, 2 are directed against diseases, and 3—5 against evil-spirits which attack women who are about to become mothers.

- 4 That which divides thy legs that it may lie between the married pair,  
That penetrates and licks thy side,—even this will we exterminate.
- 5 What rests by thee in borrowed form of brother, lover, or of lord,  
And would destroy thy progeny,—even this will we exterminate.
- 6 That which through sleep or darkness hath deceived thee and lies down by thee,  
And will destroy thy progeny,—even this will we exterminate,

## PAGE 598, HYMN CLXIII.

- FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,  
Forth from thy head and brain and tongue I drive thy malady away.
- 2 From the neck-tendons and the neck, from the breast-bones and from the spine,  
From shoulders, upper, lower arms, I drive thy malady away.
- 3 From viscera and all within, forth from the rectum, from the heart,  
From kidneys, liver, and from spleen, I drive thy malady away.
- 4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,  
From hips, from stomach, and from groin, I drive thy malady away.
- 5 From what is voided from within, and from thy hair, and from thy nails,  
From all thyself from top to toe, I drive thy malady away.
- 6 From every member, every hair, disease that comes in every joint,  
From all thyself, from top to toe, I drive thy malady away.

---

The deity or subject is the cure of Yakshma or phthisis or consumption.

## PAGE 607, HYMN CLXXXIV.

MAY Vishṇu form and mould the womb, may Tvashtar  
duly shape the forms,

Prajāpati infuse the stream, and Dhātār lay the germ for  
thee.

2 O Sinvālī, set the germ, set thou the germ, Sarasvatī :

May the Twain Gods bestow the germ, the Aṣvins  
crowned with lotuses.

3 That which the Aṣvins Twain rub forth with the attrition-  
sticks of gold,—

That germ of thine we invoke, that in the tenth month  
thou mayst bear.

a *Sinvālī* : a lunar Goddess, who aids the birth of children.  
Cp. II. 32. 6.

Verses 1 and 2 are incorporated in Atharva-veda, V. 25, which  
is a charm to accompany the Garbhādhāna ceremony to ensure or  
facilitate and bless conception.

# INDEX OF HYMNS.

## BOOK VII.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metro.</i>
1	Vasishtha Mai-trāvaruṇi.	Agni.	Virāj. 19-25 Trishṭup.
2	The same	Âpris.	Trishṭup.
3	.....	Agni.	The same.
4	.....	The same.	.....
5	.....	Vaiṣvānara Agni.	.....
6	.....	The same.	.....
7	.....	Agni.	.....
8	.....	The same.	.....
9	.....	.....	.....
10	.....	.....	.....
11	.....	.....	.....
12	.....	.....	.....
13	.....	Vaiṣvānara Agni.	.....
14	.....	Agni.	1 Bṛihati. 2, 3 Trishṭup.
15	.....	The same.	Gāyatrī.
16	.....	.....	Bṛihati and Satobṛihati alternately.
17	.....	.....	Dvipadā Trishṭup.
18	.....	Indra. Munificence of Sudās (22-23).	Trishṭup.
19	.....	Indra.	The same.
20	.....	The same.	.....
21	.....	.....	.....
22	.....	.....	Virāj. 9 Trishṭup.
23	.....	.....	Trishṭup.
24	.....	.....	The same.
25	.....	.....	.....
26	.....	.....	.....
27	.....	.....	.....
28	.....	.....	.....
29	.....	.....	.....
30	Vasishtha.	Indra.	Trishṭup.
31	The same.	The same.	Gāyatrī. 10-12 Virāj.
32	Vasishtha. Śakti Vasishtha.	Indra.	Bṛihati and Satobṛihati alternately. 3 Dvipadā Virāj.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre</i>
33	Vasishtha. His sons (10-14).	Vasishtha's sons Vasishtha (10-14).	Trishṭup.
34	Vasishtha.	Viśvedevas. Ahi. Ahibudhnya.	Dvipadā. 22-25 Trishṭup.
35	The same.	Viśvedevas.	Trishṭup.
36	.....	The same.	The same.
37	.....	.....	.....
38	.....	Savitar. Savitar or Bhaga. Vājins (7-8).	.....
39	.....	Viśvedevas.	.....
40	.....	The same.	.....
41	.....	Various (1). Bhaga Ushas.	Trishṭup. 1 Jagati.
42	.....	Viśvedevas.	Trishṭup.
43	.....	The same.	The same.
44	.....	Various (1). Dadhi- krās.	Trishṭup. 1 Jagati.
45	.....	Savitar.	Trishṭup.
46	.....	Rudra.	Jagati. 4 Trishṭup.
47	.....	Waters.	Trishṭup.
48	.....	Ribhus. Ribhus or Viśvedevas.	The same.
49	.....	Waters.	.....
50	.....	Mitra and Varuṇa Agni. Viśvedevas. Praise of Rivers.	Jagati. 4 Atijagati Śakvari.
51	.....	Ādityas.	Trishṭup.
52	.....	The same.	The same.
53	.....	Heaven and Earth.	
54	.....	Vastoshpati.	
55	.....	Vāstoshpati. Indra.	1 Gāyatri. 2-4 Uparish- ṭṭdbrihati. 5-8 Anushṭup.
56	.....	Maruts.	1-11 Dvipadā Virāj. 12-25 Trishṭup.
57	.....	The same.	Trishṭup.
58	.....	.....	The same.
59	.....	Maruts. Rudra (12).	1, 3, 5 Brihati. 2, 4, 6 Satobrihati. 7, 8 Tri- shṭup. 9-11 Gāyatri. 12 Anushṭup.
60	.....	Sūrya Mitra and Varuṇa.	Trishṭup.
61	.....	Mitra and Varuṇa.	The same.
62	.....	Sūrya Mitra and Varuṇa. The	

<i>Hymn.</i>	<i>Ṛishi.</i>	<i>Deity.</i>	<i>Metro.</i>
64	Vasishṭha	Mitra and Varuṇa.	Trishṭup.
65	The same.	The same.	The same.
66	.....	Mitra and Varuṇa. Adityas. Sūrya.	Gāyatrī, 10-15 Brihati & Satobrihati alternately. 16 Pnra-ushṇih.
67	.....	Aśvins.	Trishṭup.
68	.....	The same.	Virāj. 8, 9 Trishṭup.
69	.....	.....	Trishṭup.
70	.....	.....	The same.
71	.....	.....	.....
72	.....	.....	.....
73	.....	.....	.....
74	.....	.....	Brihati and Satobrihati alternately.
75	.....	Ushas or Dawn.	Trishṭup.
76	.....	The same.	The same.
77	.....	.....	.....
78	.....	.....	.....
79	.....	.....	.....
80	.....	.....	.....
81	.....	.....	Brihati and Satobrihati alternately.
82	.....	Indra and Varuṇa.	Jagati
83	.....	The same.	The same.
84	.....	.....	Trishṭup.
85	.....	.....	The same.
86	.....	Varuṇa.	.....
87	.....	The same.	.....
88	.....	.....	.....
89	.....	.....	Gāyatrī 5 Jagati.
90	.....	Vāyu. Indra and Vāyu.	Trishṭup.
91	.....	The same.	The same.
92	.....	.....	.....
93	.....	Indra and Agni.	.....
94	.....	The same	Gāyatrī 12 Anushṭup.
95	.....	Sarasvatī. Sarasvān.	Trishṭup.
96	.....	The same.	1 Brihati. 2 Satobrihati Prastārapankti 3-6Gāyatrī
97	.....	Indra. Brihaspati. Indra and Brahmaṇaspati. Indra and Brihaspati.	Trishṭup.
98	.....	Indra Indra & Brihaspati	The same.
99	Vasishṭha.	Vishṇu Indra and Trishṭup. Vishṇu.	
100	The same.	Vishṇu.	The same.
101	.....	Parjanya.	.....
102	.....	The same.	1,3 Gāyatrī. Padanichrit.
103	.....	Frogs.	Trishṭup. 1 Anushṭup.



Hymn	Rishi.	Deity.	Metre.
104 .....		Indra & Soma, Indra Soma Agni. The Gods. Press-stones. Maruts. Vasishtha's Prayer. Earth and Firmament.	Trishṭup, 1-6, 18, 21, 23, Jagati 7 Jagati or Trish- ṭup. 25 Anusṭup.

## BOOK VIII.

1	Pragātha Kā- ṇva (1, 2), Medhātithi & Medhyā- tithi (3-29), . s a n g a- (30-33), Sa- svati (34).	Indra. Asanga's Mu- nificence. Asanga.	Bṛihati 2, 4 Satobṛihati. 33, 34 Trishṭup.
2	Medhātithi & Priyamed- ha. Medha- tithi (41-42)	Indra. Vibhindhu's Munificence.	Gāyatri. 28 Anusṭup.
3	Medhyātithi.	Indra. Pakasthāman's Munificence.	Bṛihati and Satobṛihati alternately. 21 Anusṭup 22, 25 Gāyatri. 24 Bṛihati
4	Devātithi.	Indra. Indra or Pūshan Kurunga's Munifi- cence.	alternately. 21 Pura-ush- pih.
5	Brahmātithi.	Asvins. Kasu's Munifi- cence	Gāyatri. 37, 38 Bṛihati 35. Anusṭup. Gāyatri.
6	Vatsa.	Indra. Tirindira's Munificence.	Gāyatri.
7	Punarvatsa.	Maruts.	The same.
8	Sadhvansa.	Asvins.	Anusṭup.
9	Savakarṇa.	The same.	1, 4, 6, 14, 15, Bṛihati 2, 3, 20, 21, Gāyatri. 5 Ka- kup. 7, 9, 13, 16, 19. Anusṭup. 10 Trishṭup. 11 Virāj. 12 Jagati.
10	Pragātha. ....		1, 5 Bṛihati Madhyejyotis. 3 Anusṭup. 4 Astara- pankti. 6 Satobṛihati. Gāyatri. 1 Pratiśthā 2 Vardhamānā. 10 Trish- ṭup.
11	Vatsa.	Agni.	Ushuḥ.
12	Parvata.	Indra.	The same.
13	Nārada.	The same.	The same.
14	Goshūktin and . Aśvasūktin.	Indra.	Gāyatri.

<i>Hym.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metro.</i>
15	The same.	The same.	Ushnih.
16	Irimbithi.	.....	Gâyatri.
17	The same.	.....	Gâyatri. 14 Brihati. 15 Satobrihati
18	.....	Âdityas. Aśvins. Agni Sûrya, Vâta or Wind.	Ushnih.
19	Sobhari.	Agni. Âdityas. Trasadasyu's Munificence.	1-26, 28-33 Kakup and Satobrihati alternately. 27 Dvipadâ Virâj. 34 Ushnih. 35. Satobrihati 36 Kakup. 37 Pankti. Kakup and Satobrihati alternately.
20	The same.	Maruts.	
21	.....	Indra. Chitra's Munificence.	The same.
22	.....	Aśvins.	1-7 Brihati and Satobrihati alternately. 8 Anush- tup. 9, 10, 13-18 Kakup and Satobrihati alternately. 11 Kakup. 12 Madhyejyotis.
23	Vişvamanas.	Agni.	Ushnih.
24	The same.	Indra. A Prince's Munificence.	Ushnih. 30 Anush- tup.
25	.....	Mitra and Varuṇa. Vişvedevas.	Ushnih. 23 Ushnig- garbhâ.
26	.....	Aśvins. Vâyu.	Ushnih. 16, 19, 21, 25 Gâyatri. 20 Anush- tup. Brihati and Satobrihati alternately.
27	Manu Vaivas- vata.	Vişvedevas.	Gâyatri. 4 Pura-ushnih. Dvipadâ Virâj.
28	The same.	The same.	
29	Manu, or Kaş- yapa.	.....	1 Gâyatri. 2 Pura-ushnih. 3 Brihati. 4 Anush- tup. Gâyatri. 9, 14 A ushtup. 10 Pâdanichrit 15-18 Pankti.
30	Manu.	.....	Gâyatri. Brihati. 16-18 Gâyatri. 19 Anush- tup. Anush- tup. 10-18 Gâyatri.
31	The same.	The Yajamâna and his Wife. Their Benediction.	
32	Medhâtithi.	Indra.	
33	Medhyâtithi.	The same.	
34	Nipâtithi. The 1000 Vasurochishas.	.....	
35	Śyâvâşva.	Aśvins.	Uparish- tâjyotis. 22-24 Pankti. 23 Mahâbrihati.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
36	Śyāvāśva.	Indra.	Śakvari. 7 Mahāpankti.
37	.....	The same.	Mahāpankti. 1 Atijagati.
38	.....	Indra and Agni.	Gāyatri.
39	Nābhāka.	Agni.	Mahāpankti.
40	The same.	Indra and Agni.	Mahāpankti. 2 Śakvari. 12 Trishṭup.
41	.....	Varuṇa.	Mahāpankti.
42	Archanānas, or Nābhāka.	Varuṇa, Aśvins.	1-3 Trishṭup. 4-6 Anuṣṭup.
43	Virūpa.	Agni.	Gāyatri.
44	The same.	The same.	The same.
45	Triśoka.	Agni and Indra. Indra.....	
46	Vaṣa Aśvya.	Indra. Munificence of Prithu-ravas. Vāyu.	1 Pādanichrit. 2-4, 6, 10, 23, 29, 33, Gāyatri. 5 Kakup. 7, 11, 19, 25, 27 Brihati. 8 Anuṣṭup 9, 26, 28 Satobrihati. 12 Vipar- itā. 13 Chaturvinsatika Dvipadā. 14 Pipilikama- dhyā Brihati. 15 Kakup Nyankusirā. 16 Virāj. 17 Jagati. 18 Uparishṭādbri- hati. 20 Vishamapadā. 21, 22, 24, 32 Pankti. 30 Dvipadā Virāj. 31 Ushnih.
47	Trita Āptya.	Ādityas. Ādityas and Ushas.	Mahāpankti.
48	Pragātha.	Soma.	Trishṭup. 5 Jagati.
49	Bharga.	Agni.	Brihati and Satobrihati alternately.
50	The same.	Indra.	The same.
51	Pragātha.	The same.	Pankti. 7, 9, Brihati.
52	The same.	Indra. The Gods.	Gāyatri. 1, 4, 5, 7 Anuṣṭ- up. 12 Trishṭup.
53	.....	Indra	Gāyatri.
54	.....	The same.	The same.
55	Kali.	.....	Brihati and Satobrihati alternately. 15 Anuṣṭup.
56	Matsya or Mānya.	Ādityas.	Gāyatri.
57	Priyamedha.	Indra. Munificence of two Princes.	Gayatri. 1, 4, 7, 10 Anuṣṭup.

\* Eleven must be added to the numbers of this and of all that follow in this Book to make them correspond with the numbers in Prof. Max Müller's editions of the text. See note p. 267.

<i>Hy.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
58	The same.	Indra. Viṣvedevas. Varuṇa.	Anuṣṭup. 2 Ushṇih. 4-6 Gāyatri. 11, 16 Pankti. 17, 18 Bṛihati.
59	Puruhanman.	Indra.	Bṛihati and Satobṛi- hati alternately. 7- 12 Bṛihati. 13 Ush- ṇih. 14 Anuṣṭup. 15 Pura-ushṇih.
60	Suditi and Purumilha, or either of them.	Agni.	Gāyatri. 10-15 Bṛi- hati and Satobṛi- hati alternately.
61	Haryata.	The same.	Gāyatri.
62	Gopavana, or Saptavadhri.	Aṣvins.	The same.
63	Gopavana.	Agni-Śrutarvan's Munificence.	Gāyatri. 1, 4, 7, 10, 13-15 Anuṣṭup.
64	Virūpa.	Agni.	Gāyatri.
65	Kurusuti.	Indra.	The same.
66	The same.	The same.	Gāyatri. 10 Bṛihati 11 Satobṛihati
67	.....	.....	Gāyatri 10 Bṛihati
68	Kṛitnu.	Soma	Gāyatri 9 Anuṣṭup.
69	Ekadyū.	Indra. The Gods.	Gāyatri 10 Trisṭup
70	Kusidin.	Indra	Gāyatri
71	The same.	The same	The same
72	.....	Viṣvedevas	.....
73	Uṣanā Kāvya.	Agni	.....
74	Kṛishṇa.	Aṣvins	.....
75	Viṣvaka	The same	Jagati
76	Dyumnika or Priyamedha or Kṛishṇa.	.....	Bṛihati and Satobṛi- hati alternately
77	Nodhas	Indra	The same
78	Nṛimedha and Purumedha.	The same	1, 3, 7, Bṛihati 2, 4, Satobṛihari 5, 6 Anuṣṭun
79	The same.	.....	Pragātha
80	Apālā.	.....	Anuṣṭup 1, 2 Pankti
81	Śrutakaksha, or Sukaksha	.....	Gāyatri 1 Anuṣṭup.
82	Sukaksha.	Indra Indra and R̥ibhus.	Gāyatri.
83	Vindu, or Pūtadaksha	Maruts.	The same.
84	Tiraṣchi	Indra	Anuṣṭup
85	Dyutāna, or Tiraṣchi	Indra. Maruts. Indra and Bṛhaspati.	Trisṭup 4 Virāj

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
86	Rebha.	Indra.	Bṛihati. 10, 13 Atijagati 11, 12 Uparishtādbṛi- hātī. 14 Trishṭup. 15 Jagati.
87	Nṛimedha.	The same.	Ushṇih. 7, 10, Ka- kup. 9, 12 Puru-ushṇih.
88	The same.	.....	Pragātha.
89	Nema. Indra.	Indra. Vak.	Trishṭup. 6 Jagati. 7-9 Anushṭup
90	Jamadagni.	Mitra and Varuna Ādityas Asvins. Vāyu. Surya Ush- as. Pavamana Cow	1, 5, 7, 9, 11, 13 Bṛihati. 2, 4, 6, 8 10, 12 Sato- bṛihati. 3 Gāyatri. 14- 16 Trishṭup.
91	Prayoga, or Agni Bārhas- patya, or Agni Grihapati, or Yavishtha.	Agni	Gāyatri.
92	Sobhari.	Agni. Agni and Ma- ruts.	

## VĀLAKHILYA HYMNS.\*

1	Praskaṇva	Indra.	Bṛihati and Satobṛihati alternately.
2	Pushṭigu.	The same	The same
3	Ṣrushṭigu.	.....	.....
4	Ayu	.....	.....
5	Medhya.	.....	.....
6	Mātariṣvan.	Indra. Visvedevas.	.....
7	Kṛiṣa	Praskaṇva's Munifi- cence.	Gāyatri. 3-5 Anushṭup.
8	Prishadra.	The same. Agni and Sūrya.	Gāyatri. 5 Pankti Trishṭup.
9	Medhya.	Asvins.	
10	The same	Visvedevas. The Priests.	The same
11	Suparṇa.	Indra and Varuna.	Jagati.

## BOOK IX.

1	Madhuchchhan- das.	Soma Pavamāna.	Gāyatri.
2	Medhātithi.	The same	The same.
3	Ṣunahṣepa.	.....	.....
4	Hiranyastūpa.	.....	.....
5	Asita, or Devala	Apris.	Gāyatri 8-11 Anushṭup.
6	The same.	Soma Pavamāna.	Gāyatri.
7-24	.....	The same.	The same

\* These eleven hymns are numbered 49—59 in Prof. Max Müller's editions of the text.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
25	Dr̥iḥachyuta.	Soma Pavamāna.	Gāyatrī.
26	Idhmavāha.	.....	.....
27	Nṛimedha.	.....	.....
28	Priyamedha.	.....	.....
29	Nṛimedha	.....	.....
30	Vindu.	.....	.....
31	Gotama	.....	.....
32	Śyāvāśva	.....	.....
33	Trita Aptya.	.....	.....
34	The same.	.....	.....
35	Prabhūvasu.	.....	.....
36	The same.	.....	.....
37	Rahūgaṇa	.....	.....
38	The same.	.....	.....
39	Bṛiḥanmati.	.....	.....
40	The same.	.....	.....
41	Medhyātithi.	.....	.....
42	The same.	.....	.....
43	.....	.....	.....
44	Ayāsyā.	.....	.....
45	The same	.....	.....
46	.....	.....	.....
47	Kavi.	.....	.....
48	The same.	.....	.....
49	.....	.....	.....
50	Uchathya.	.....	.....
51	The same.	.....	.....
52	.....	.....	.....
53	60 Avatsāra.	.....	.....
61	Amahiya.	.....	.....
62	Jamadagni.	.....	.....
63	Nidhruvi.	.....	.....
64	Kasyapa.	.....	.....
65	Bhṛigu or Jamadagni.	.....	.....
66	The Vaikhāṇasas.	Soma Pavamāna Agni	Gāyatrī. 18 Anushtup.
67	Bharadvāja.	Pavamāna Soma Pavamāna	Gāyatrī, 16-18
	Kasyapa. Gota-	Pṛshan. Agni Savitar. All-	Dvipadā Gāya-
	ma Atri. Visvā-	Gods. Praise of students.	trī. 27, 31, 32
	mitra. Jama-		Anushtup. 30
	dagni. Vasish-		Pura-ushṇih.
	tha. Pavitra		

<i>Hymn.</i>	<i>R̥ishi.</i>	<i>Devy.</i>	<i>Metro.</i>
68	Vatsapri	Soma Pavamāna.	Jagati. 10 Trishṭup.
69	Hiranyastūpa.	The same.	Jagati. 9, 10 Trishṭup.
70	Renu	.....	Jagati. 10 Trishṭup.
71	Rishabha.	.....	Jagati. 9 Trishṭup.
72	Harimanta.	.....	Jagati
73	Pavitra.	.....	The same
74	Kakshivān.	.....	Jagati. 8 Trishṭup
75	Kavi.	.....	Jagati.
76	The same.	.....	The same.
77	.....	.....	.....
78	.....	.....	.....
79	.....	.....	.....
80	Vasu	.....	.....
81	The same.	.....	Jagti. 5 Trishṭup
82	.....	.....	The same
83	Pavitra.	.....	Jagati.
84	Prajāpati.	.....	The same.
85	Vena.	.....	Jagati. 11, 12 Trishṭup.
86	The Akṛishṭa	.....	Jagati.
	Mashas The		
	Sikata Niva-		
	varis. The		
	Prisui Ajas.		
	Atri. Gritsa-		
	mada.		
87	Uṣanā.	.....	Trishṭup.
88	The same.	.....	The same.
89	.....	.....	.....
90	Vasishtha.	.....	.....
91	Kaśyapa	.....	.....
92	The same.	.....	.....
93	Nodhas.	.....	.....
94	Kaiva.	.....	.....
95	Praskanva.	.....	.....
96	Pratardana.	.....	.....
97	Vasishṭha. In-	.....	.....
	drapramati.		
	Manyu. Upa-		
	manyu. Vyā-		
	ghrapād.		
	Sakti Karṇa-		
	śrut. Mr̥ilika.		
	Vasukra.		
	Parāśara.		
	Kulsa.		

<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
98 Ambarisha and Rijişvan.	Soma Pavamâna.	Anushtup, 11 Bṛihati.
99 The Rebhasûnus.	The same.	Anushtup. 1 Bṛihatî:
100 The same.	.....	Anushtup,
101 Andhigu. Yayâti. Nahusha. Manu. Prajâpati.	.....	Anushtup. 2, 5 Gâyatri.
102 Trita Âptya.	.....	Ushnih.
103 Dvita Âptya.	.....	The same.
104 Parvata and Nârada, or the Śikhaṇḍins. (Apsaras).	.....	.....
105 Parvata and Narada.	.....	.....
106 Agni. Chakshus Manu.	.....	.....
107 Sever Rishis.	.....	Prâgâtha, 3, 16 Dvipadâ Virâj. 8, 10 Bṛihati.
108 Gauriviti. Sakti. Ūru. Rijişvan. Urdhvasadman. Kṛitayaşâ. Rîpanchaya.	.....	1-12 Kakup and Satobṛihati alternately. 13 Gâyatri Yavamadhyâ, 14, 16 Satobṛihatî. 15 Kakup
109 Agnis of Sacrifice.	.....	Dvipadâ Virâj.
110 Tryaruna and Trasadasyu.	.....	1-3 Anushtup Pipilikamadhyâ. 4-9 Ūrdhvabṛihati. 10-12 Virâj.
111 Anânata.	.....	Atyashîti.
112 Şişu.	.....	Pankti.
113 Kaşyapa.	.....	The same.
114 The same.	.....	.....

BOOK X.

1 Trita Âptya.	Agni	Trishtup.
2 The same.	The same.	The same.
3 .....	.....	.....
4 .....	.....	.....
5 .....	.....	.....
6 .....	.....	.....
7 .....	.....	.....
8 Trisiras.	Agni. Indra.	.....



<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
9	Triṣiras, or Sin- dbudvīpa	Waters.	Gāyatrī. 5 Vardhamānā. 7 Pratishthā. 8, 9 Anuṣṭup.
10	Yama. Yamī	Yama. Yamī.	Trishṭup.
11	Havirdhāna Āgni.	Agni.	Jgati. 7-9 Trishṭup.
12	The same.	The same.	Trishṭup.
13	Vivasvān.	The Two Carts.	Trishṭup. 5 Jagati.
14	Yama.	Yama. The Deities mentioned. The Fa- thers. The Hounds, sons of Saramā.	Trishṭup. 13, 14, 16 Anuṣṭup. 15 Brātiht
15	Ṣankha.	The Fathers.	Trishṭup. 11 Jagati.
16	Damana.	Agni.	Trishṭup. 11-14 Anuṣṭup.
17	Devaśravas.	Saranyū. Pūshan. Sa- raswati. Waters. Soma.	Trishṭup 14 Anuṣṭup 13 Anuṣṭup or Purastād brihati.
18	Sankusuka.	Mrityu. Dhātār. Tva- shtar. The Piṭrime- dha. Prajūpati.	Trishṭup. 11 Prastārapan- kti. 13 Jagati. 14 Anu- shṭup.
19	Mathita, Bhṛigu, or Chyavana.	Waters, or Cows. Agni and Soma.	Anuṣṭup. 6 Gāyatrī.
20	Vimada or Va sukrit.	Agni.	Gāyatrī. 1 Ekapaḍā Virāj. 2 Anuṣṭup. 9 Virāj. 10 Trishṭup.
21	The same	The same	Āstārāpankti.
22	.....	Indra.	Purastādbrihati. 5, 7, 9 Anuṣṭup. 15 Trishṭup.
23	.....	The same.	Jagati. 1, 7 Trishṭup. 5 Abhisārinī.
24	.....	Indra. Aśvins.	Āstārāpankti. 4-6 Anuṣṭup.
25	.....	Soma.	Āstārāpankti.
26	.....	Pūshan.	Anuṣṭup. 1, 4 Ushnih.
27	Vasukra.	Indra.	Trishṭup.
28	Vasukra's Wife. Indra. Vasukra.	Indra. Vasukra.	The same.
29	Vasukra.	Indra.	.....
30	Kavasha,	Waters, or Child of Waters.	.....
31	The same.	Viśvedevas.	.....
32	.....	Indra.	1-5 Jagati. 6-9 Trishṭup.
33	.....	Viśvedevas. Indra. Kuruśravana. Upa- maśravas.	1 Trishṭup. 2 Brihati. 3 Satobrihati. 4-9 Gayatrī.
34	Kavasha, or Aksha.	Dice. Agriculture.	Trishṭup. 7 Jāgatrī.
35	Luṣa.	Viśvedevas.	Jagati. 13, 14 Trishṭup.
36	The same.	The same.	The same.

<i>Hym.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
37	Abhitapâ.	Sûrya.	Jagati. 10 Trishţup.
38	Indra Mushka- vân.	Indra.	Jagati.
39	Ghoshâ.	Aşvins.	Jagati 14 Trishţup.
40	The same.	The same.	Jagati.
41	Subastya.	.....	The same.
42	Krishṇa.	Indra.	Trishţup.
43	The same.	The same.	Jagati 10, 11 Trishţup.
44	.....		Jagati. 1-3, 10, 11 Tri- shţup.
45	Vatsapri.	Agni.	Trishţup.
46	The same.	The same.	The same.
47	Saptagu.	Indra Vaikuṇṭha.	
48	Indra Vaikuṇṭha	The same.	Jagati. 7, 10, 11 Trishţup.
49	The same.	.....	Jagati. 2, 11 Trishţup.
50	.....	.....	1, 2, 6, 7 Jagati. 3, 4 Abhisâriṇi 5 Trishţup.
51	Agni Sauchika.	Agni. Gods.	Trishţup
52	The same.	Gods.	The same.
53	Agni Sauchika. Gods.	Agni. Gods.	Trishţup. 6, 7, 9-11 Jagati.
54	Brihaduktha.	Indra.	Trishţup.
55	The same.	The same.	The same.
56	.....	Vişvedevas.	Trishţup. 4, 6 Jagati.
57	Bandhu, Şruta- bandhu, Vi- prabandhu.	The same.	Gâyatri.
58	The same.	The Spirit.	Anushtup.
59	.....	Nirṛiti. Soma. Asuni- ti. The Deities men- tioned. Heaven and Earth. Indra.	Trishţup. 8 Pankti. 9 Ma- hâpankti. 10 Pankty- uttarâ.
60	The Gaupâyaoas and their Mo- ther.	Asamâti. Indra. Su bandhu's Recall to, Life. The Hands.	Anushtup 1-5 Gâyatri, 8, 9 Pankti.
61	Nâbhânedishţha	Vişvedevas.	Trishţup.
62	The same.	Vişvedevas. or Angi- rases. Vişvedevas Sâvarṇi's Liberality.	1-4 Jagati. 5, 8, 9 Anu- shţup, 6 Bṛihati. 7 Sa- tobrihati. 10 Gâyatri, 11 Trishţup.
63	Gaya.	Vişvedevas. Pathyâ Svasti.	Jagati. 16, 17 Trishţup, 15 Trishţup or Jagati.
64	The same.	Vişvedevas.	Jagati, 12, 16, 17 Trishţup.
65	Vasukarṇa.	The same.	Jagati. 15 Trishţup.
66	The same.	.....	The same.
67	Ayâsya.	Bṛihaspati.	Trishţup.
68	Ayâsya	Bṛihaspati.	Trishţup.
69	Sumitra.	Agni.	Trishţup. 1, 2 Jagati.

<i>Hymn</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
70	The same.	Āpris.	Trishṭup.
71	Brihaspati.	Jñānam.	Trishṭup. 9 Jagati.
72	Brihaspati, or Aditi.	Gods.	Anushṭup.
73	Gauriviti.	Indra.	Trishṭup.
74	The same.	The same.	The same.
75	Sindbhukshit.	The Rivers.	Jagati.
76	Jaratkarna.	The Press-stones.	The same.
77	Syūmarasmi.	Maruts.	Trishṭup. 5 Jagati.
78	The same.	The same.	1, 3, 4, 8 Trishṭup. 2 5-7 Jagati.
79	Agni, or Sapti.	Agni.	Trishṭup.
80	Agni.	The same.	The same.
81	Viṣvakarman.	Viṣvakarman	.....
82	The same.	The same.	.....
83	Manyu.	Manyu	Trishṭup. 1 Jagati.
84	The same.	The same.	1-3 Trishṭup. 4-7 Jagati.
85	Sūryā.	Soma. Sūryā's Bridal. Gods. Soma and Arkā. The Moon. Benedictions. Suryā.	Anushṭup. 14. 19-21, 23, 14, 26, 36, 37, 44 Trishṭup. 18, 37, 43 Jagati. 34 Urobrihati.
86	Indra. Indrāni. Vrishākapi.	Indra. Indrāni. Vṛish- ākapi.	Pankti.
87	Pāya.	Agni Rakshobā.	Trishṭup. 22, 25 Anush- ṭup.
88	Mūrdhanvān.	Sūrya & Vaisvānara.	Trishṭup.
89	Reṇu.	Indra and Soma.	The same.
90	Nārāyana.	Purusha.	Anushṭup. 16 Trishṭup.
91	Aruṇa.	Agni.	Jagati. 15 Trishṭup.
92	Sāryāta.	Visvedevas.	Jagati.
93	Tānva.	The same.	Prastārapankti. 2, 3, 13 Anushṭup. 9 Pankti. 11 Nyankusārini. 15 Pura- stādbrihati.
94	Arbuda.	The press-stones.	Jagati. 5, 7, 14 Trishṭup.
95	Purūravas. Urvasi.	Urvasi. Purūravas.	Trishṭup.
96	Baru, or Sarvahari.	Indra's Horses.	Jagati. 12, 13 Trishṭup.
97	Bhishaj.	Medicinal Herbs.	Anushṭup.
98	Devāpi.	Gods.	Trishṭup.
99	Vamra.	Indra.	The same.
100	Duvasyu.	Viṣvedevas.	Jagati. 12 Trishṭup.
101	Bndha.	Viṣvedevas, or Prests.	Tri-hṭup. 4, 6 Gavatri. 5 Brihati 9, 12 Jagati.
102	Mudgala.	Indra, or the Mace.	Trishṭup. 1, 3, 12 Brihati.

*Yam.*

<i>Rishi.</i>	<i>Deity.</i>	<i>Metro.</i>
103 Apratiratha.	Indra. Bṛhaspati.	Trishṭup. 13 Anush-
104 Aṣṭaka.	Apvā. Maruts.	ṭup.
105 Durmitra or	Indra.	Trishṭup.
Sumitra.	The same.	Ushnih. 2, 7 Pīṭlika-
106 Bhūtāṅga.	Aśvins.	madhyā. 11 Trishṭup.
107 Divya, or Dak-	Guerdon.	Trishṭup.
shinā.		Trishṭup. 4 Jagati.
108 Saramā. Pāṇis.	Saramā. Pāṇis.	Trishṭup.
109 Jubū.	Viṣvedevas.	Trishṭup. 6, 7 Anush-
		ṭup.
110 Jamadagni or	Āpris.	Trishṭup.
Rāma.		
111 Aṣṭṛādanshṭra.	Indra.	The same.
112 Nabhaḥprabhe-	The same.	
dana.		
113 Śataprabhedana.		Jagati. 10 Trishṭup.
114 Sadhri or Ghar-	Viṣvedevas.	Trishṭup. 4 Jagati.
ma.		
115 Upastuta.	Agni.	Jagati. 8 Trishṭup.
		Śakvari.
116 Agniyuta or	Indra.	Trishṭup.
Agniyūpa.		
117 Bhikshu.	Liberality.	Trishṭup. 1, 2 Jagati,
118 Urukshaya.	Agni Rakshohā.	Gāyatri.
119 Lava.	Indra as Lava.	The same.
120 Bṛhaddiva.	Indra.	Trishṭup.
121 Hiraṇyagarbha.	Ka.	The same.
122 Chitramahā.	Agni.	Jagati. 1, 5 Trishṭup.
123 Vena.	Vena.	Trishṭup.
124 Agni. Agni, Va-	Agni. Indra.	Trishṭup. 7 Jagati.
ruṇa, and Soma.		
125 Vāk.	Vāk.	Trishṭup. 2 Jagati.
126 Kulmalabarhi-	Viṣvedevas.	Uparishṭādbṛhatī.
sha, or Anho-		8 Trishṭup.
much.		
127 Kuṣika or Rātri.	Night.	Gāyatri.
128 Vihavya.	Viṣvedevas.	Trishṭup. 9 Jagati.
129 Prajāpāti Para-	Creation.	Trishṭup.
meshthin.		
130 Yajña.	The same.	Trishṭup. 1 Jagati.
131 Sukirti.	Indra. Aśvins.	Trishṭup. 4 Anushṭup.
132 Śakapūta.	Heaven and Earth,	1 Nyankusārini. 2, 6
	Aśvins. Mitra and	Prastārapankti. 3-5
	Varuṇa.	Virādrūpā. 7 Mahā-
		satobṛhatī.
133 Sudās.	Indra.	1-3 Śakvari. 4-6 Mahā-
		pankti. 7 Trishṭup.

<i>Hym</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metro.</i>
134	Māndhātara. Godhā.	The same.	Mahāpankti. 7 Pankti.
135	Kumāra.	Yama.	Anushtup.
136	Seven Munis : Jūti. Vātajūti. Viprajūti. Vṛi- shāṇaka. Etasa. Riṣyaśringa.	The Keṣins.	The same.
137	The Seven Rishis.	Viśvedevas.	Anushtup.
138	Anga.	Indra.	Jagati.
139	Viśvāvasu.	Sūrya. Viśvāvasu.	Trishtup.
140	Agni Pāvaka.	Agni.	1 Viśtārapankti. 2-4 Satobrihati. 5 Upa- riṣtājjyotis. 6 Tri- shstup.
141	Agni Tāpasa.	Viśvedevas	Anushtup.
142	Jaritar. Droṇa. Sārisrikva. Stambamitra.	Agni.	Trishtup. 1, 2 Jagati. 7, 8 Anushtup.
143	Atri.	Aśvins.	Anushtup.
144	Suparna, Ūrdh- vakriṣana.	Indra.	1, 3, 4 Gāyatri. 2 Brihati. 5 Satobri- hati. 6 Viśtāra- pankti.
145	Indrāṇi.	Removal of Rival.	Anushtup. 6 Pankti.
146	Devamuni.	Aranyāni.	Anushtup.
147	Suvedas.	Indra.	Jagati. 5 Trishtup.
148	Prithu Vainya.	The same.	Trishtup.
149	Archana.	Savitar.	The same.
150	Mṛilika.	Agni.	1-3 Brihati. 4 Upa- riṣtājjyotis or Jagati. 5 Uparish- tājjyotis.
151	Śraddhā.	Śraddhā (Faith).	Anushtup.
152	Śāsa.	Indra.	The same.
153	Indra's Mothers.	The same	Gāyatri.
154	Yami.	New Life.	Anushtup.
155	Śirimbitha.	Averting of Misfor- tune. Brahmanas, pati. Viśvedevas. Agni.	The same
156	Ketu.		Gāyatri.
157	Bhuvana, or Sādhana.	Viśvedevas.	Dvipadā Trishtup.
158	Chakshus.	Sūrya.	Gāyatri.
159	Sachi Paulomi.	Sachi Paulomi.	Anushtup.
160	Pûraṇa.	Indra.	Trishtup.
161	Yakṣhmanasana.	Removal of Phthisis.	Trishtup. 5 Anushtup.
162	Rakshohā.	Against Miscarriage.	Anushtup.

<i>Hym.</i>	<i>R̥̥shi.</i>	<i>Deity.</i>	<i>Metre.</i>
163	Viv̥ihā.	Removal of Phthisis.	The same.
164	Prachetas.	Dissipation of Bad Dreams.	1, 2, 4 Anus̥tup. 3 Trish̥tup. 5 Pankti.
165	Kapota.	Visvedevas.	Trish̥tup.
166	Anila.	Removal of Rivals.	Anus̥tup. 5 Mahāpankti.
167	Visvāmitra and Jamadagni.	Indra.	Jagati.
168	Anila.	Vāyu.	Trish̥tup.
169	Ṣabara.	Cows.	The same.
170	Vibhraj.	Sūrya.	Jagati. 4 Āstārapankti.
171	Iṭa.	Indra.	Gāyatrī.
172	Samvarta.	Ushas.	Dvipadā Virāj.
173	Dhruva.	The King.	Anus̥tup.
174	Abhivarta.	The same.	The same.
175	Urdhvagraven.	The Press-stones.	Gāyatrī.
176	Sūnu.	Ribhus. Agni.	Anus̥tup. 2 Gāyatrī.
177	Patanga.	Māyābheda.	1 Jagati. 2, 3 Trish̥tup.
178	Arishtanemi.	Tārکشya.	Trish̥tup.
179	Ṣibi. Prataṛdana. Vasumanas.	Indra.	1 Anus̥tup. 2, 3 Trish̥tup.
180	Jaya.	The same.	Trish̥tup.
181	Pratha. Sapra- tha. Gharma.	Visvedevas.	The same.
182	Tapurmurdhan.	Brihaspati.	.....
183	Prajāvan.	The Sacrificer. His Wife. The Hotar.	.....
184	Tvas̥t̥ar or Vish̥nu.	Benediction of the Embryo.	Anus̥tup.
185	Satyadh̥ṛiti.	Aditi.	Gāyatrī.
186	Ula.	Vāyu.	The same.
187	Vatsa.	Agni.	.....
188	Ṣyena.	Agni Jātavedas.	.....
189	Sārparājñi.	Sārparājñi, or Sūrya	.....
190	Aghamarshaṇa	Creation.	Anus̥tup.
191	Samoanana.	Agni. Unanimity.	Anus̥tup. 3 Trish̥tup.



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I follow the classification and arrangement adopted by Professor Luwig in his Translation. The names of many of the deities are repeated in other Sections in accordance with the subjects of the hymns addressed to them. For instance, the great deeds of Indra are related in hymns placed in the Cosmogonical and Mythical Section.



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